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The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

My Year

HERBERT ATKINSON JUMP

Today I am facing a new year strange;
What gift will it bring me of joy or change?

I will make it a year of faith and prayer,
A year of high endeavor;
I will crowd it with deeds both brave and fair,
I will act the hero ever.

I will search the world for hearts to bless;
I will fit out my love with wings;
I will fill my days with tenderness
That thinks and soothes and sings.

I will travel God's path at God's own rate;
I will welcome both gain and loss;
Nor will I rebel when Heaven's gate
Looks tragically like a cross.

And so as I live through the strange new time,
The Master will make it a year sublime.

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The Brethren Evangelist

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EDITORIAL

Opening Words From Your Friend, the New Editor

"It is with a keen sense of the bigness and difficulty of the task that I enter upon the work to which the Brethren Publishing Company and the late General Conference have called me. And I hope you will not misunderstand me when I say that it has been with much reluctance that I have yielded to persuasion to accept the editorship of The Brethren Evangelist. I am not unmindful of the honor that has been conferred upon me in this position nor the unparalleled opportunities for broadening vision and of far-reaching influence that it offers me. But I know that no opportunity is without a corresponding responsibility and it is the shadow of that responsibility growing constantly heavier with consideration that has caused me to waver. Through my imagination I can understand something of the peculiar difficulties of the editorship of a denominational paper like our own. And I am not presumptuous enough to think that I can cope with these alone. If we are to have a brighter and more original church paper it will require more than the very best effort of any one man as editor. Aside from the guiding wisdom of God it will require the co-operation of the brotherhood in financing and the help of her religious leaders in writing to make it possible. The making of a church paper is a co-operative business. This, I pray, you may all understand. It is not my business alone, nor yours, but ours. I have accepted the leadership you have placed upon me in this matter on condition that you give me your hearty and active co-operation. A very large number of the Brethren pledged themselves to do this at the late Conference. I have taken them at their word and believe they will make good their promises when called upon for some contribution. For my part, I stand ready, trusting in the wisdom and strength of God, to give constantly the very best service that is possible for me to render. I will consider no sacrifice too much to make and no task too forbidding to undertake by divine help in order that we may have the most attractive, most practically helpful and most spiritually uplifting official organ possible. And with mutual faith and co-operation, I am sure that every difficulty can be overcome and every problem solved.

A Policy of Fairness

It is with a scruple of keen conscience for the letter and spirit of fairness man to man that I enter upon my editorial duties. I have no desire to interfere with the free expression of opinion and interpretation merely because it may differ from mine. I would not, if I could, require another's thoughts to be made over the mould of my own, any more than I would consent to another determining the character of my thinking. I am desirous that we shall feel our freedom

limited only by the manifest spirit and written Word of our Lord Jesus Christ. And this last statement excludes the apostles of the late Pastor Russell and the late Mrs. Mary Baker Eddy and their like, if any have fears that such a platform is too broad. It also excludes the use of unkind, incourteous and unChristian characterizations and personalities, if any should ever seem provoked to such a degree. Such a policy, I believe, meets the approval of practically all of both the ministry and the laity of our beloved church. This confidence was gained at the 1918 Conference immediately after my election to the editorship by a canvas made of as many ministerial and lay delegates as I could get in touch with in the one remaining day who felt themselves qualified to write. I put into their hands a paper headed with these words, "On a policy of justice and fairness to all, regardless of differences in thinking, and an insistence upon the principles of Christian courtesy, will you co-operate with the newly elected editor of The Brethren Evangelist by the writing of occasional articles of merit when called upon and requested at least one month in advance? If so, subscribe to this paper." Of those interviewed there were none who did not consent to the fairness of the policy and practically all subscribed to it. Any who are willing to co-operate with me on such a policy, whether ministers or laymen, are requested to send me their names. Bear in mind I am desirous of enlisting the co-operation of laymen as well as ministers. Such co-operation will carry with it the consciousness of having done what you could to make the Evangelist what you would like it to be.

Give Only Your Best

It is my desire to secure as large a list of contributors as possible and yet I am sure I would not be measuring up to your expectations of me if I should not insist upon the maintenance of a high standard of writing. By that I mean not that every article shall be a masterpiece, but that each one shall be the very best that its author can make. He who has the privilege of writing for approximately 20,000 readers ought to consider it important enough to give his very best, most careful and prayerful thought in the very best language he can command. Any old thing written in any old way is not fair either to the editor or the readers.

An Advisory Committee

If the unexpected should happen and an article should come to the editor's hands that is so far afield from safe Biblical interpretation or wholesome religious instruction as to be called in question by the editor, he will refer such article to an advisory committee com-

posed of President W. D. Furry, Dean J. Allen Miller, Business Manager R. R. Teeter and Editor of Sunday School Literature, A. D. Gnagey. These men will co-operate with the editor in determining the policy of the paper.

A Request for Prayer

I crave your daily prayers that God may use me in this new position in just the way that will please him most. You can pray if you cannot write, and I believe in the accomplishing power of prayer. The difficulty of my task justifies my asking the prayers of the brotherhood as much as any other position in the Brethren church. Moreover, I feel myself as weak and needy as any other man. If you will support me with your prayers, I am sure God will give me strength and wisdom to serve you very humbly and sincerely.

GEORGE S. BAER.

EDITORIAL REVIEW

This is a good time to put the Evangelist in every home of your congregation. Read Brother Teeter's words on page 15 and proceed to do what he suggests. We need you to help start the new year right. And when you have the Evangelist in every home, write something about your work for the news department of the paper, that will make the paper more valuable to your people. That is what Brother Homer Anderson did, and I am sure he will find that his people will stand by him the more loyally and appreciate his services the more keenly because he has told in this public way of their co-operation and the victory he and they have gained.

From a letter accompanying Dr. Gillin's article we learn that his work with the Red Cross will not permit him to get back into his regular work in the University of Wisconsin for possibly a few months and may be addressed at Glen Ellyn, Illinois. His Red Cross work is keeping him very busy. With the demobilization of the armies it is growing heavier. The Department of Civilian Relief must stand by the families and the men until every last man is back into civil life with a job and with his family life normal again.

Very, G. Brother Beachler's report this week, we notice that he is and even that the days of interruption are past, that he will allow compensation as small as the "flu" or bad weather to stop his work for the good endowment. And we are delighted to see the mercury rise in the thermometer. Pennsylvania is doing herself proud.

Under the new arrangements it will be necessary to have all material for publication in the editor's hands by Friday noon, if it is desired to have it appear in the week following. Everything of an editorial nature should arrive earlier if possible.

Notice Brother Lytle's request for the prayers of the brotherhood in behalf of his evangelistic campaign now in progress. Brethren can help each other in this way.

The call for the New Year reports on the Four-Year Program campaign has gone forth from General Director Bame. Brother Lytle, Indiana District Director also issues a special appeal. The Ohio Director, George S. Baer, would like to add a word of urgency concerning the early sending of reports. And doubtless other District Directors are anxious about the matter. So let the churches be anxious also, and success will come to all.

Brother Maus reports that in the midst of a revival meeting at Bryan, Ohio, with Brother Lytle as evangelist, the "flu" came along and settled in their midst and stopped everything. Many a good plan, faithfully undertaken, has been suddenly halted by things over which we have no immediate control, this last fall. But let us believe and work to the end that God will give victory in the end to those who serve him faithfully.

The appearance of President Furry's sermon, "The Outlook for Faith: A Christmas Meditation," in this New Year number means that Christmas cannot be limited to one particular day in the year. It is well that the voices of Christmas echo and re-echo after the twenty-fifth of December has gone. Thus we shall be able the better

to keep the Christmas spirit going through all the days of the year. Read the sermon carefully, it is a great message.

Brother L. S. Bauman is assisting Brother W. E. Thomas of Milford, Indiana, in an evangelistic campaign and has just closed a meeting with Brother J. A. McInturf at Goshen. Doubtless reports of faithful striving will soon reach us from these points.

Brother N. W. Jennings reports some good results from evangelistic campaigns in the South and his "Travel Notes" will be read with interest. He is now located as pastor of the First Brethren church of Los Angeles, California.

Brother C. F. Yoder sends a good report from Rio Cuarto, South America. Present conditions certainly challenge the Brethren church with opportunities that have never been equalled. Keep these things in mind and pray over them until Easter and it may be that the Lord will move the hearts of our people to supply both money and life to make possible a larger work in this promising and needy field at this most opportune time.

Several of the ministers have recently been in the grip of the "flu." There may be others, but these are known to have been sick because they reported inability to comply immediately to requests for articles, Brethren McClain, Oberholtzer and Whitted. May they and all others similarly indisposed be restored soon to normal strength and health. I wish to acknowledge my appreciation of the fact that they notified me of their inability to write. The cause was certainly sufficient and we were not disappointed by waiting for an expected article that could not come. But they will write as soon as able. The response thus far to my requests for contributions has been generous. Thank you, Brethren.

Whenever a new church is dedicated don't fail to send a cut of it to the Evangelist. We cannot all go to see your new building, but we do want to see a picture of it. All the Brethren want it, so don't forget. We are hoping to be able to show you soon the picture of the recently dedicated church of Fillmore, California, of which Brother Sylvester Lowman is pastor.

You will notice that "Page Eight" has been transferred to page three. This has been made necessary for several reasons. You may unconsciously turn to page eight for a while to find the news in brief, but in time we think you will find the change an advantage to you as it will be to us from an editorial standpoint. If you like the Evangelist in its new dress, tell your friends about it and get some new subscriptions.

As this paper was going to press a telegram came from Brother G. C. Carpenter of Peru, Indiana, asking us to publish an urgent call for two teachers for Lost Creek, Kentucky. They are needed immediately. Who will say, "Here am I; send me?" Write Brother Carpenter.

To the pastors: When sending in obituary notices, kindly do not keep them until you have enough to fill a column. Several such reports have come in in one week and it makes it impossible to report them all promptly. Please send the notices as your funerals occur and we will not be compelled to hold back some for lack of space. Same true of marriage notices. Thank you for taking it so kindly. We know you will co-operate.

A card from Brother G. T. Ronk says "We are 'on'—the Sunday School Contest via Waterloo route." It looks as if Brother Goughnour's people would have a merry company. "Get on board, there's room for many more."

Crown Chapel, Iowa is on the Evangelist Honor Roll, so Brother G. T. Ronk reports. This will make Brother Teeter laugh next week in the Business Manager's Corner. It tickles the editor, too. Keep coming.

A new missionary by the name of Paul James Cook arrived at the home of Brother and Sister James S. Cook, December 3, 1918. Congratulations and good wishes to you and yours, Brother Cook.

GENERAL ARTICLES

The New Sense of World Brotherhood. By J. L. Gillin

A new epoch has begun in human history. This new year sees a decision in human history which marks a step forward in the development of the Kingdom of God. It sees the death of the doctrine of the supremacy of Might in human affairs. It sees the embodiment of that doctrine in cowardly flight from his own land and from the people for whom he claimed to have such affection. The new year will mark not only a new year but a new epoch. "Old things have passed away: behold, all things are becoming new."

During the four years of war two significant things have happened which have a bearing upon the relations of peoples. One of these is that as never before the rest of mankind has become conscious of the German sense of superiority to other nations. The other is that the nations allied against Germany in the great struggle have discovered in their common danger from the enemy a new bond of fellowship.

The arrogance of the Germans was well known only to those who had come into close touch with them. The diplomats knew it full well. Scholars who had read much in German philosophy, German politics and German Political Economy or who had traveled in Germany knew it well. Any of you who read my articles describing my trip to Europe ten years ago will remember that I mentioned the lack of German civility towards foreigners, especially to those who could not speak their language well. In some respects I think that arrogance is somehow a part of the German character. One can not fail to notice it in many Germans he has known in this country. At any rate in Germany they certainly possess it with respect to anything German. To hear Germans talk, there was never any such goods as German-made goods. German science and philosophy, German technology, German literature, German music and even German are were, to hear them tell it, beyond comparison with any other. That was their conception of the superiority of what they called German **Kultur**.

Not only had the Germans persuaded themselves that they were the greatest nation in the world, but they had well nigh persuaded the rest of mankind that they were God's chosen people. This they had done through their educational system. They furnished the best system of graduate study to be found in the world. This they provided at very little cost through their state universities. Their universities attracted students for graduate work from all over the world. Not only did these institutions furnish the best training for graduate students in many lines, but they also inculcated respect for **Kultur**, which in many cases carried over in the thoughts of the students from other countries into other realms than education.

On the other hand, no sooner did the war break out with Germany's refusal to allow Austria to compromise with Serbia and with her violation of her sacredly pledged word to respect the neutrality of Belgium, followed soon after by Bethmann-Holweg's cynical assertion that necessity knows no law, and that the treaty was but a scrap of paper, than the English and Americans for the most part saw what the French had long known, that German **Kultur** was founded on the doctrine of Might as against the doctrine held by the Entente nations and the United States, the doctrine of Justice. The Kaiser was right last spring when he said that this war is a struggle of ideals. The recognition of this difference between the national ideals of Germany on the one hand and the ideals of the Entente nations on the other also made clear what before had been obscure, namely, that the other Western nations, especially the great democracies, cherished ideals very much alike. The ideals included that of Justice.

By Justice we have come to understand through the

terrible struggles and sufferings of this war that we mean a number of things. We mean that course of conduct which we should desire from another were we in his place in dealing with us. In short we mean the application of the Golden Rule of Jesus. Moreover, we apply that ideal of justice both to the individual within the nation and to other nations and peoples. To the German the State is supreme as over against the individual; the strong state as against the weak one. At once the people of England, France and America—aside from those individuals who had succumbed to German **Kultur**—saw that they possessed common national ideals. Not only the bond of common danger but the magnet of common ideals drew the peoples arrayed against the Germans together into a fellowship of feeling and action. Thus two things good came out of the terrible war—(1) clear-cut conception of common ideals as against opposing ideals, and (2) the drawing together of those possessing a common ideal and common purpose. Unfortunately, however, the war stirred up strife and hate as well as fellowship between different nations and peoples.

The Germans have seen their armies beaten. They have seen the hated English and the despised Americans and the contemptible and "degenerate" French force them to surrender their proud armies and their beloved navy. They have seen the enemy upon German soil. They have heard their "Deutschland uber Alles" answered with the Marseillaise. They have been compelled to have their cry "Gott strafe England" shoved down their own throats. They have been starved for four years for naught. They find themselves burdened with not only their own enormous war-debt but with the burden of paying for their wanton devastations. Naturally they will not at once feel very kindly towards those who have dashed their dreams to earth and destroyed their fondest hopes. Can the Germans be included in this new sense of brotherhood?

The answer to that question depends largely upon two things: (1) Upon how completely they have been whipped. No one knows just what the conditions in Germany are at the time this is written. If the Germans have been so completely overcome that throughout the Empire there is a recognition that the things for which Germany fought cannot be obtained, not only now but evermore, then there is the possibility that the German people may come to revise their social and national ideals. All depends upon (2) the way in which the conquerors treat the conquered Germans. If the Allies and the United States treat them firmly, but kindly, establishing order, but bringing to them food and helping the people to change their conception of the ideals of the Allies and the United States, that sense of brotherhood may include the peoples of the Central powers also. On the other hand if the Allies mistreat the inhabitants of the Central Empires, returning evil for evil, rather than good for evil, allowing their people to starve even if it is possible to give them food, heaping insult upon them as they have heaped injury and insult upon the occupied territories of France and Belgium, then we shall have a fine harvest of sullen hate that a hundred years cannot overcome. In short if the spirit of Christianity, the spirit of mercy for a fallen foe, inspires the Allies in their dealings with the Germans, then we may hope that this war shall have brought us a little nearer not only to clearer views on Liberty and Democracy, but to that ideal of Paul which he declared before the adherents of an ancient **Kultur**, a race as proud of the achievements of their race as the Germans, and with much more reason in their day, the Greeks, when on Mar's Hill he declared, "God hath made of one blood all nations that dwell on the face of the earth." The test of our Christian spirit is coming in the next few months. Yesterday was the judgment day of **Kultur**. Now is the judgment day for Christian civilization.

Challenges of the New Year. By George H. Jones

Challenges are of two kinds. First, there is the challenge of difficulty, the lure of a worthy goal bringing out every characteristic that God counts worth while in the conqueror who overcomes himself and loses his identity in the glory of a noble cause. It is the summons of a great cause. Second, there is the challenge to mortal combat of an enemy, where the total defeat of the vanquished is sought.

In olden times a challenge came from one Christian knight to another, in an endeavor to try his courage and skill. From this high ideal came a descent in later times to less honorable motives, some using the knightly joust or tournament to defeat and kill an antagonist. Many enmities were settled in this way. The duel of the past century was a survival of the old custom of the right to challenge when a gentleman was offended.

Challenges to the church imply the ever present conflict between good and evil; right against wrong; the divine against the devilish. These challenges to the church partake of a nature that threatens its very existence. The two cannot exist in harmony. In past ages the strength and power of the church was dedicated to righting wrong, the defeat of evil and the encouragement of good; Wherever and whenever its opportunity came, the permanence of its work was guaranteed by the quality of its service. Its secret of strength, if there was any secret, rested in its unselfish spirit to lift man higher than his habits, to purify his impulses and to teach him self-control through the mightiest personality the world ever saw—the Lord Jesus Christ.

The old year has been an eventful one. The new will be in its way equally as wonderful. Challenges varied as the old are beginning to fling out their banners, and problems legion in number and puzzling as any we have yet faced. Our greatest danger will not be in our own activity, but in our selection. Our bias is our danger. There is nothing sadder than a man of splendid parts, or an organization of noble men and women, frittering away their strength and power, totally immersed in minor maladjustments of society, that will eventually right themselves, if subordinated, as they should be, to the greater evils to which they are related, busying ourselves with methods, when vital problems are tottering to defeat, because of neglect, neglecting the weightier matters of national and local morals and customs.

The New Year calls for new choices. There are industrial knots to untie; social errors to rectify; moral values to rejuvenate; political chaos to stabilize; religious facts to be given new applications. Every realm of human endeavor is needing readjustment. As a church we are interested in some of them exclusively, as individuals we are interested in all of them, as Christians our interests are largely, though not exclusively, in the moral and religious challenges. Any neglect of these endanger all that we have won.

What the contribution of the Brethren church in the past has been other than in a local manner, is a mooted question. We have no time in this article to debate the question. It has been in the writer's opinion larger than most of us think. But we must concern ourselves with the past only as it helps to direct our future.

Many local opportunities are offering themselves and challenging our strength and faith. Many denominational goals are calling. Our loyalty to these many and essential standards is necessary. We are put upon our mettle by these multiplied calls, but our answer to them will prove whether we can rise to our privileges and become a factor in, not only local affairs, but national as well.

The Changing Order

It is universally conceded that the world cannot be the same since the war, as it was before. We need to see the change and heed the direction in which it is going. Back of the effect is the cause. The past two or three years has crystallized many ideals. Co-operation and concentration have been the passwords of the times. Efficiency has been the

open Sesame to every effort. Capital and labor have worked more harmoniously than ever before. Recreation has had more scientific and conscientious consideration than it ever had. Comforts and luxuries have become not only common, but excessive. Poverty has almost disappeared. The reaction is bound to set in some time. When, only God knows. Compelling our serious consideration are the following National Challenges that overshadow so many minor ones.

Sabbath Desecration

The glory of the early settlers in America was the religious significance of Sunday—the Lord's Day. The efforts of selfish interests, and unrestrained passion for pleasure have combined to undermine the sacredness of the day. Under pleas of personal privilege and the bribe of charity, the land has become aflame with efforts to make a holiday out of a holy day. Thinking minds in every epoch of our national history have solemnly warned us against the subtle desecration of the day, some have even gone so far as to prophecy the beginning of the wreck of our national life, when loose religious ideals permit the thoughtless to secularize the day. Coming from Europe where a continental Sunday is the weekly holiday—not in England, but in Belgium, France and Germany, we will have to face the challenge of a looser religious ideal of the Lord's Day than ever. Will the church stand ready to meet the challenge?

The Cigarette Evil

One of the alarming features of the world war, was the total surrender of two great religious and benevolent institutions to the devil of Nicotine. At the close of a gigantic war that nourished so many splendid ideals, was one fact that not only left many with a disappointed feeling, but stands accountable for many deaths. It is the cigarette habit. Their surrender of their high ideals of physical health for the sake of a usefulness that was sure to be theirs in any event, thinking men stand appalled at the lack of foresight. Young soldiers by the thousands learned to smoke or after a short resistance, took up with an old and evil habit and became again victims of the Little White Slavers. The septic press everywhere sneered openly and advertised the fact that these institutions were the biggest distributors of "Th Coffin Nail" the world ever saw. What a spectacle! A habit is encouraged that sober business men and reputable physicians have dubbed as "the prolific cause of untold physical deterioration and moral lapses." The death toll when hard users of cigarettes were badly wounded or contracted pneumonia was so serious that only God and the government could keep track of the damage. It was strange too how press and public orator were hypnotized when the great tobacco trust boasted of its entire output dumped into the lungs of our boys through religious organizations. A false idea of patriotism closed the lips and paralyzed the pens of almost everybody. Physiologically any physician can describe its ravages. Morally, the reformers have been telling us, its ravages are great. Where now are the prophets of Israel? There is no challenge fraught with bigger consequences than the cigarette evil.

Christianizing Money

Business ethics are not always Christian even in a Christian land. Vast fortunes which the government proposes to tax almost to forfeiture is mute evidence of the profiteering of great corporate bodies, having a mind to make money, but no soul to have a conscience. Consider the war profits, so-called, the abnormal dividends when the very sons of the profiteers were paying in blood for an ideal which their fathers were selling at 50 percent on the investment.

The corporation seconded by the individual business man who transacted business upon the basis of "Get all you can," resulted in government regulations to prevent further extortion.

The same principle has dragged the generosity of the

man who gave the Lord \$26.00 per year on a \$1,000.00 wage, and still gives the same on \$2,000.00, in withholding from God what belongs to him. Worship of mammon, or the spirit of covetousness, is the same in each case.

Mission apportionments are as hard to get as ever, even with only 50 percent advance in incomes. Financing the activities of the Kingdom through our average church is as hard a task as ever, even with the many swollen incomes. Of course the cost of living has advanced.

The challenge of the covetous spirit ought to stimulate the church to a restatement of its position on tithing. To tithe seems the only adequate answer to the problem.

The church has risen to the situation in the past. What she has done she can do again. The stalwart Christian knights whose armor of faith never failed, have left us an heritage of which we can be proud. Their devotion in other days to the great tasks they faced, is inspiring to those who gird themselves for the battle today. They battled against immorality until even politicians were willing to close the red light districts and admit the folly of their coining, "Without such houses a decent woman would not be safe on the street."

They battled against subtle bribery, which challenged those in authority to secure justice. It is now looked upon

as such an ugly act that even criminals shrink from attempting it. Its only survival now is "tipping" men to do what they are paid regular wages to perform.

The battle against duelling, the quickest method, and the safest from the charge of murder, to get rid of an enemy;

Against lotteries until public sentiment was educated in favor of a law condemning them;

Against gambling, the ruin of many a splendid career;

Against the licensed liquor traffic until—but what can we say more? Faith and faithful men have accomplished miracles.

Facing the coming year with so much to inspire us, the tasks before us challenge our faith and faithfulness. Sabbath desecration we will fight; the cigarette evil we will fight; the covetous spirit we will fight, with all the attendant evils that comes from indulgence in these forms of sin.

Not forgetting the fact that when we change an individual life we begin the change of his environment. When there has been a sufficient number of lives changed, the environment of a whole community will be transformed. Reformation like charity begins at home, and great moral and religious transformations begin in the individual life. Our biggest challenge is the nearest unconverted man or woman.

Coping with Difficulties. By G. L. Maus

While the nation is aroused and responsive as never before and while the boys are in constant motion coming from the camps and from the front, it is time for the church to adopt some program as great for the church as the war program was for National patriotism, or for financial interests which are profiting by the war. During the last two years the strain of this awful war has brought calls on every side, such as, Red Cross, Young Men's Christian Association, etc. Patriotism has been running high everywhere, thus making the work of the church exceedingly difficult. The "flu" epidemic which has taken more lives than the war itself, has completely changed the winter program, which we fear will cause a reflection through out the whole year, as some of our churches have been closed for weeks and some for months by the State Board of Health, and this too makes our work more difficult. How are we going to meet these things? There is just one way we as a church are going to meet these difficulties and that is by every man and woman putting him or herself to the work as never before.

It is striking testimony to the influence of the church in the world that comes from one not overly friendly to Christianity and much less to the church, when he declares that with the decline of the church, sin and evil have increased and the real problem which we face today is not this, that, or the other specific evil, but is primarily a religious problem. We are not ready to admit the decline of the church, but we will agree with the statement, that with the decline of the church, sin and evil will increase, and for this very reason, if for no other, the church is entitled to the support of every man who has in his heart some way to better the conditions of human society. It is also implied in the statement that the church at its best has within itself the power to solve every problem that has to do with the welfare of human life. A church, if it be a church, a real church, with Christ as its source of inspiration and power, is an earthly located reservoir of moral supremacy and divine omnipotence; it is one of heaven's spiritual dynamics let loose on terrestrial ground, and its possibilities are unlimited. We plead, therefore, not only for the solemn dignity of the church, but for its responsibilities and incalculable possibilities, for there is no calculating the reach of any object, of which God holds the heavenly end and that is inflated with some of God's original breath. It is by the possession of this superior life, superhuman life, the divine impulse descending into the soul of men from God, that the church has secured to itself its distinguished moral leader-

ship—a leadership which it can maintain only as this divine life of God continues to flow through the life of the individual that constitutes the church.

We believe we have a whole Gospel church as it was instituted by Jesus Christ and propagated by his apostles. The one supreme need of the hour, facing the difficulties as they are before us, is supreme faithfulness to the faith of our fathers. Faithfulness to the church means faithfulness to him who loved it and gave himself for it. We need a church faithfulness characterized by a sublime seriousness which will cause us to struggle for spiritual ideals, for the advancement of the church, and for the enlargement of our own powers. Pastors and laymen in the Brethren Church, we need a faithfulness that strikes deep into our religious life. Jesus says, "By their fruits ye shall know them." John says, "Be thou faithful unto death." Rev. 2:10. This is a command that lasts a long time—"unto death." What are we saying? Do we realize it? We are none of us sure how far away death is. Even if it should be a long way off, then our faithfulness to God and duty should be just as long, even until death. We are to be faithful in every thing all through life. The word we should never forget is faithfulness. The men and women who make a success of business are the men and women who are faithful. And the people who receive the crown of life are those who ring true. When we are faithful to God and to duty and in all our attempts to carry out our best purposes in the midst of difficulties, then we are making a success. It is a beautiful thing to possess, the quality of faithfulness, and God always rewards those who possess it. When we think of this it will help us to be faithful, even in the midst of difficulties, and when things are hard we cannot help but succeed if we are faithful. Let us ever set before us the words of John, Rev. 2:10 and always try to live up to it and we will receive the crown of life.

GROW SOME NEW WOOD

When Longfellow was well along in years, he was asked how it was that he was able to keep so young and write so beautifully. In reply he pointed to a blooming apple tree near by, saying, "That apple tree is very old but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year." Try it yourself as the new year begins.

THE BRETHREN PULPIT

The Outlook for Faith: A Christmas Meditation

By William D. Furry, Ph.D.

SCRIPTURE: Luke 8:20

To countless multitudes Christmas Day, 1918 has come with new and added benediction. Apart from the first Christmas Day there has never been another like unto the present one. For four years the day enshrined by the centuries as the sublime festival of universal peace has dawned upon a world bleeding with cruel and pitiless war. The song of the angelic host whose golden melodies have floated down to us from that radiant Judean night when the heavens broke forth in minstrelsy have been wholly drowned by the clamors of deadly strife and the calm beauty of that first Christmas Star reddened by the fitful glare of bloody battle. But yesterday the nations of the earth were at war. During the past four years the world has passed through the bloodiest war of all history. Property of incalculable worth has been wantonly destroyed. Millions of the sons of men have made the supreme sacrifice. Hatred, envy, strife and covetousness have suppressed the Christmas Spirit which is the spirit of joy and peace and love. The moral darkness resting upon the earth the past four years is comparable only to that which rested upon the earth at the time of the coming of the Prince of Peace. However much we may lament we can but admire the consistency of the German-American woman who a year ago in decking a Christmas tree refused to hang upon it any radiant symbol of the Christ-child; and who would not permit a star or angel to grace the summit. Instead the traditional Eagle of Odin spread his wings on the top twig and the Snake, whom our northern forefathers saw at the roots of the world-tree Yggdrasil coiled, with red tongue poisonously struck out, high among the branches "The tree has always belonged to the Snake; it was a mistake to suppose that the Christ-child had killed him," was the bitter comment of the woman upon her own act.

The Seeming Failure of Faith

And today her kind is legion. To multitudes the failure of faith is evident. Numerous magazine articles have appeared since the outbreak of the war giving discouraging accounts of the conditions of organized Christianity. The impression has become quite general that the Christian faith has lost much of its former standing, that many of the beliefs formerly held with undisturbed confidence are no longer tenable, that very much of the Bible has been discredited, and that the teachings of our religion are no longer worthy of serious consideration. The result is that many persons are no longer giving serious thought to the things of the spirit. Statistical studies of the church both urban and rural yield similar forebodings. If the world war has demonstrated any one thing at all it is that the church as the organized confession of faith has failed in the present crisis to make itself felt in any unified and effective way. Tested by any of the cardinal principles of faith Christianity seems hopelessly to have broken down. Approaching the problem from this point of view many serious minded persons have reached the conclusion that the outlook for the Christian faith lacks both assurance and encouragement.

Not Decadent but Renascent

But to others equally serious and thoughtful the Christian faith is not **decadent** but **renascent**. All that has been said and written in recent months about the failure of the church, the impending crisis and the church at the crossroads, has been said a thousand times and will doubtless be said as often again. History, it has been said, is an excellent cordial for drooping faith. The persons who are forever lamenting the passing of the "good old days of the faith," exhibit stronger sentiment than historical sense. There has not been a time in the history of the Christian faith when essays on its failure would not have commanded a reading. The task of the church is to bring human nature including human society into an ideal state, and it is always failing. But there has never been a time when the Christian church was so clearly aware of its task and so earnestly and successfully engaged in it as at the present time; never a time when the Bible was so intelligently read and so reasonably interpreted; never a time so rich in Christian privilege and opportunity and so replete with constructive Christian activity. There is today a genuine and

profound awakening of faith especially of our American Protestantism and the future is redolent with promise and charged with limitless possibilities.

Evidences of Optimistic Outlook

The closing statement of the last paragraph will be questioned; and since we are enjoined to have always a reason for the faith within us it may be well to cite the evidences upon which the optimistic outlook for faith is founded. What we will do depends upon what we believe. The most important thing about any man, writes Chesterton, is what he thinks. Faith is not an illusion canonized. Faith is a religious experience but religious experience is not necessarily Christian faith. To the Christian the great matter is not that he feels but what he feels. In much of our modern faith sympathy has supplanted certainty. We have impressions but lack insight. Our faith is weak today on the intellectual side. The first stage in the solution of a problem is a knowledge of the problem itself. While not of the world our faith is nevertheless in the world and in the accomplishment of its task dare neither be ignorant nor indifferent to the problems and conditions presented by the world. To win the world for our faith demands knowledge both of the faith and the world to be won. There are times however when world-conditions are more auspicious for the future of faith than others. In the history of Christian faith there have been only two really creative epochs—the fourth century and the twentieth. The first is now history. The second is now in the making. As the church of the fourth century had to re-think itself in terms of the Greek and Roman worlds so the church of today needs re-think itself in terms and under the influence of the thought of the twentieth century. And evidences are not wanting that the church as the custodian of faith is adjusting itself to new world-conditions in ways that guarantee an enlarging place in the new world.

(1) The modern world dates from the introduction of the scientific spirit and method. This movement is scarcely more than a half-century old. For a long time the church, in the supposed interest of its own welfare, assumed an attitude of hostility toward this movement. To many persons even so moderate a position as that of Hasting's Dictionary of the Bible was repugnant. Insisting upon a bald literalism in the interpretation of the Bible this movement gave rise to such organizations as the Holy Rollers, The Millennial Dawnists, the Church of the Nazarenes, etc. But persons trained in the modern scientific methods of study could not bring themselves to the acceptance of the Bible as interpreted by the literalists. While not committing one's self to the so-called Higher Criticism it has become possible for the student to accept every claim the Bible makes for itself without outraging or compromising his sense of intellectual honesty and decency. In abandoning the legal and atomistic interpretation of the scriptures for a more vital and historical method the church is paving the way for a new day for religious faith.

(2) In its recognition of the social implications of the Gospel of Jesus Christ the church is also exhibiting a faith which the modern man can accept. One wonders in reading the Gospels why this aspect of the teachings of Jesus should ever have been lost. Since the Christians at Jerusalem undertook to provide for the widows, the church has always regarded the poor as peculiarly the object of its care. The history of the church abundantly shows that it was the church that built hospitals, schools, asylums and made charity a passport to paradise. The estrangement between the church and the world is rather of the church's own making. It is not urged in the present connection that the social task is the primary task of the church but it is urged that it is a task from which the church can not release itself without the loss of prestige and power. The task of the church in the world is two-fold: (1) the task of Spiritual Authority and (2) the task of Social Sympathy. The second has too long been ignored and the assumption of this aspect of the task of the church presages a larger and more enthusiastic acceptance by the masses.

(3) The larger place of faith in the world tomorrow is assured

by the increased interest exhibited by the church in the problem of religious education. Never since the beginning days has the church shown so high regard for religious education of youth as now and religious education as now understood is the serious endeavor to utilize the highly developed study of educational processes and methods for religious purposes. To train the child the way he should go is today regarded as a task and a responsibility than which the church has no greater. The old uniform lesson system can only be regarded as the climax of non-scientific method in religious education. The past decade has witnessed significant advances both in the content and method of the Sunday school. The task of the church is the creation of Christian ideals as interpreted by the church. The Bible must therefore hold the first place in religious education. In religious education the content is incomparably of greater value than method, for the content is the only thing that can give experience its religious value. "It is the content that turns psychology into theology, thought into revelation and experience into faith." (Forsyth). Only the Bible can create the power to believe the Bible. Self-redemption is a self-contradiction. The growing recognition of the supreme place of the Bible as the exclusive content of religious education means the beginning of a new and brighter day for faith.

(4) The rise of a new denominationalism of a federated type means also the beginning of a new day for faith. It used to be urged that denominationalism is a scandal to Christianity, but the larger thought of our day finds that denominationalism is the inevitable implication of Protestantism. But we are also coming to discern that denominationalism is not necessarily sectarianism. Unity does not necessarily necessitate union. Today denominationalism is largely a matter of doctrinal emphasis and with our growing sense of the breadth and depth and individuality of religious experience we are no longer scandalized by the presence of differences of denominational emphasis.

Revival of Denominationalism

There is however today a revival of genuine denominationalism. If any religious body is to continue its career of usefulness it must find some motive strong enough to give unity to its membership. Denominational self-respect, a sense of divine calling and mission must possess any denomination which would earn for itself a place in the world. The negative mood never wins in religion. The secret of denominational growth and effectiveness is the possession by the church of the prophetic mood which means that the soul is possessed and obsessed by some great truth or truths which the world needs and the church is divinely responsible for the giving. The Brethren church had its rise in the midst of numerous and conflicting denominations and was urged to independent existence by the conviction that only a complete restoration of the Primitive Apostolic church gave ground for ecclesiastical units. Its plea then and still is restoration rather than reformation. Our plea is an undenominational plea for the New Testament church as expressly set forth in the Gospels. The only really universal church must in a very vital sense be the original Apostolic church. To Brethren Jesus is the starting point rather than the goal of the church. As we can not develop beyond him in matters of faith so we can not develop beyond his form of the church. We must adhere to the original type.

In the light therefore, of these new notes of faith of our day we must believe that this is not an ill day for faith but the beginning of a new and better day. Faith is not in peril. The church has not failed save as every other institution has failed. The Bible has still a message for men, Christ still brings new life, and Christian faith still stands unshaken in the thought and confidence of men. A new day for faith is immediately ahead of us. The Son of Man still finds faith on the earth.

New Year Ideals

This new year more than all others offers inspiration for new and loftier ideals. A new and larger world of possibilities is unveiled challenging to a higher conception and a higher realization of life and its relations. These ideals give ceaseless, tormenting unrest until peace is sought in zealous effort to attain them. By nature we continually become life our ideals. On this fact hangs the hope of the individual and the world, as well as the possible

curse of all. It is of supreme importance, therefore, that ideals shall be of the highest order.

First in every Christian's life should be the desire for a daily growing realization of divine indwelling. Success in time and eternity depends upon maintaining a vital relation with God, who is our life. "Abide in me and I in you," for "Without me ye can do nothing." The branch is fruitless and lifeless apart from the vine.

If the church is the body of Christ, every member of that body should make the welfare and work of the church the first business of life. Nothing should be permitted to interfere with fidelity to him who is the Christian's partner in life and service.

In the home Christ should be the constant Guest, though unseen, yet joyously felt. Here we find the pivot on which turn all the problems of society. The spiritual presence of Christ alone can make the home all that God intended it to be, the inspiration of life, the refuge from the coldness of the world; the training school of the soul and the door-way to heaven.

The Christian's ideal is not complete until it has imbibed a generous portion of the Christ-spirit of sympathy and neighborly kindness. It was sympathy that brought Christ into the world. He found humanity robbed and bleeding by the wayside and his true followers will not desire to play the part of the priest or Levite. Sympathy for the needy is the genius of Christianity.

The Christian ideal may seem dizzy high to the world but he who wears Christ's name dare not accept anything less than the perfect human life.

G. S. B.

THE SUNDAY SCHOOL

Second Highest Percentage Gain

Brethren Sunday school workers may be greatly encouraged with the gratifying gains set forth in the twelve page leaflet published by the National Sunday School Association, entitled "A Year's Stewardship." During a year when other denominations, almost without exception, were reporting losses Brethren schools seemed to have made complete gains. The twenty-two percent gain of Graduate Teachers is peculiarly significant. The figure is exceeded in only one instance, the amount of total offerings which was increased by twenty-eight and two-tenths per cent.

That is a most commendable teacher training record. It is indicative of the fact that our people are realizing the urgent necessity and vital importance of teacher training. Once this department is duly appreciated and properly organized other problems will be speedily solved, for the trained teacher is the key that unlocks many closed doors. We will hardly be able to duplicate last year's achievement during the present year because an enlarging number of our schools are adopting the Three-Year course. But we may exceed the fine gain in enrolling teacher training students and completing the First Year's work. It is just possible that the influenza epidemic defeated some cherished plans for new classes. In any such event let the promoters remember that it is not too late to organize a teacher training class. To employ the pregnant phrase of Brother Trent, our worthy General Secretary, regard your "DISappointment as HISappointment." Yea verily, and is there a more fitting way to begin the work of this New Year of grace than by organizing a teacher training class? Complimentary words are being received concerning "The Educative Process in Religion," Part II of our First Year book. The number of copies which you need will be mailed immediately on receipt of your order. If a class cannot be maintained, which condition has come to be the exception, see how many persons will agree to study the book individually. Without a class or individual students your school cannot qualify on Point 5 of the Standard of Excellence as a Front Line School.

J. A. GARBER.

MISSIONS

Some New Mission Opportunities for the Year

By Edwin Boardman, Jr.

It is Nineten Hundred and Nineteen! What do these words mean to you? Just think a minute. Over nineteen hundred years ago a little child was born who was destined to change the course of the whole world. So great has been the influence of this Master Personality upon the lives and hearts of men that nearly one-half of the people in the world have been constrained to "look at him, believe on him and be saved." His gospel message has been ringing its glad tidings to a whole world, but the strange thing about it is that only parts of the world have heard it. The other parts are blind to the "marvelous Light" and deaf to the stirring call of the Christ. There is a reason for this blindness and deafness and the sad part of the matter is that the reason is to be found in the negligence of Christian people to carry the news of salvation to a whole world. Thus in a sense there are no "new mission opportunities" for the proposition is centuries old. With this fact in mind let us have a little heart to heart talk about the situation from a Brethren standpoint.

What is the Brethren standpoint? Now come on, what do you believe about missions? You think they are a good thing? So does anyone who has ever thought anything about the matter at all. What do you think about your Brethren responsibility to a lost world? You believe in John 13, and you wouldn't feel safe unless you had been immersed three times; and the communion and love feast you believe in with all your heart. You say you believe all the New Testament scriptures and you have taken them as your rule of faith and practice. All right, before you go any farther with this article look up the last message of Jesus to his followers in Matt. 28 and also in Acts 1. "Understandest thou what thou readest?" If you have understood you have no doubt come to the conclusion that the Brethren church and a certain brother or sister by your name have certainly failed in a full obedience to the Christ. According to the Book the Brethren follow, we can believe in nothing less than a "whole gospel for a whole world" and this must be our platform. Now we are ready to look at some of these 1919 mission opportunities.

First, with the breaking up of the European armies many of the territorial troops of France and England will return home. Most of these men are from Africa and India, though there are also representatives from China and the islands of the sea. These men will take home stories of Europe,—its people, manners, customs, and religion. Their eyes will have been opened to the arts of civilized living. They will be loth to go back to the old life of poverty, squalor, and ignorant savagery for even during the horror of war they have seen much that is good. Their religious conceptions have been affected. Whether Pagans, Mohammedans, or Hindoos they have been brought into contact with

Christianity through Y. M. C. A. huts, Salvation Army workers, and through public Christian meetings. Ideals of life will be different for their ignorant provincialism has been shaken to pieces. These returning soldiers will present a problem to the missionaries laboring in the countries to which they will return, for the "backwash" of war will be felt, but these men will also present a nucleus of aggressive spirits by which new advances can be made. The opportunity of thoroughly meeting an added big job in mission lands is thus presented.

In the second place the world is opened as never before to aggressive Christian effort. Turkey is asking that the United States establish a protectorate in her territories. As a nation she has fallen and a staggering blow has been given to Islam. The whole "near East" is thus peculiarly open to Christian teaching and effort. Palestine has been proclaimed as the modern homeland of the Jew and a new nation is destined to be born in that land if present plans materialize. Tibet, Afghanistan and other hitherto closed lands are opening wide their doors to a better faith and a more glorious future. It has even been suggested that the United States should take Germany's African colonies and govern them as they have the Philippines thus relieving some of France and Britain's burden.

Stand back as you will, Brethren, you cannot say you have no opportunity to serve your King. His world is opening wide its portals so that the angel's song of "Behold, I bring you good tidings of great joy which SHALL BE TO ALL PEOPLE," can really become a truth. This open world makes more compelling than ever the positive need for the church awakening to her task.

Another opportunity of peculiar importance

to the Brethren is the fact that we are just about to swing open the door of the Ubangi-Shari region in Africa and the opportunity is open to us to invest life and treasure in winning a whole people to Christianity. Brethren, we dare not be satisfied with sending only six missionaries into this place for this number will only make a beginning. There must be more missionaries sent and a reserve force prepared to carry the work on to a successful conclusion. Besides preaching the gospel to the natives there must be a system of education started to conserve the results. Translations of the language will be imperative. A new moral and social dynamic must be made an integral part of their life so that the whole social group will be shaken to its core. Then, too, is it too much to hope that some day there will be an industrial branch to our mission in that region?

The three opportunities mentioned above are but illustrations of what lies before us. I could tell of new points of advance in the Argentine, of the fine opportunity for vigorous work in the foreign sections of our large cities, of the needs in the highland sections of our country and the opportunity for real pioneer work in back country districts. All these "open doors" represent different phases of the missionary effort, but I have not the necessary space to tell of them.

Suffice it to say that 1919 holds fine possibilities in store for the Christian faith in general. It is our duty to appropriate our share in the world movement and carry the banner of the cross to new conquests, "Nihil sine labore" (nothing without labor) would be a good motto for our mission enterprise at this time. Remember it takes men, money and movement to win a lost world back to God.

Plan Your Missionary Program for the Year Early

This year, 1919, is going to be one of the greatest years for missions in modern times. The war has greatly interrupted many missionary enterprises, but the great missionary need was never so keenly felt. This past year has witnessed great changes in the churches of every denomination, both in America and abroad.

Ministers, our own as well as those of other denominations, are preaching more seriously than they ever did. They are facing tremendous situations in the task of reconstruction, for the whole world is in a flux. For these reasons there are going to be more inquiries about what the Christian religion is and how it works and where it works. There is a great opportunity, therefore, for the church to supply the information and to "round up" all the popular interest in the subject. This is where mission study classes

can serve; a definite missionary program for the Sunday school will help wonderfully, and missionary leaflets will carry the message to those who cannot be induced to attend the services of the house of God.

So far as interdenominational work is concerned, we know of nothing better for the diffusion of missionary information than the publications of the Laymen's Missionary Movement. A catalogue of their stock may be obtained at 1 Madison Avenue, New York City. One of the best contributions they have made to the cause is their "Worker's Packet," which costs 10 cents. It consists of ten pieces of printed matter bearing upon "The Every Member Canvass." These are the suggestions of the missionary committee. You should send for this, if you don't have it already, before starting missionary campaigns or planning your program for the year.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Frankly Facing the Tasks of 1919. By J. A. Garber

A Frank Attitude

The New Year has caught us. A new world confronts us. Nineteen hundred and eighteen was replete with extremes. For a season the darkening clouds of discouragement hung very low, but once the tiny rift was seen the sun of triumph soon came into full vision. Now we are privileged to bask in the sunshine of promised peace. While the days of armed conflict have ceased, the times of militant service have not ended. The Christian institutions of America and the allied peoples sharing her ideals have been spared the further destruction of militarism in order that they might continue to be the instrument of God for the salvation of the world. To help to vindicate his overruling Providence the church must redouble her effort in the application of a saving gospel to a plastic world born in the birththroes of an unspeakably cruel war so that the new world shall be developed after the mind of Christ.

Behold Your Big Job

That is seen in and through it. Let it come within the range of your mental eyes with great frequency that you may study it minutely and intently. Not a little indifference and half-heartedness can be traced to the lack of a due appraisal of the work at hand. Before any group of persons give themselves with full abandonment to the accomplishment of a given task they must have some appreciation of the worth-whileness of the task. It was a belief that the principles of democracy were worth dying for that made millions of men willing to brave the indescribable hardships of carnage and tens of millions of people willing to support unstintedly their intrepid soldiers. We must prove that they neither suffered nor died in vain. They freed the forces of democracy; we must culture them. And what department of the church is better prepared by genius and

method to perform this urgently needed service? Christian Endeavor is a democracy in miniature. It is a voluntary association of young people. One is their Master, even Christ, and under him they are all equals among equals. This democratic society is subject to none other, except the church, and it is under it only as the child is under the tutelage of the parent. It elects its own officers, directs its own finances and promotes its own work. Thus by actively doing, not by passively watching others, these young people, banded together for Christ and the church, learn how to manage the business of the Kingdom.

Take An Inventory

Since fidelity to Christ, loyalty to his church, training in the service of both, cultivation of the devotional spirit, consecration of substance and giving of self are invariable constants of Christian Endeavor, should we not make the immediate task of the new year that of determining who are sharing the blessings of this training school? Moreover this sort of reckoning accords perfectly with the spirit of the season. And again, the apparent success or failure of our larger work is conditioned by the way in which you deal with this first duty. Judging by the yearly statistical reports many of the societies, like the churches, do not keep definite and accurate records. This ought not so to be. The Master's business requires precision and accuracy. Without further delay let the president and his associate officers meet and determine exactly how many active and associate members are enrolled with the society; the number gained or lost; the number won to church membership; the number enrolled in the Army of Patriotic Service; the number of Quiet Hour Comrades; Tenth Legioners; the amount of money collected and disbursed; the number of Life Work Recruits and Christian Endeavor Experts. Compare these findings with the appointment stated on the Four Year

Challenge mailed to your society and you will have precisely stated the challenge that faces your society. Plan at once and work earnestly to make every goal. If you neither delay, nor relax, you will be able to make a creditable report the first of April when the annual statistics are asked for.

Help the Sunday School

This slogan suggests the January service-theme. Despite her larger family Christian Endeavor has never appeared jealous of her big sister, the Sunday school. Knowing that there is no occasion for competition but every reason for co-operation, Endeavorers have always counted it a joyous privilege to contribute to the teaching department of the church, and their contributions have been numerous and generous. Consequently, provision has been made for a Sunday School Committee as a regular part of the Society's organization. This is the opportune time for this committee to wait upon the superintendent, presenting him with the names of Endeavorers who desire to pursue the teacher training course and with the names of those who are willing to serve as substitute teachers and with names of those who are ready to sing in the Sunday school choir or play in the orchestra: asking him to co-operate with you in securing new members from the several classes and to help you to boost Christian Endeavor week. Such a spirit of reciprocity will issue in an interchange of fruitful endeavor and eliminate a lot of fruitless talk about the overlapping of the two departments. Wherever the fundamental aims of each are rightly understood and the working programs of both are properly correlated there is no duplication of effort. These agencies were organized and developed within the church under the direction of the Holy Spirit as helpers; why should men seek to estrange them and give them the relation of competitors? Let one compliment the work of the other and so fulfill the plan of God for both.

The Endeavor Society Helping the Sunday School

By W. R. Deeter

Realizing that there are many ways in which a society may be of valuable help to a Sunday school through co-operation, and of the different views others may hold, I want to present a few simple plans that I think will be useful and suggestive to societies as a whole. No efficient work can be done in any organization unless it proceeds in a systematic way, to develop needed spiritual culture and oversight. The custom of organizing a crowd of young folks with no spiritual leadership is wicked. It sets a low norm of ideals and leads them falsely to believe they are doing spiritual service, while it prevents a proper appeal on behalf of a leader's group. A

prayer band of ten is often more desirable than a rabble of fifty.

The young people are the church of tomorrow, and must be developed for leadership as well as for their own sakes. They should be organized, not to free the older folks of responsibility but to give better opportunity for co-operation by wise, young-hearted, forward-looking elder leaders.

One among the various committees of the C. E. Staff should be the Sunday school committee. There are millions of youth in the United States not enrolled in any Sunday school, Protestant or Catholic. This committee is a kind of Look-out-Committee to obtain new scholars. If new members can be found

for the Sunday school they will invariably affiliate themselves with the Endeavor and its work. Just now I recall where a pastor in the west went out and sought new members for the Organized Class, and in a short while its membership grew from eight to twenty-four. Resulting from this, aside from the good of the Class alone was an organized Christian Endeavor, where no organization had existed before. They were the hope of the church's future. Here are a few suggestive plans:—

1. A plan of religious census, or house to house visitation, is the most systematic way of doing the work of this committee. The plan is too long to fully outline here, so in

brief, it consists in dividing the town or city into districts, giving one to each church; of dividing these districts again among workers, who visit the homes and obtain all the information possible concerning church preference, and Sunday school attendance, and record on blanks provided for the purpose. These are then collected and apportioned among the churches to follow up.

2. If such a plan cannot be operated for a whole city, then a district may be assigned and canvassed carefully.

3. The committee may assist teachers by calling upon pupils who have been absent from their classes.

4. They may assist the superintendent by

securing pledges from persons to act as substitute teachers.

5. Wherever it is allowed, names may be secured from public school teachers of those in their rooms who do not attend Sunday school, or, young people in the schools may themselves obtain this information.

6. The Committee should also endeavor to interest as many other Christians as possible in the work of building up the Sunday school, and especially lay the needs and plans of the work before the members of the Society of Christian Endeavor.

7. The committee may prove a valuable aid in organizing county and township work under the State Sunday School Associations, and in conducting conventions.

These suggestions should be modified to fit your own locality and its peculiar needs. However none should be attempted without first consulting the Lord through prayer. And your prayers will be answered according to the amount of effort you put forth in performing the task, and as to what you are willing to redeem in work. If the Sunday school and Christian Endeavor is to become a greater power for the church today, it must be through the medium of young folks who are willing to be hitched up to larger loads than their fore fathers were, and to carry it to larger ends through a better organized means of systematized Christian work. The church must make room for its young people.

NEWS FROM THE FIELD

TRAVEL NOTES

From Mountain View, Virginia, we went to Mosy, West Virginia, where we were in battle with the god of this world not quite two weeks. Brother Coleman is the pastor of the flock at Mosy, and considering his short time in the ministry he has done exceedingly well. God has blessed his ministry in bringing souls into the kingdom and in building a church house in which to worship, furnishing most of the money, and for good measure preaching for nothing. Brother Coleman, like Brother Duncan feels, that a young minister should come into the field in those parts and take up the work.

During the meeting nine souls saw the holy light, and came into the church making a good confession before many witnesses of our glorious Savior. Five of these came the last night of the meeting, four young men and one girl. They were fine young people. The meeting was just starting off fine when we had to close for the lack of time. God bless Brother Coleman and his people, and give them a great victory in the year 1919. We had our home with Brother Coleman, and happy were the many hours we spent together.

Our next stop was at Gatewood, West Virginia. Here we found almost every opposition imaginable, the "flu", rain, bad roads and many stumbling blocks in the church, but the Almighty conquered in the name of His Son Jesus, and twenty-one made the start for heaven, the homeland of the soul. The writer had the baptizing to do as the Gatewood church had no pastor. However, at the close of the meeting the church called for a business meeting and called Brother Coleman to take charge of the work as pastor until a regular pastor can be secured. Our home was with Brother Charles Jones while at Gatewood, and it was a good home in which to abide. May the dear Lord send to the people in West Virginia a good strong man who will lead those neglected ones on to victory. Brother A. B. Duncan and others have fought well, but feel the time has come when they should let a younger man take up the work.

May the King of Glory lead us on in heavenly splendor in the year 1919 and some good sweet day when the task is done may he call his own home to receive the "crown of life

which shall not fade away. May we be kept in his great name that throbs with all life, light, and immortality."

When you read this if all goes well we will be in California. Our address until further notice will be Los Angeles, California, 426 East 49th St. With love to all in the Faith.

N. W. JENNINGS.

UNIONTOWN, PENNSYLVANIA

God has been good to us, very good; and we are thankful to him, very thankful. The epidemic has passed and although a few of our folks contracted the disease, mostly in a mild form, we lost none as a result. The war has passed and we were fortunate to have no losses among the boys of our church, neither dead nor wounded. We were under the ban along with the rest of the churches, and according to the best advices the Uniontown church was closed longer than any of the others in the Brotherhood. Yet we are right side up and ready for increased service to the Master. The ban knocked us out of holding our Thanksgiving offering at the usual time, but we have arranged to hold it the 26th of January and look for a good response. We held our Christmas services on December 22nd and although it was a very nasty day, raining from morning until night, we had a good crowd present, and the White Gift offering that was conducted in connection with the exercises by the children netted the General work the neat sum of \$91.69. Owing to conditions our Sunday school is down a little in attendance and the above represents an average offering of about ninety cents per member. Wouldn't an average like that for Foreign missions tickle the heart of our good Brother Bauman? We are sorry that the weather man was so against us for were it just a little more pleasant to travel we would doubtless have broken our record of last year when we gave slightly over \$100. But note that average and keep that up through the Sunday schools and Brother Trent will have a celebration that will make the peace rejoicing look quite tame indeed.

Among other things that the ban disarranged for us was our revival meeting. We

were forced to postpone that and now it will commence the 12th of January to continue at least three weeks. We solicit the prayers of all for greater things than we have ever been able to do hitherto. I was forced to call off the only meeting that I was billed to hold outside my own church, and feel sorry that I was also unable to respond to all the calls for evangelistic work that have come to me this fall. I like the work and only the interests of the church for which I am particularly responsible, caused me to close my ears to all calls for assistance. My church has been very gracious in permitting me to go to the assistance of others, and this year was no exception, but conditions this year are different from any year in the history of the church and we had to govern ourselves accordingly.

All the auxiliaries of the church are awake and working. It is a source of satisfaction to know that you have a loyal, enthusiastic, working body of members who willingly tackle anything that is shown to be of real worth to the church, be it local or the work at large, and just such a bunch of folks stand back of yours truly. Our lines are in pleasant places and we try to show our appreciation of the loyal support given by keeping the tugs pulled up tight on our side of the chariot. Mistakes all of us will make, but the membership here recognizes that a member may make a mistake as well as the pastor, something which some folks fail to recognize, and consequently we go on smoothly in the spirit of mutual forgiveness. May God help us develop that spirit more and more throughout our whole church.

Ere this is read by the church the new year will have slipped into its dock and we will have added responsibilities to answer for. May we all, laity as well as ministry, do all within us to measure up to what the good Lord is going to expect of us. His Word is very plain as to the things needful, and a constant perusal of it will help us to play the game of life not only more fairly but more effectively. Think of any athlete trying to play the games without first knowing the rules! So I would have you think of the Christian trying to take part in the greatest "game" without knowing the rule or guide book. Read the Word, meditate upon the

Word, and most of all live the Word and the God of peace will be with you. I must wish a Happy New Year to all the Brethren, and especially to those doing their best in the Publishing House. Greetings to the new Editor and a promise of hearty support of all that is for the good of the cause to which I have dedicated my life is made to those upon whom we have laid hands for the trying work of editing and publishing our printed page.

The Springtime will soon be upon us, and as we draw near to it, or it to us we are thinking of the addition to our building that we have been looking forward to for some time. Uncle Sam has withdrawn his restrictions on building materials and as soon as prices come down a little we will be into the dirt and muck of extension work. The unsightly look of things that is bound to come with tearing out walls, etc., does not appeal to us, but we are looking beyond that to the completed church that we will have and it inspires us to the effort ahead.

When in your private devotions don't forget us before the throne of grace. We wish to be found doing the will of him who died for us, and we would be kept in the path that is called straight. We pray for all the Brethren and you can always believe us interested in the progress of the church. Yours until the Lord comes, and forever after that,

BROTHER ED.

Home Mission Notes

First Liberty Bond

The first Liberty Bond given to Kentucky mission work was received as a Christmas Gift on Christmas morning. The faithful donors were Brother and Sister Howard C. Williams, of Elmer, N. J. How many of our readers could, with or without self-denial, send Liberty Bonds to be used to further the Home Mission work of the Brethren church? The giver can designate the place where he desires his gift to be used. May this generous gift from our eastern friends serve as a worthwhile suggestion and inspiration to a hundred others in the Brethren church who can and ought to do likewise. Do it now.

Riverside Institute Opens

Brother Drushal announces that the Winter term of Riverside Institute will open on Monday, December 30, and that the prospects for a large attendance are good. May all who come in touch with Riverside come into touch with Jesus Christ.

Faithful Bantam Hens

Dear Mr. Carpenter: I send you a Christmas Gift, the money I saved from the eggs my Bantam hens laid on Sunday—\$3.50. I sent it for the Kentucky Mission. Now I am going to save for the Easter offering. I want to send some to the missionaries I read about in the Brethren Missionary. Mamma says I can have an envelope to put it in. I am 9 years old.

Miss Lena Schubiger,
Frenchtown, N. J.

A Young Farmerette

Dear Brother Carpenter: I will send to the Kentucky Mission a Christmas Gift of \$2.40 this year. I helped Papa and Mamma this

summer on the farm and earned it. I hope to send more next year. I was 10 years old this fall. I wish you a Merry Christmas and a Happy New Year.

Yours,

Vienna E. Hackett,
Hampton, N. J.

All From New Jersey

Has the reader noticed that all the gifts mentioned above, Liberty Bond and all came from New Jersey. Every child in the brotherhood ought to be trained in Christian missionary giving. If they are not trained while young they will not likely ever be trained. Praise God for the parents who set the right example before their children and teach them the gospel principles concerning mission and missionary giving. Thanks to all of our New Jersey friends. New Jersey must be all right!

Thinking Ahead

The following advertisement appeared in New York newspapers over the name and address of one of the city's leading real estate firms:

"A New Era has started
Able Men are thinking ahead
Are you thinking of the Future?"

The church of today must be thinking ahead, and not only thinking but acting. What the Brethren church will be in five years and in ten years will depend largely upon the missionary activities of the church today and through the coming years. How many of the churches now supported in part by our mission boards will in 1919 become self-supporting? How many will at least make a worthwhile advance in that direction? How many new churches will be organized in 1919? Our Field Secretaries, who are in the field not in person but in thought (they are thinking ahead) are studying the field and are planning for the future. The Home Mission Board is trying to serve the church by exercising every possible foresight and by using practical business methods in the Lord's work. The Board seeks the help and advice of pastors and laymen throughout the church who are "Thinking Ahead."

G. C. CARPENTER.

RIO CUARTO, ARGENTINA

News of peace have arrived and the city is full of the flags of the allies mingled with the Argentine flags and there is general rejoicing. May God grant that the final arrangements may be such as to insure not only peace but justice and morality as well. We need a better world, such as only the gospel can produce.

This country is now suffering the scourge of the grip, but thus far it has been only a mild form which lasts only a week. Nearly a third of the people seem to be down with it. Schools are closed and in some places all public meetings are prohibited for the time. It is not that bad here yet. A few of our members are sick, but none of the workers.

Instead of closing down our work we are increasing it. We have begun street meetings on Sunday afternoons and also a monthly woman's meeting which will be organized soon into an S. S. C. E. The street meetings are held in the square in front of our church, this being the best point in the city

for them. In case of storm we can easily retire to the church. The public officials are now nearly all quite sympathetic with our work.

We have recently had a visit from Brother Hershey of the Mennonite Brethren. He and his companion, Mr. Shank, are traveling over the country a great deal, making a thorough investigation before deciding upon a location. He thinks we made no mistake in selecting this place.

In my former communication I mentioned the student movement in Cordoba against the Roman church. The minister of education was appointed to settle the trouble and he settled it in favor of the students. Then the priests got several fellows to attack the leader of the students and he was beaten with clubs almost to death. This has stirred the anti-church party more than ever and on Sunday nearly a third of the inhabitants, thirty thousand in population of about eighty thousand marched in parade in demonstration against the priests. Now is a time of crisis in this republic and we should have scores of able missionaries to take advantage of the opportunities that are at hand but soon to pass. The people have always been taught to hate Protestants as vile heretics and unless they can be made to understand the gospel now they will soon be lost in infidelity.

At this writing, November 9, we have not a word as yet about the General Conference, but think that surely there will be mail soon. May God bless you all.

C. F. YODER.

DUTCHTOWN

In order to keep my promise to my good people, while on the goal 9 drive, I must report our success, which I sure am more than pleased with. I promised them to treat them through the Evangelist. The Evangelist will be a New Year gift to a lot of new homes in Dutchtown and I am sure that every one will look over every page to find the treat that I promised them. I believe that I shall be safe to say my work will be much easier now with the help of the Evangelist. I must say that Dutchtown has not only helped me as their pastor, but she has sent out all over the world a good example. By standing by her pastor I did not have to plead with them, they were ready. We did not use the budget system, but we used our own system and it worked. The system was that all should have the paper and those that could pay \$2.00 pay it and the poor give what they could, and we surely got enough so that the paper goes in all the homes, including those that could not pay \$1.50. Those who did not take the Evangelist were only four and one of these could not read, and one Evangelist goes to a family outside of our church. So when we have all but three of our homes provided for I count it a joy to know how good this church has served by the pastor. While the "flu" has hindered the work, and we don't know what to do, we don't know from one Sunday until the next whether we will have services. It begins to look like the prophecy of John the Revelator had come true. People want to go to church and cannot. Ye that are just, be just still, and ye that are righteous, be righteous still. We pray that

this may not be yet. We can not say what we will do, for we have no assurance of tomorrow. We are glad to make this report under conditions as they are. Hoping to do great things for the Master, may God bless all our good people at Dutchtown and long may the Evangelist stay with them. I must make a confession here to the Editor: I must confess that I got the best lesson at the Indiana State Conference, when Brother Teeter gavs us a one hour talk in 15 minutes, how pastors had promised to do something for the church paper and had failed. I said then, old fellow, you are hitting me mighty hard if you only knew it. I set my head to working a plan, and after I had the plan I set shank's horses to work, for that's the only way we got going. And I worked the field from Mentone to Pierceton, and from Pierceton to Leesburg, and the work was done for Dutchtown. But we got another job. College Corner, you are next. Eighteen papers is not enough, College Corners must go "over the top" for the Evangelist.

I believe I have two good churches, Dutchtown and College Corners, and we shall do our part so far as our ability will let us, to serve these two fields. While College Corners has a hard proposition just now, the "flu" and very bad roads. But the faithful don't stop for poor roads nor the "flu." May God help us to serve this people. Keep your eye on Dutchtown and College Corners for we are coming. Dutchtown had 5 papers, now 32.

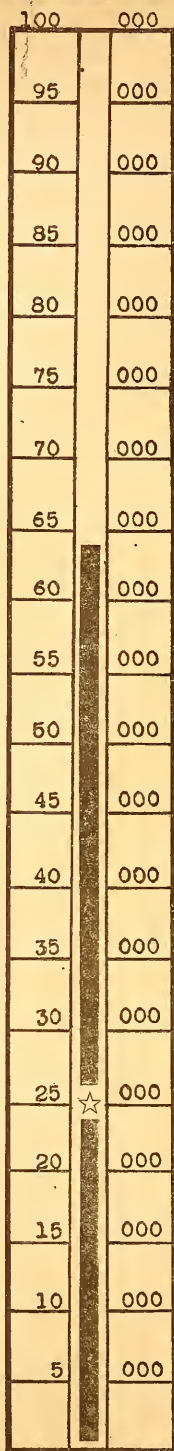
HOMER ANDERSON.

CAMPAIGN NOTES

From Philadelphia we went to the Sergeantsville-Calvary circuit. Although these churches are in New Jersey they are nevertheless in the Pennsylvania Conference, hence I visited them in connection with the canvass in Pennsylvania. This was entirely new country to me. While I had met a few of the people in at least one of these churches at National Conference, I felt that I really only knew the pastor and his wife. Brother Morton Sands is serving in this field and he is a brave, noble man. I know he is noble because of his tireless, self-sacrificing devotion to his congregations. And I know he is brave because, notwithstanding he had just gone through a three weeks' meeting at Sergeantsville with Brother Marcus Witter and had just got rid of him, when he met me at the train he smiled. I say, it takes a brave man to smile when he gets two preachers on his hands in as quick succession as that. Well, anyhow, I found the most genuine hospitality in the Sands home, and we had a grand visit together.

In our canvass of these two churches we encountered some bad weather which was unfit for man or beast. And yet, for several days Brother Sands took me around without the slightest complaint with his horse and buggy. This time it was a horse and not a Ford: But it was sure a real roadster. I have seen Fords catch the spirit of the Campaign for Endowment often; but this time I saw a horse catch that same spirit. And I want to say right here that while perhaps the results of the canvass did not go to where I think it should have gone, yet, I shall never for a

Watch Pennsylvania Push the Mercury Above the Star in This Thermometer



COLLEGE
ENDOWMENT

moment blame the horse. The horse did her part nobly.

In this circuit the result was \$444 when I left. That would seem like a strange place to stop. And I am glad to say that there was still some work to finish, so that when I hear from Brother Sands I have no doubt I can change the figures to something more natural. The final result, I am hoping, may go well beyond \$500.

At Calvary I shall remember particularly Brother Samuel Weber and his good wife, in whose comfortable home we found refuge the night we were at that place. I say refuge because it was a terrible night and it was indeed a refuge. To Brother and Sister Sands and the Webers and all the other good folks in these churches who showed me kindnesses I am, and shall continue to be grateful.

I went to Ridgley, Maryland from New Jersey. This church is also in the Pennsylvania conference. Here too I encountered some very bad weather. But worse even than the weather, I found the whole community in the firm grip of the "flu." But we could not stop for either of these things. I am surprised that Lytle should make such a disturbance over a "little" thing like the "flu." The "flu" is n't so bad if you don't get it!

Well, I was going to say, at Ridgley I renewed acquaintances with my dear old College friend, H. L. Holsinger. It was my privilege while yet a student, to say the words which made him the husband of his wife. And he is still my true friend in spite of that. In other words, he don't hold it against me. Needless to say I had a grand visit in his home. Both he and his good wife know just how to make the stranger feel perfectly at home who is within their gates.

The Ridgley congregation is not large numerically. At present this charge is without a pastor. There have been heavy losses in the last year or two by members moving away into the large centers where there was great demand for labor in making war materials. A Sunday school is maintained which is a means of holding things together. In time past Brother H. L. Holsinger served this church as pastor. But at the present time he is not preaching anywhere. I may add that this church is also in the home community of Miss Vianna Detwiler. During my stay at Ridgley I had the privilege of meeting Miss Detwiler, who had been home assisting in the recent meeting under Brother I. D. Bowman, and who had not yet at that time returned to her work in Baltimore.

While the weather made it impossible for me to get around as much as I otherwise would have been able to do, I was in the home of Brother Paul Holsinger several times, also in the Mitchell home. Here I met again our aged and loyal brother, David Replogle. It is always a pleasure to meet Brother Replogle. His religion is the kind that keeps one young, and cheerful and hopeful no matter how old you get. It would be great if we could all have just that kind of religion. Brother Replogle is quite aged but he has a splendid home with his daughter. I am very glad for the day I spent in that home.

Ridgley did well for the College, but I might whisper that the result was very much improved because one loyal brother got into

the \$500 class. Those who know Ridgley best will have no difficulty in guessing who that loyal brother was. We raised \$665 at this place. If we could have gotten into all the homes this result would doubtless have been some higher. This was not the first time I was at Ridgley: I hope it will not be the last time. I have not a few pleasant memories of Ridgley. I only wish the Ridgley folks would work out some plan by which they could have more preaching. Maybe this will yet be done.

Finally, I want to add my word of appreciation to the retiring Editor for the splendid co-operation he has given me in the Evangelist since the very beginning of the Endowment campaign. It has meant much in making possible the success which has attended our efforts thus far. And I can say that at no time in the campaign have I asked him for anything which he did not cheerfully give. Thank you, Brother Teeter. And while I feel sure your successor will give me a no less hearty co-operation, yet I also feel sure he can give me a no more hearty one than you have given.

The next report will be from Waynesboro, and that will be the last report from Pennsylvania for the time being.

WM. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Allentown, Pa.	775 00
Berlin, Pa.	1 200 00
Downey, Pa.	200 00
Maple Grove, Pa.	100 00
Masontown, Pa.	2 765 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	663 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1 000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	\$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	\$ 4 000 00
Jones Mills, Pa.	555 00
Mt. Pleasant, Pa.	220 00
Uniontown, Pa.	1 800 00
Highland, Pa.	155 00
Aleppo, Pa.	125 00
Pittsburgh, Pa.	1 800 00
First Brethren, Phila, Pa.	3 117 00
Third Brethren, Phila, Pa.	500 00
Ridgley, Md.	665 00
Sergeantsville, N. J.	444 00

TO THE CHURCHES OF INDIANA

The time is at hand, for that first report to District Director. If you have not a Hand Book, why not? Then, if you have no Hand Book of the Four-Year Program with the cards to fill out, SEND FOR ONE AT ONCE.

Remember every church must send a report. We must have them. Indiana will have to have a better showing by far, than last year. Now pastors, Sunday school superintendents, and presidents of the various auxiliaries, look after these reports and see that they are turned in to me as all my reports depend on on you. PLEASE BE PROMPT.

W. T. LYTLE,

BURLINGTON, INDIANA

We will attempt a series of meetings at this church, beginning, after an all day's meeting on the first of January. We had planned for this service to begin in November, but owing to the conditions of the health of the community we postponed it, to begin the first of the year. Now, we will solicit the prayers of the entire Brotherhood in our endeavors.

W. T. LYTLE.

Burlington, Indiana.



LET'S TALK IT OVER

If getting a good start is half the battle it is essential that Brother Baer and myself get started right with this first number of the Evangelist under the new regime, for we both know that there is many a battle to be fought before the success that both he and I anticipate for our publications during the years that are in the immediate future. A division of labor and responsibility has been made but a unity of purpose shall be the aim of the three men who are now in charge of the different departments of the Publishing House, and as business manager of the Company it shall be not only the aim but the ambition of my life to develop a business and to build up an institution that the church need not mention with hesitancy or apology or shame.

Since I have dropped the appellation of editor and will now pose as a plain business man it shall be my policy to drop the use of the editorial impersonal we and to use the personal pronouns you and I in what I shall have to say in the Business Manager's Corner, for I want to establish a personal relationship with all the pastors and all the churches and Sunday schools of the brotherhood in a more

direct manner than was possible under the old system.

I have long taught in both sermon and editorial that a business man could be as much a servant of God as a preacher of the gospel is, for business can be conducted for the glory of God as well as church services can be held in his honor and it shall be my aim now to prove and to practice what I have preached.

Since coming into the Publishing House more than three years ago I have never ceased contending that the attitude of the membership of the churches and of the Sunday schools toward the publications of the Brethren church is more dependent upon the attitude of the pastors of the churches than upon any other one thing and I have not yet had any reason offered to me that would lead me to change my mind. So I shall consider it as one of my chief tasks in the immediate future to cultivate a close personal relationship with every pastor of the church. I covet your personal friendship, not for what it may mean to me, much as that may be desired, but for what it may mean to the publishing interests of the church in the development of a business that shall redound to the honor and glory of God.

One of the most successful enterprises ever undertaken by the Publishing House was the campaign to get the Evangelist into the home of every active family of Brethren in the entire church. The plan adopted met with unusual success during the past year and the indications are that it will meet with even greater success during the year nineteen hundred nineteen. The pastors that have experienced having the Evangelist in every family in their congregations are unstinted in their praise of the beneficial results, and I am glad to report that not a church has fallen by the wayside as yet that has tried the plan for one year. The last two churches to adopt the plan for the second year are Allentown, Pennsylvania and Louisville, Ohio, Brother Baer bringing the list from Louisville along with him as he came to take up the duties of his office. We are now in the very busiest days of the year at the Publishing House and it will be a couple of weeks before I can find time to give the matter of Evangelist subscriptions the attention it should have, but if our readers will be a little patient and give me just a little time to adjust the affairs of the office to the new plans I will take up this matter a few weeks later, but in the interim give heed to what I shall have to say from week to week in the Business Manager's Corner.

MATRIMONIAL

LEININGER-MYERS — Samuel Leininger and Lelah Myers were united in marriage October 19, 1918, at the home of the pastor. Both are highly esteemed young people of the community where they reside. The bride has been a member of the Brethren church for a number of years, the groom is a member of the German Reformed church.

RIAN-BOZE—Augustus B. Rian and Lucy Bose were united in marriage October 29, 1918 at the home of the bride. Both are held in very high esteem by their friends. The groom is the superintendent of the Bethel Brethren Sunday school and has held that office for a number of years with much credit. May many rich blessings attend all contracting parties and the God of all Glory bless and keep them.

W. F. JOHNSON,
Berne, Indiana.

STAIR-HUBLER—At the home of the undersigned, Ashland, Ohio, November 27, 1918 Casper C. Stair and Mrs. Jennie A. Hubler were united in the holy bonds of matrimony. Brother Stair is a deacon in the Fair Haven

church and a splendid Christian gentleman. His wife is a refined lady of good qualifications and will make a splendid companion to Brother Stair.

The best wishes of the many friends are that long life and prosperity may accompany them always.

BENJ. F. OWEN.

GIBSON-BECKWITH—The home of the writer was the scene of a quiet wedding December 7, 1918, at 2:30 P. M., when Mr. Olen Paul Gibson and Miss Anna Doris Beckwith were united in marriage. Mr. Gibson is a son of Brother and Sister D. P. Gibson. Ceremony by the writer.

HALE-WORINGTON—The home of Mr. and Mrs. Earl Green was the scene of a quiet wedding Monday evening at eight o'clock, when Mr. Harry B. Hale and Miss Edna V. Worington were united in marriage by the writer. Mr. Hale is an enlisted sailor on the U. S. S. Dolphin as chief baker. He was granted a fifteen day furlough. He will return to his post of duty soon.

M. S. WHITE.

BERKLEY-CHADWICK—The marriage ceremony of Arthur Berkley and Hazel Merle Chadwick was solemnized at the bride's home on December 12. May God's richest blessings attend these young people through life.

GEO. E. CONE.

CASHMAN-CARR—Mr. John Lloyd Cashman and Miss Edna Ruth Carr, both of Altoona, Pa., were united in marriage September 4, 1918 at the home of the writer. These young people are both members of the Brethren church.

YARNELL-DELOZIER—The marriage of Mr. Charles N. Yarnell to Miss Gertrude DeLozier of Duncansville, Pa., took place at the home of the writer October 21, 1918. The bride is a public school teacher and has been for some years an active member of the Brethren church of Altoona.

Ceremonies of the above performed by the writer. We join with the many friends of these young people in wishing them well through life.

W. C. BENSHOFF.

IN THE SHADOW

BEACHLEY—Cora, Rohrer, sister of the above, died October 19, 1918. Our sister, like the rest of the family, was a faithful member of the church here. She, with her family were regular attendants and took an active part in church work. She was of a cheerful disposition, beloved by all who knew her. She leaves to mourn her early translation a husband and two children, Robert, aged 7 and Lois, aged 3 years, besides a mother, brother and a large circle of friends. The three above died in the space of two weeks' time, in the prime of life and usefulness, and in the full expression of faith. They all received the rite of anointing, thus expressing their faith in the Word. Our prayers and sympathy are for the consolation of those bereft.

SHIPP—William C., died October 16, 1918. He was a young man, employed by the Western Maryland Railroad Company. He leaves a wife and two children besides his parents and three sisters to mourn his early departure. He was a member of the church here.

ROWE—Joseph Franklin died November 27. He was a promising school boy of fifteen summers. The dreaded "flu" developing into pneumonia was the cause of his death. He was a member of our Sunday school. He leaves his heart-broken parents, sisters, broth-

ers and many friends to mourn his departure.

The above were victims of the "Flu" with two exceptions. May God comfort the bereft. The above funerals by the undersigned assisted by Brother Tombaugh at the first three.

SPECHER—Emory Ringer died at his home in the city November 20, 1918. He was employed by the Cold Storage plant of the city. He was esteemed by his fellow workers. He suffered for several months of tuberculosis. He was aged thirty-seven years, and leaves a wife and child. Sister Sprecher who is a member of the church here has our prayers and sympathy in her early widowhood.

ANTHONY—Was laid to rest in the Funks-town Cemetery October 19, 1918. He was an industrious young man, the main support of a large family. Our deep sympathy goes out to the mother and family for their loss.

HARTLE—Daniel, died November 1, 1918. Deceased was employed as motorman on the Electric lines of the community and was widely known, evidenced by a large circle of friends who gathered to pay a last tribute to his memory. He was rather of a reserved disposition but congenial and devoted to his family. He was a member of the Reformed church. He leaves a wife and three children, two daughters and a son who will hold dear his memory as a devoted husband and father.

A. B. COVER.

BYERS—Benj. F. Byers passed away in his seventy-second year, at his home in Johnstown, Pennsylvania. Brother Byers was one of our faithful attendants in the Third church and will be sadly missed. He was a son of the late Elder Wm. Byers of Vinco and Pike congregations. He was sick only a short time until called to his heavenly home. He is survived by his wife and eight children, all of whom are members actively engaged in church work. Brother Alvin Byers of Canton, Ohio, being one of his sons. It is not often a family of children are found to be all active church workers and splendid Christian people. The funeral services were conducted by his pastor the undersigned.

SMITH—Brother Benjamin Smith departed this life October 23rd, 1918, of Spanish influenza. Brother Smith was one of the officials of the Third church and will be missed greatly because of his activity and readiness to serve in whatsoever capacity he was asked to, always willingly serving where he could. His death was unusually sad because of the prostration of his whole family at the same time. Just as his mortal remains were brought into his home, his little daughter and only child passed away. Both bodies were interred in one grave. Services by the pastor. Burial in South Fork cemetery. Our sympathy is indeed extended to the young widow in her affliction.

SECHRENGOST—Samuel Sechrengost, a member of the Third Brethren Sunday school departed this life July 15th, 1918. He died in France and lies buried somewhere upon the battlefield where he gave all that he had to his country. He was born June 14th, 1892. Aged 26 years. Memorial services by the undersigned.

We have also officiated at 8 funerals of children, many of them from families not members of the church.

G. H. JONES.

HISEY—Arthur Eugene Hisey was born December 13, 1916, and departed this life September 16, 1918, after a short illness. Arthur was loved by all who knew him, being extremely bright for his age.

FARLOW—David Sampson, son of Crawford and Hazel Farlow, was born October 12, 1916, and died at his home in Merrell, Michi-

gan, September 20, 1918, after a very short illness.

MILLER—W. H. Miller was born September 27, 1865 and departed this life October 13, 1918. Brother Miller was for a number of years connected with the Berne church and Sunday school, serving for two years as teacher of the teacher's training class. He was always loyal to the cause. He taught public school for a number of years with great credit to himself and the pupils.

RAY—Irvin Ray was born in Adams county, Indiana, November 27, 1888, and died at his home in Mercer county, Ohio, December 3, 1918, after a short illness of influenza. He was united in marriage to Nellie Irelan February 20, 1910. To this union were born two children. Brother Ray united with the Berne church several years ago, always living for him who died that he might live. He will be greatly missed by his class as he seldom missed his Sunday school.

WENDAL—Lloyd, son of Wm. and Tena Wendal was born July 27, 1918, and departed this life December 7, 1918, after a very short illness, with that dread disease, the "influenza."

Funeral services by the writer

W. F. JOHNSON.

BRIM—Mandy J. Brim died after a brief illness of influenza at the home of her brother, Asa Brim, in Flora, Indiana, December 7, 1918, aged 35 years; 2 months and 29 days. In 1905, she united with the Darwin Brethren church, and after coming to Flora she transferred her membership to the First Brethren church of this city. Her devoted care to her aged invalid mother made it impossible for her to attend the services as often as she had wished. Besides an aged mother she leaves two brothers and six sisters with a large number of near relatives and friends to mourn her absence. The funeral was held from the home by the undersigned, assisted by Elder Fisher of the Old Order church.

HICKS—Helen Evalene daughter of Brother and Sister Jacob Hicks, departed this life at Flora, Indiana, after an illness of pneumonia, December 5, 1918, aged 13 years 3 months and 13 days. Evalene united with the First Brethren church of Flora about three years ago, and was an active regular attendant at Sunday school, church and the Junior C. E. Her kind, cheerful disposition, and glowing smile made her a friend and favorite of all who knew her. She will be missed by her many friends. Besides the grief-stricken parents she leaves to mourn her departure two brothers and a sister and many friends. The funeral services from the home by the undersigned, assisted by Rev. Beery of the Church of the Brethren.

S. C. HENDERSON.

YAGEL—William Henry Yagel was born in Whitley county, Indiana, April 17, 1849. He was united in marriage to Eliza Mary Martin, October 6, 1873, to which union there were four children born. He departed this life December 8, 1918 at the age of 69 years, 7 months and 21 days. He united with the Bethesda Brethren church October 18, 1891. He was a highly respected member of this congregation, a noble father and Christian. He was confined to his bed the last seven months, and suffered greatly but patiently without murmur before his death. He leaves a wife, two children, one brother and two sisters. Two children preceded him in death. The funeral was conducted from the Church of God by the writer, assisted by Rev. Bolton, pastor of the Church of God.

G. L. MAUS.

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

Brotherhood

"Have a shoulder for the burdens
Of the weaker soul each day,
Stoop and lift them and be tender,
And be kind in every way;
For the gentleness of kindness
Has a gospel of its own,
In the way that love is measured
And the brother-heart is shown.

"Have a shoulder for the burdens
Of the one whom God guides near,
It is worth your while to tarry,
If through sympathy you can cheer;
For we only cross these pathways
Once—each day we near the end,
Where life's wealth and satisfaction
Lies in having been a friend.

"Have a shoulder for the burdens
Which the frailer lives must bear,
Climb their Calvary and share them,
For the crowns of life bide there;
Love and brotherhood commingle,
When, like Christ, whate'er the price,
We will take the cross of others
On the hills of sacrifice."

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

A Practical Church For A Practical Age

This is a practical age and men want a practical religion and a practical church. The great Author of Christianity and Savior of the world was practical. He lived a practical life of service, taught a practical religion and is a practical Savior. There have been times when serious minded men stood aloof from the church and Christ, because they considered the church impractical and the Christ necessary only to women and children and weak men. And the church was much to blame for this attitude taken toward her and her Christ. There were times when she failed to meet the vital needs of men, and, forgetting the example of her Christ who went about doing good, she withdrew from the wicked world that she might not be contaminated and contented herself with her cloistered life and private devotions. But those periods were the exception and not the rule. She has in the main been practical to every age, and more now than ever. Her vision has been broadening with the advancing years and her helpfulness increasing with the multiplicity of life's duties and trials. With the growing stress and temptations of our modern life the church has grown stronger and more practically serviceable. And in this she must continue to lead on and will, by the grace of God. Let her not allow her foes, who make merchandise of evil, to deter or deflect her from her purpose, by the time-worn, implication—"Let the church concern herself with religion and her preachers preach the gospel, and not be interfering with our business, or politics or social affairs." I said, it is a false implication, for religion is not a mere matter of form and ceremony, it is not a diversion from the very pressing and practical affairs of life, it does not content itself with stirring the emotions and entertaining the mind on Sunday; it is life itself, and has to do with everything that touches life. And the great institution divinely ordained to nourish and propagate religion is concerned about everything that enters into life. There is absolutely nothing that men can build a fence around and say to the church "Keep hands off and keep silent about it." If it is to man's detriment the church cannot hold her peace and fold her arms without being untrue to the teachings and example of her Lord. If it is for man's welfare the church is duty bound to encourage it and guard it from misdirection. The church of Christ must continue to be, and in ever increasing measure, the saving influence for the whole man or she must cease to use her Master's name. Let me illustrate what I mean.

It is not necessary to the fulfilment of her mission that the church conduct gymnasiums, but it is necessary that she be concerned about the physical welfare of her people and all people. She should furnish

inspiration, encouragement, spirit and ideal for those community movements and institutions, which can better care for the physical training and recreation of people than the church. Though she does not direct these interests, yet she must, by co-operation, be the saving influence in them, and in her teaching she must lay emphasis upon right conduct and care of the body that it may be a fit temple of the Holy Spirit.

In the complex life of many communities she may not be able to be the social center or personally direct all social activities, but she should be much concerned about the kind of social activities that are carried on. A church and a dance hall can no more work harmoniously in the same community than a church and a saloon. The church must oppose every institution that is antagonistic to its great purpose and the best interest of the people whom it is to seek to save. And we are coming to see that greater wisdom lies in supplying or directing or encouraging the right kind of social activities, so far as possible, than in opposing the wrong kind after they have gotten hold of the people.

The church has a right to be interested in the industrial and financial conditions of men, and through her various auxiliaries to supply inspiration and purpose to remedial efforts and encouragement to industry and prosperity. She is and must be concerned that people be prosperous rather than poverty stricken, and industrious rather than indolent. It is not necessary that she run an employment bureau or keep a standing committee on industrial relations. But if she takes personal interest in men's difficulties and helps them on their feet when they are down rather than be satisfied with dealing out charity, those who are thus given their feet again may not only use them to earn a livelihood but to walk the path of grace into the Kingdom.

There are a multitude of ways in which the sharing of Christ's sympathy for men will lead the church to help to make better the conditions, activities and lives of the people of every community. But in it all she must ever keep in mind that every man is an immortal soul and she must help him plan not only for life but for eternity. The church's task is spiritual and she must see all these calls for practical sympathy and direction of life interests as means of leading men the better to a realization of the Christ ideal for their lives. She must keep ever in mind the goal of life and seek to steer men safely through every perplexing situation to their rightful destination. She must use every circumstance, every problem, every need to enable her to build characters that will stand the test of fire and win the approv-

God. She must "become all that she may be of some." To win the right is her great purpose. If some cannot be won by the songs and prayers and sermons on the Sabbath, she must endeavor to find some other avenue of approach. Some may need to be cleansed from their leprosy before they will return to glorify God and some may even need to be defended from their mercurial accusers, as was the woman taken in adultery, before the Christ can free them from the multiplied power of sin. Whatever men may need to exalt, strengthen and make more wholesome their lives, let not the church shrink from doing. And when the church gives herself to such Christ-like ministries let no one say she is becoming secularized or is profaning her calling. Everything that enters into the life of a man makes an indelible impression upon character and has a spiritual bearing. Everything that makes or mars the life of man is a concern of the church.

EDITORIAL REVIEW

Brother Lynn says the "flu" is raging in and about Ankeny-town, so that it is impossible to hold services.

Brother DeLozier issues a challenge to an unusual but practical type of missionary service. Read his article on the page of "Missions."

Still they come. Brother I. B. Trout comes with 83 names to which to send church news and Brother Grisso sends 47. All these make the Evangelist the more valuable and its all the more worth your while to write for it.

Brother Carpenter repeats his call for teachers to help out in the noble work being done in Kentucky. Read his "Home Mission Notes" and think the matter over, perhaps he is calling for you. It is a great opportunity to serve the Kingdom interests.

After a brief vacation for the Christmas season the halls of Ashland College were again open for business Friday, January 3. As usual the students are somewhat tardy in leaving "Home, Sweet Home," but doubtless most of them will soon be back.

Brother Snyder has certainly done an unusually fine piece of work in collecting both the Thanksgiving offering and the White Gift offering by mail, with closed church, and going "over the top" with both. He undoubtedly has a loyal people who know how to co-operate with their pastor's wise and energetic leadership.

The sermon in this week's Pulpit was preached at a union meeting of the churches of Altoona, Pa., by the author, Brother Ben-shoff. In this new department, the best of the various pulpits can be had every week. If your pastor preaches an exceptionally good sermon, urge him to send it to the editor of the Evangelist.

The editor, who will not be able to close his pastorate at Louisville before April 1st, has for sometime felt that he had about the finest people to serve that could be found anywhere, and he was made to feel more certain of it by some recent surprises in who could cash played a large part for the benefit of him and his wife.

Brother Owen and his family experienced a very pleasant and profitable New Year surprise in the form of a wagon load of "eats" from his parishioners at Fair Haven. The character of the people must be in keeping with the name of the place. Such a church is truly a "fair haven" in the time of the cold and scarcity of winter.

The call goes forth from the Ohio State Missions Board secretary, Brother E. F. Miller, of Bellefontaine, to the churches in the above district to "pay up." The payments are supposed to be made quarterly, as the apportionments. Turn to his notice and see what your church owes and then ask somebody if the remittance has been made.

See the "Sunday School" department for more "takers" of the Waterloo challenge. Johnstown, Pa., and Muncie, Ind., are on the trail of the Waterloo bunch this week. It looks as if something had been started that cannot easily be stopped. Well, that is the way to get boys to attend Sunday school—"start something" and they will come.

See the Business Manager's Corner for the news of more Honor Roll churches. The spirit seems to be about as contagious as the "flu." It does not have the bad effect, however. So don't try to avoid it. It will make your church work go easier if the Evangelist comes into every home of your parish. Try it. And then write some news and see how eagerly your people look for the paper.

We learn that Brother Wolford's family have all been sick with the "flu" and he has been kept busy as nurse. Brother E. G. Mason, secretary of Ohio District conference has also been a victim of the same disease. These Brethren have promised to furnish an article each as soon as they are able. Thank you, Brethren, as well as all others who have responded so nobly, for your co-operation.

It looks as if the war had taught us how to give, judging from the amounts being reported for White Gift offerings. Let us hope so. Would it not mean a great new era of world evangelization and Kingdom building, if we could see carried over into the church the same ready and generous response to financial appeals as was shown in meeting the financial needs of the war. It would be a better guarantee against another world war than anything else that could be done.

Brother Oxley's heart will be glad long after the "eats" are consumed because of the kindness and generosity of his two congregations. Such expressions of love mean far more than the material value of the gifts, great as that may be. And the sight of his six-year old daughter engaging in the humble ordinance of feet-washing while he himself was engaging in the same service was enough to give him a thrill of divine ecstasy never to be forgotten.

Notice Brother Bame's reminder about "reports" again, on page 4, and as he is wont to say "Now then do it." And I want to drop a hint to the church leaders over the brotherhood—if you would write him occasionally and tell him you are with him and trying with all your God-given strength and wisdom to work the Program, it will doubtless be appreciated and make the burden of his leadership lighter. Moreover, it will help him to keep fourth page glowing with news.

It is refreshing to learn from Brother C. C. Grisso, that North Liberty, Indiana, has not been weakened by the "flu." Perhaps the optimism of the pastor has something to do with keeping the people courageous and confident. Of course some communities have been "hit" harder than others, and it will help out in the final count on the Four-Year Program records if the churches which have been more fortunate can make up to some extent for the losses incurred by those which have suffered severely from the epidemic.

Brother J. A. Garber, or National Christian Endeavor president is supplying the Christian Endeavor page with some interesting material on the correlation of the young people's organization with the Sunday school. All Sunday school workers as well as Christian Endeavorers should read what appears in this issue. By the way, let me suggest that Endeavor workers send reports and articles of special interest to Brother Garber and help him keep the page bristling with things of special interest to our young people.

The Ashland Sunday school cabinet met at the home of Brother W. H. Beachler on Thursday evening, the 2nd, to work out plans to thrash Waterloo in the Sunday school contest. It is seldom that a preacher turns on his former parishioners, but that is the case here. Brother Beachler is not alone to be blamed for this situation however. You could not expect anything else from the live bunch of Sunday school workers of the College church, headed by such an aggressive Sunday school man as their pastor, Prof. J. A. Garber.

With Sister Vianna Detwiler as personal worker and Brother I. D. Bowman as evangelist, Ridgely, Maryland, has experienced a spiritual refreshing. Eight souls were added to the Kingdom, and, at the most important age in life. Who can tell the far-reaching results of such a harvest of young life? Yes, Sister Detwiler, the meeting was a great success though the shortness of the meeting did not permit getting in touch much with the outside world. And may God continue to bless the evangelist and the personal worker in their tireless efforts in their respective fields to serve him.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Have You Reported Yet?

It is in the Hand Book—the report card, I mean. No, your District Director is not going to ask you for your report; it is to be the work of yourself, voluntarily, from what was asked of you in the last number of the Evangelist. If you did not read that page last week, you'd better go to your files and get the page and read it. If you did and have not yet reported, you had better get busy right away and do it. I think all instructions are on that page. If they are not on that page, you will find them in the Hand Book where the postal on which your report is to be made, is found.

Or Shall We Just Pass It Up?

Pass what up? The reporting? Not a bit of it. This Program is going right on, whether it is to be as good as we had hoped or not. Wars are not won without a single loss. Some battles go against the victorious; always. They seem to need it to keep up the real fighting spirit. If you are fagging out or discouraged, read some more of the precious promises of the Word.

“When Jesus comes to reward his servants

Whether it be noon or night,

Faithful to him will he find us watching

With our lamps all trimmed and bright?”

If the signs of the times portend anything at all they surely show marks of the immanent fulfillment of the promised coming. Will your church and your report be ready? If not, hurry to make it up without further delay. We NEED THE REPORTS. Note the dates of limit.

Somebody Heard From

Just this forenoon, I got two good letters from leaders interested in the work of the church. One said, “Let us go to the program with all our might and main. Our work here is on the job as before the “ban” (terrible word) and we will make all the goals with the possible exception of goal—I put it before my folks very strongly that there ought to be a greater response than before because of the way the Lord led us through with so few serious cases of the “flu.” The best part of the year is still ahead of us and we must use it. I'M WITH YOU TO THE LAST FRAZZLE.”

That Helps

Now that is the kind of talk that makes for work and victory. I hope every preacher in the brotherhood as well as every leader will ponder that the best part of the year is still ahead. It is true. With the second wave of the disease dying and with better knowledge of how to avoid and prevent it, let us hope that the second wave is the last and that we shall soon be at the very best part of the year and that our churches will do the best they can to recover the losses caused by the trials through which we have passed.

Another

Another letter from one who has an excellent opportunity to know, writes, “As far as church work is concerned, wherever I go, the work has been all shot to pieces. I have not met a preacher who has nearly carried out his plans for

the fall. It was simply impossible. But you would be surprised to know how many folks I am meeting who have already made up their minds to attend the 1920 conference because it is to mark the consummation of the Program.”

What Will the “Consummation” Be?

I can tell you. It will be just what we make it. The surprise of all the war, especially to Kaiser Bill, was the speed with which the U. S. A. got into the war. We are a part of this same U. S. A. Can we speed up like we helped the government to do it? We can. Get in your reports so the Committee can tell you where we are and what we shall have to do next. Hurry. Thank you I was sure you would.

How About Teacher Training?

Of course you know that this comes in as a part of the Program. Have you ordered one of Prof. L. L. Garber's new books just off the press for your Teacher Training class? Well, no matter what your teachers have studied, this is a book every Brethren teacher ought to study. There ought to be enough pride in our denomination to make you feel good that one of our number can produce a book on Religious Education that at once stands right along with the best that can be produced. If you knew nothing about Prof. Garber as a teacher and scholar, you could soon reach a conclusion by making a study of this small volume; and that is exactly what we hope many of our Sunday schools will hasten to do. Teachers, Superintendents, Preachers! What book could you better study for your own good, than, “The Educative Process in Religion” by a scholar like Dr. Garber. I heartily commend it to all our Sunday schools. Get it of Prof. J. A. Garber, Ashland, O., at 5 for 90c. Then use it.

Happy New Year

“The new year is not with us only the new day;

Each day is a white page to be written;

Write it beautifully and the book of the year will be beautiful.”—Bliss.

“Joy to the world the Lord is come

Let earth receive her King.

Let every heart prepare him room

And heaven and nature sing.”—Watts.

“Yet still we trust in God the just.

Still keep our faith alive.

That 'neath thine eye all hate shall die

And only love survive.—Greely in 1863.

Before his throne I'll daily fall

And on him, pleading, gladly call

Surrendering myself, my all.

And then when all the days have gone,

Defeats are met and victories won,

When all the Year's work has been done,

Great blessings will be mine.

BAME.

Inactive church members lose their healthful appetites and respond only to sensational stories and statements, to special music and other spiritual condiments and sugar-coated pills, just as sedentary folks lose their appetites for bread and other nourishing physical food.

THE GENERAL ARTICLES

How to Become a Member of the Brethren Church

By L. G. Wood

The Bible being our only creed and text-book, this subject requires a discussion of the Scriptural steps that lead from darkness to light. For convenience I will identify the steps as follows—1st, Faith; 2nd, Repentance; 3rd, Baptism. When I say faith is the first step, I do not mean a cold, historical, abstract belief, but a living personal evangelical faith. To be sure Paul says in Rom. 10:17, "So then faith cometh by **hearing** and hearing by the Word of God." But I do not consider the **hearing** a step on the part of the one becoming a member of the church, for that is a step to be taken by the church, as proven in Rom. 10:14, "How shall they hear without a preacher and how shall they preach except they be **sent**." Jesus Christ has made the church entirely responsible for the delivery of the message, it is ours to see that the people **hear**. This is the introductory work of receiving folks into the Brethren church and the foundation of faith. The **preacher** is to be the willing messenger; the **church** is to send him forth; "the Word of God" is the message.

1—Faith is the first step toward peace with God and membership in the church. Some say that confession is the first step; the importance of confession can not be overestimated, yet it is not a step in itself. Confession is the mouth speaking from the "abundance of the heart," therefore confession is the outward expression, and must be both in word and conduct, of the believing heart. Rom. 10:10; "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation," therefore confession is a vital part of faith itself. Without confession and obedience, "belief is vain" and "faith is dead," 1 Cor. 15:2; "By which also ye are saved if ye keep in memory that which I preached unto you, unless ye have **believed in vain**," Jas. 2:26; "For as the body without the spirit is dead, so faith without works is dead also."

The New Testament scriptures fall into three natural divisions—(1) facts, (2) commandments, (3) promises. The facts are to be believed—an appeal to faith. The commandments are to be obeyed—an appeal to loyalty. The promises are to be enjoyed—an appeal to relationship. These divisions must be recognized as having to do with the induction of souls into Christ and the conduct of souls in Christ.

The three great facts of scripture are (1) death, (2) burial, (3) resurrection of Jesus Christ. It is interesting to note that the first mention of a Savior prefigures his death. Gen. 3:15; "Thou shalt bruise his heel." This also points to his death, Isa. 53:5; "He was bruised for our iniquities." Paul presented these facts and said it was "the gospel he had preached that they had received and by which they were saved," 1 Cor. 15:3-4. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was **buried**, and that he rose again the third day according to the scriptures." The clause, "according to the scriptures," proves these to be the great facts of all scripture. All facts are comprehended in, and cluster around these.

2. The great commandments are (1) faith, (2) repentance, (3) baptism. These are the steps which induct into Christian fellowship, therefore the steps by which members are received into the Brethren church. Brethren, I am so glad that we have these steps so beautifully simplified in the scriptures, that we may know how to preach, and how to answer inquiring souls.

The Acts of the Apostles is the book of apostolic conversions; in it we have the steps unto fellowship, and membership as taught and recognized by the apostles. We have an example in chapter two. Peter preached—what did he

preach? He first laid the foundation by referring to the scriptures to prove that this was the **very Christ** which was promised; therefore, "according to the scriptures." Then he builded upon this foundation by declaring the **death, burial and resurrection** of this Christ. Then the people were convicted. What convicted them? The **belief** of the great facts of the message. Then they asked, "Men and brethren, what shall we do?" v. 37. Thus, the mouth was speaking from a believing heart. This was proof to Peter that they had accepted Jesus Christ by faith and desired full fellowship, and that faith desired to become a mighty power by complete obedience. At once the apostle told them what to do, v. 38. He pointed them to the next steps, "Repent and be baptized, every one of you in the name of Jesus Christ." What for? Just because it is a form that the church holds? No. Because they had been blessed, because their sins had been forgiven? No, none of these; Peter does not leave us in the dark, nor to guess what it is for. "For the remission of sins, and ye shall receive the gift of the Holy Spirit, for the **promise** is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

When many modern preachers "hedge around" this proposition, they are "begging the question" and not giving the Word of God a square deal. Some of these modern prophets say those people were forgiven and saved by "faith only" when they asked the question. If so, then why did Peter command the people to "repent?" It is unreasonable and does violence to the plain teaching of the Word.

Here I wish to lay down a proposition, with a challenge, that the above mentioned scriptures are in harmony with all other teachings of the New Testament and prove that **faith, repentance and baptism are three distinct (though beautifully blended) steps unto the remission of sins, and that they each stand in the same relation to forgiveness.** And this means fellowship with Christ and membership in the church.

Repentance is a sorrow for sin, which causes one to forsake an old life. II Cor. 5:10; "For Godly sorrow worketh repentance to salvation not to be repented of." It is the step following faith, and implies a letting go of the old life and taking hold of the new. Heb. 11:6; "For without faith it is impossible to please him, for he that cometh to God must believe that he is." It is impossible to repent—let go the old life—until we have believed there is something better. It is also impossible to take hold of the new life, until we have believed that there is one.

Baptism is commanded with all the authority and importance, with which faith and repentance are commanded. In fact it represents the climax of induction. Gal. 3:27, "As many of you as have been baptized into Christ have put on Christ." It is also emblematic of regeneration. I do not say that it IS regeneration, but it is the divinely given emblem of regeneration. John 3:5; "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God." Baptism represents a death to sin and also a birth into a new relationship. It stands for our union with Christ in **death, burial and resurrection**. Rom. 1-5, presents both the design and the form of baptism. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his **DEATH**? Therefore we are **buried** with him by baptism into **DEATH**; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of

life. For if we have been planted together in the likeness of his **DEATH**, we shall be also in the likeness of his resurrection." There are three words used in the above which teach the fullness or completeness of the actions of baptism, i. e., "baptized," "buried," "planted;" these words are interchangeable and each requires immersion. The clause following each of these words describes how the actions are to be performed, requiring a forward action—"into his death," "into death," "in the likeness of his death," (John 19:30) "and he bowed his head and gave up the ghost." Man was created in the image of the triune God, Gen. 1:26. "And God said let US make man in OUR image." By sin man fell from this favor and likeness; by grace he may be restored. This grace comes by regeneration, for the restoration of the triune image. This restoration comes from, and relates us to, the Father (as Creator) the Son (as Redeemer) the Holy Spirit (as Resurrector); all of which is embodied in the great Commission, Mat. 28:19; "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Therefore, to comply with the Word requires a three-fold and forward action.

These are the steps which lead to membership in the Brethren church, with a right to the three great promises;

Our Celebration.

"Nor filthiness; nor foolish talking, or jesting . . . but rather giving of thanks."

Peace has come! Such must be the meaning of bells ringing and whistles blowing as we write. An end at last to the awful slaughter of men! An end to the pouring out of precious resources into the maws of destruction! An end to that fearful nightmare of possible world dominion by an inhuman, beastly Prussian power whose ruthlessness and cruelty have out-rivalled the Huns! An end to the soul-racking suspense of those who daily have scanned the casualty lists for the names of loved ones. Surely, it is time for rejoicing, a time for the making of great mirth, There has been much anticipation. Now there is realization and there will be celebration. Every true-hearted man must cast about for some way to express the long pent-up feelings of his soul.

Let it not be "filthiness," or in modern language "vice." Many (it is said with sadness) will take this way of celebrating the coming of victory and peace if we may judge from the memory of past occurrences. It has seemed that "by common consent" and "tacit agreement" the town is "wide open" on such occasions. "The lid is off." To get drunk is counted by some a virtue. Liberty becomes license. All the "good fellows" will make "a night of it." And many of those to whose hands has been entrusted the task of restraining vice will wink at indulgence in the most despicable forms of it. Why should the Beast be turned loose in our cities because the Beast of Berlin has been defeated? "Be not deceived; neither fornicators, nor adulterers, nor drunkards shall ever inherit the Kingdom of God." "Let no man deceive you with empty words: for because of these very things the wrath of God is coming upon the sons of disobedience." Let the Christian shun such a way of celebrating the coming of peace.

Neither let it be "foolish talking." The expression is literally "fool-talk." Among the profane and unthinking the announcement of peace will be made the occasion of much fool-talk. It is fool-talk to boast that "we did it." Say rather with the late Kitchener, "God did it." For it is God the Most High that ruleth in the kingdom of men and giveth it to whomsoever he will. It is the God of Heaven that setteth up kings and removeth kings. It is he, and not the "weather-man," who giveth "rain from heaven and fruitful seasons" without which there could have been no victory. It is he that humbleth the mighty and bringeth

(1) forgiveness, (2) Eternal life, 1 Jno. 2:25. A sin which is heard of (3) Christians today is "Back to Christ." Let us hope that Christendom may speedily move "back to Christ" and Brethren, let us be found there waiting, and earnestly contending for the faith once delivered to the saints, "as good stewards of the manifold grace of God." Eph. 4:13; "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Gospel Steps

1. Facts.
 - (1) Death of Christ, 1 Cor. 15:3.
 - (2) Burial of Christ, 1 Cor. 15:4.
 - (3) Resurrection, 2 Tim. 2:8.
2. Commandments.
 - (1) Faith, John 14:1; Heb. 11:6.
 - (2) Repentance, Acts 3:19.
 - (3) Baptism, Matt. 28:19-20.
3. Promises
 - (1) Forgiveness, Acts 2:38.
 - (2) Holy Spirit, Luke 11:13.
 - (3) Eternal life, 1 John 2:25.

By Alva J. McClain

them down to the sides of the pit. Let us give glory and ascribe praise to him. It is fool-talk to express by word and writing the sentiment "To hell with the Kaiser." The Kaiser will most certainly find a "place in hell" instead of "a place in the sun," unless he thoroughly repents of his sins and takes refuge "in Christ" instead of "in Holland." But it is just as certainly not within the province of mortal man, whose breath is in his nostrils, to consign the Kaiser to this place of eternal torment. Besides, let it not be forgotten that this same hell is also to be the destination of all others who have sinned and are outside of Christ. Let us not, therefore, assume the prerogative of God. In his hands is the destiny of the human soul. He will see to it that Justice receives her full dues. Let all the people keep silence before him.

Neither let it be "jesting." In other words, our celebration should not be by means of buffoonery, low jests, ridiculous pranks, vulgar tricks. What a vivid picture this expression presents of the manner in which some shall celebrate the advent of peace! Theatre and street will be full of it. But the thinking man will shun it; if for no other reason, by reason of his remembrance of certain shell-torn bodies which lie rotting beneath the soil of France. Let those who have forgotten be found in the company of those who "jest." The Christian may rejoice. But jesting is not rejoicing.

But there is a way in which the Christian may express to the full his feeling of happiness and gratitude over what has taken place. It is not by filthiness, nor by foolish talking, nor by jesting. It is rather by giving of Thanks. The Christian knows full well that every good and perfect gift cometh down from the Father of Lights with Whom there is no variation nor shadow that is east by turning. He knows that the preservation of the world is solely through the longsuffering and mercy of God. He knows that peace is a gift of God's love whether it comes to the human soul or to the nations. Therefore he bows his knees unto the Father of our Lord Jesus Christ in humble recognition of his marvelous grace and kindness toward us in him.

Life may be held so pure, so receptive to all high influence, so noble in its aspirations as to furnish the right conditions for those finer promptings; or it may so degenerate into the material, the selfish, the self-centered, as to become deaf and blind and unresponsive to them.

the only thing that

The Church As A Business Man Sees It

By Frank L. Kohr

There are many organizations about us. Some appeal to us while other do not. But organizations are necessary. Almost everything that is accomplished, is achieved by means of organizations. An individual can not advance himself alone. A man can not lift himself by pulling on his own boot straps. As Paul says, "No man liveth to himself nor dieth to himself." Together we succeed, or together we fail. The days have passed when any one is or can be sufficient unto himself. It is because of these organizations that we find ourselves in different positions, positions of importance or positions less desirable. If it were not for these organizations, there would be no positions; that is, there would be no difference in or graduation of any of our positions. Those individuals who have such rare ability, would have no chance to display it. Men occupy positions of responsibility because in organizations they have shown themselves capable. They continue to hold positions of trust as they show their fitness to lead organizations.

One of these organizations is the church. In it are positions for capabilities of the highest degree. But it is not the position of persons nor the efficiency of organizations that this paper cares most for. Thus far we have thought of organizations and how they put us all into various positions. With this understanding let us consider the view an ordinary business man takes of the church. We shall admit at once that not all business men take the same view.

We are acquainted with the fact that many business men are among the best workers of the church. In some cases they are the sole promoters and sustainers. This, we are sorry to say, is not true of business men in general. But what is the attitude of the ordinary business man toward the church? He does not hate the church; no, and many of them would not consider living anywhere except in church communities. In fact most of them know quite well that their property would not be worth fifty cents on the dollar

if it were not for the church. Perhaps we can answer this question best by naming several views.

Some consider the church a small item, a side issue. The church is all right, but should expect nothing from them. By this they tacitly say that the church is not worthy of their support.

Other business men consider the church a very excellent place for women and children, but not for themselves. These are quite willing to help support the church; peradventure it is the cheapest way to raise the children with good influences about them. Still others regard the church as a splendid means by which to advertise their business, while others regard it as the shortest road to popularity. The church affords these people an opportunity to surround themselves with a host of friends and helpers, and they use these groups to further their political or financial interests.

Many more particular attitudes might be mentioned. Some are just too busy (as they think) to attend church services on Sunday. It is all right for people not so busy as themselves. Their automobiles have time to go everywhere except to church.

There is another class, not so small as you might think, who intend to go to church but on Sunday morning a peculiar disease attacks them. They are so sleepy Sunday morning. Perhaps they would not admit that such neglect is an attitude against the church. They seem to have forgotten that "actions speak louder than words."

We have noticed a few of the attitudes taken by typical business men. If we should trace some of these business men to the end of their days, we would find they had changed all pretensions and actions to fixed attitudes. By habit they have no desire for the church. They see the church as the main thing in life, their only salvation, and the only salvation of the world, but it is too late. The way they have been acting towards it has determined their eternal future.

The Battle Line At The Beginning Of 1919

It requires quick glancing to keep even a moderately up-to-date view of the temperance situation. If we don't tarry too long, we may glance at the line of battle as it existed at the beginning of this month. I say "existed"—past tense—because this data is likely to be past tense by the time it is read. State legislatures are meeting now, and the question of ratifying or rejecting the Federal Constitutional Prohibition Amendment will be facing them at the outset. And many legislatures are certain to ratify it, as certain as they are to meet. And practically all of the rest are extremely likely to ratify. Even the wettest of them can do little worse than side-step the question.

The following 15 states have already given their approval: Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland, Montana, Texas, Delaware, South Dakota, Massachusetts, Arizona, Georgia, Louisiana, Florida. The following state legislatures are considered certain to ratify and will meet in January: Alabama, Arkansas, California, Colorado, Connecticut, Idaho, Illinois, Indiana, Iowa, Kansas, Maine, Minnesota, Missouri, Nebraska, Nevada, New Hampshire, New Mexico, North Carolina, Ohio, Oklahoma, Oregon, Rhode Island, Tennessee, Utah, Vermont, Washington, West Virginia, Wisconsin and Wyoming. This list includes every state which has not already ratified except New Jersey, New York and Pennsylvania. Investigation has shown Pennsylvania to be hopeful; New York an even proposition and New Jersey probably opposed to the amendment. But some great surprises have occurred in this fight and it may be that more may be our lot.

In Alabama where success to the amendment was considered doubtful a dry legislature was elected with a majority of 25 to 10 in the Senate and 75 to 31 in the House.

In Illinois there will be about 10 majority in each House for ratification. Rhode Island, which was considered opposed to the amendment until recently, will probably be 23 to 16 dry in the Senate and 55 to 45 dry in the House. Connecticut has a majority of 75 for a clean state and the Senate is safe. Wisconsin was considered uncertain, but the upper House will ratify by 22 to 11 and the lower by 59 to 41.

During 1918, Congress passed the food administration bill with the so-called war prohibition section, which was signed by the President, November 21st. Congress has enacted prohibition for Hawaii, and the President forbade the manufacture of beer, his order becoming effective December 1st.

Moreover, the ground gained during 1918 by hard hand-to-hand fighting is very encouraging—to the "drys." There are 2,546 dry counties in the country and only 351 wet. This shows a dry gain for the year of 460 counties. Four state-wide prohibition victories were won during the year—Ohio, Florida, Wyoming and Nevada—with a recount pending in Minnesota. Prohibition was defeated in Missouri and California, but ratification legislatures were elected in both states. There are at present 31 dry states, not including Texas, where a state-wide prohibition law was held by the state Supreme Court to be contrary to the constitutional provision for local option.

The situation is certainly pretty bad from the saloon's standpoint. It begins to look as if the people were not going to reserve any place for the exercise of "personal liberty." If this movement keeps going at this rate John Barleycorn will soon be crowded off the earth and will be compelled to join the Kaiser in seeking "a place in the sun."—Editor.

THE BRETHREN PULPIT

 Wit. Luke 11:23
 heard and

The Apostolic Church In Action

By W. C. Benshoff

SCRIPTURE: Acts 2:1-8

No one can give a thoughtful reading to the book of Acts without being impressed with the fact that the Christian church during the first century experienced a rapid growth. Geographically—the church spread over Judea, Samaria, over Asia, and into Europe; its influence was felt in all the chief cities from Jerusalem, the city of the chosen people, to Rome the capital of the world empire. Numerically the number of the company of believers increased from one hundred and twenty to many thousands. This phenomenal growth was realized in the face of strong opposition. Satan had met with defeat in his combat with Christ. After the ascension, the enemy sought to destroy the works of the Lord through the persecution of his followers. But God is faithful who has promised, and the apostles were true to their trust. There is a secret to this wonderful growth and achievement. It is a profitable study for present day Christians. It is profitable to study those who have succeeded in any line.

The point needs to be strongly emphasized that the work of the Christian church is the most important, the biggest work of the present. The church is worthy of our best effort. Millions have never heard of Christ. It is the business of the church to give to these the gospel. "Go ye into all the world and make disciples of all the nations."

But is the church experiencing a growth today in keeping with her growth during the first century? Is it claiming new territory for Christ in proportion to its intellectual and material efficiency, in proportion to its opportunity as it did during the days of the apostles? True, the church is accomplishing much. Its influence for the spiritual and moral uplift of humanity is apparent. Wherever the gospel is being preached there is to be found nursing for the ill; mercy, love and compassion for the poor; and salvation for the lost. But in the face of all this, the growth of the church today does not compare with that of the first century. Consider the intellectual and financial strength of the church of the present day. The body of believers as a whole were never better schooled than at the present; the bulk of the wealth of this and other lands is to be found in the hands of men of the church. BUT HAS THE CHURCH THE POWER TO MOVE THE WORLD FOR GOD? Thomas Aquinas was once in the presence of the Pope when he was counting a large pile of gold. "Thomas," said the Pope, "the church can no longer say 'Silver and gold have I none';" to which Thomas replied: "No, nor can she longer say, 'In the name of Jesus of Nazareth rise up and walk.'"

We hear much today about modern methods, we need to hear more about primitive practice; we hear much about organization, we need to hear more about absolute surrender. Results are to be obtained not so much through the whirl of machinery as through the operation of the Spirit. There needs to be a returning to the first principles of discipleship.

The followers of Christ acted in obedience to the command to tarry in Jerusalem for the baptism of the Spirit. Note what they might have done after the ascension. They might have gone into Jerusalem and begun preaching Jesus as the Messiah. And while this is to be their mission, they are not yet ready. These disciples need to be purged. Selfishness rules their hearts. They have been disputing as to who is to be the greatest. They have yet to learn that he who would be greatest must be the servant. Further, they need to be empowered. They are but men, and man independent of God is helpless in the successful preaching of the gospel.

These apostles are to begin the most difficult task ever

undertaken by mortal man, that of making disciples of all the nations. Man through his skill and genius can accomplish much in the material world, but to do the work of the church, he must be filled with the Spirit. There is a tendency to rush into the work of the church independent of Divine power. Dr. S. D. Gordon points out three essentials to the Christian life, "The secret life of prayer, the devotional life of Bible study and the active life of service." The last is most generally engaged in by followers of Christ. Many people work in the church who spend but little time in the study of the Word and in prayer. And it is often the case that much of our service accomplishes but little in relation to the great work to be done, largely because it has not been preceded by the other two. To tarry, to wait in the presence of God means the searching of hearts, confession of sins, adjusting of differences; it means the enlarging of the vision, the gaining of a truer conception of the mission of the church. "These apostles were not endowed with power from on high, until they were fully imbued with the sense of their commission."

Note, they were all there. This prayer meeting was the big event. More important than business, than the lodge, than the meeting of the board of directors. Further, they were of one accord. "The place is nothing but the accord is everything." Perhaps they were not of one accord at the beginning of this week of prayer. But in waiting upon God each became harmonized with the Divine nature and thus with each other. It was upon this collective, harmonious, waiting, praying body that the Spirit came with great power. "No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying."—E. M. Bounds.

Under the power of the Spirit these disciples began to speak. They were not hindered by timidity or fear. They had had an inner experience and it must find expression. Many a believer has lost much of the grace of God out of his heart because he failed to give expression to the things he felt under the touch of the Spirit. These men had a conviction that Jesus was the promised Messiah, others must be led to believe. They all began to speak. How different from the modern prayer meeting. The prayer meeting of today differs but little from the preaching service in the number participating. The preacher in his teaching and lecturing occupies the entire time and the laity is satisfied that he should do so. This speaking was not a mere jargon or babble. They spake as the Spirit gave them utterance; intelligently, understandingly, effectively. A believer's testimony can be effective only as it is prompted by the Spirit. The matter of meeting for prayer was not abandoned on the day of Pentecost, but, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Acts 2:42.

These followers of Christ made a full and complete surrender of themselves with all they possessed to the Lord. The test of a believer's sincerity is determined by his willingness to sacrifice and his readiness to give. They gave their possessions. Acts 4:32-35. Money in the hands of a Christian is a determining factor. Christ still sits over against the treasury and watches how men contribute. These disciples gave themselves. They regarded the Christian life what it truly is, a warfare, a struggle, a conflict. And no men have ever given themselves more freely for the cause of truth than did these. They feared not persecution, not even

death; the only thing they feared was that they might fail in the preaching of the gospel. All this they were enabled to do, because they were men of CONVICTION.

The theme of the preaching of these early disciples has a vital relation with the phenomenal success. Does it make any difference what a man preaches? It did with them. They held themselves rigidly to one theme and that was, "Jesus Christ and him crucified." Note just a few instances. Peter on the day of Pentecost; "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." 2:36; Read also 3:13-16; 4:10-12; 10:34-43. Stephen said, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One; of whom ye have been now the betrayers and murderers." 7:52. Philip, "Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus." 8:35. Paul, "And straightway he preached Christ in the synagogues, that he is the Son of God." Also. 9:29; 13:23.

Yes, they preached Jesus. They preached Jesus the resurrection from the dead. Read, 4:2; 4:33; 5:30; 10:40; 13:30, 37. They preached that men must repent as recorded in 2:38; 3:19 and elsewhere. It cost these men something, yea much, to preach Jesus. They were persecuted, stoned, imprisoned, martyred. But these men were faithful and God blessed the preaching of the Word to the spread of the gospel and to the conversion of thousands. Similar results can be obtained through a similar practice. The church of the present day needs to wait before God and hear anew the Divine commission to save the world.

THE SUNDAY SCHOOL

Adult Division of the Bible School

By L. G. Wood

Having been elected superintendent of this division, at our last National Conference, perhaps a word will not be out of place. This is the BIG department of our Sunday school work, because it is composed of BIG folks. But please do not measure it by avoidupois. Its members are of matured physical powers, of largely developed intellectual powers, and of deepened spiritual powers.

I have the record of 208 organized classes in this division, distributed through districts as follows: Indiana, 65; Pennsylvania, 38; Ohio, 34; Kanemorado, 27; Illinois, 26; Maryland-Virginia, 9; California-Washington, 9. You see there is lots of room even at the top so come along with your classes. If all adult workers knew of the work being accomplished by the classes that are "living up to their organization," we could have double that number in the next year.

Why Organize Classes in the Adult Division?

1. Because of the bigness of the work to be done and the unused talent for the doing of that work. Here is the brain and brawn of the church, and certainly it should be harnessed for achievement in this reconstructive period that is now upon us. Our day calls loudly for executive ability, in the work of the Kingdom.

2. Organization does not take the place of the Holy Spirit, but it furnishes system, channel and consecration for his operation. I would not ask a class to organize, at the expense of dependence upon the Holy Spirit, but for the conservation of his energy. You would not undertake to run a great machine by hand, but you would throw the lever and connect it to the dynamo. See that your class is energized, as well as organized.

3. Organization distributes responsibility. The old time Sunday school class was entirely dependent upon the

teacher for its success or its failure; but not so in organized class, for every member is put to work and made responsible for a part of the work. The organized class has been the means of many persons discovering themselves, and thereby, the discovery of their life work.

4. It inspires by a greater outlook and to a greater activity. It also cultivates a healthy co-operation. The individual is a part of the class, the class is a part of the school, the school is a part of the state and national association, and this a part of a world movement.

5. It makes personal work both easy and definite, for in your class, your personal work for others is "team work." "The class that is not out for business, has no business to be out" (Marion Lawrence).

"Keep your heads in the clouds and see the entire human race, but keep your feet on the ground and go after the individual." (W. C. Pearce).

Brethren, organize your classes, secure your international certificate, and send to the writer for your denominational seal, and it will be forthcoming.

White Gifts of Victory and Peace

The following "White Gifts" have been received already, in the order given below:

Dayton, Ohio,	\$ 90.00
Waynesboro, Pa.,	6.43
Oakville, Ind.,	15.88
Uniontown, Pa.,	91.69
Philadelphia, Third, Pa.,	11.00
New Lebanon, Ohio,	28.00
Muncie, Ind.,	13.00
Denver, Ind.,	3.50

Total \$259.50

The first check received came from the Dayton school and is just 100 percent better than last year. The second from Waynesboro, is just 44 percent better than last year. The third, from Oakville, is just 230 percent better than last year.

All of the above are practically equal to or more than the amounts given last year except one.

That certainly is a fine start. If all the other schools report amounts proportionally good to those received, we will keep Brethren Carpenter, Drushal and Cook smiling for the next nine months.

ALBERT TRENT,
General Secretary-Treasurer.

Reports on the Challenge

Muncie, Indiana, December 28.

Dear Editor: The Muncie Brethren Sunday School has accepted the four month challenge of the Waterloo Brethren Sunday School. I hope we are not too late.

Yours for Victory,

1209 S. Shipley St.

ORA C. PAUL, Superintendent.

January 1, 1919.

The First Brethren Sunday school of Johnstown, Pa., accepts the Waterloo Challenge.

ALBERT TRENT, Superintendent.

Whatever else a church may have, loyalty is the soul of church efficiency as well as of religion.

Nothing is so ruinous as a lifeless profession. God has no enemy, and Satan no tool, like the zealous professor of of Christian discipleship whose life is not actually directed and sustained by the indwelling Son of God.—John Dickie.

MISSIONS

A Great Opportunity—Foreign Mission Work at Home

By A. L. DeLozier

Almost every one is indulging in some prophetic mood these days. These are surprise days. We stand almost breathlessly waiting to see what will come next. The imagination goes wild at times in contemplation of what may be. Being human myself, I too take the liberty to "dip into the future."

As I look, I see the greatest opportunity in the history of Christianity, and I covet for the Brethren church a preparation to meet that opportunity. Lloyd George cried: "Ships! Ships! more ships!" and the United States answered with the Hog Island project. I cry: "Languages! Languages! more languages!" and I should like to be answered by a score of our young people who will elect to study Italian, French, Spanish and other tongues. This war has broken down the barriers. We shall see in our midst more Mexicans, South Americans and Europeans. Indeed I am seeing them already. Who is going to be the most attractive North American to these peoples? Obviously the man

who knows their language and can lead them on to better things.

Other churches are seeing this vision and preparing for it; especially, the Catholic church. Is the Brethren church going to sit idly by and when the opportunity comes, stand off and see the other churches reap a harvest while we are helpless? I trust not, I hope not, I PRAY not.

We as a church need to remind ourselves, not only on this point, but on many others, of the words of Shakespeare: "There is a tide in the affairs of men, which taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries; and we must take the current when it serves, or lose our ventures."

Young people of the Brethren church, I challenge you! Are you going to be equal to this opportunity? You can't go wrong on language preparation because the demand for such teachers in the high schools and colleges is greater than ever before. The writer who

now teaches French and Latin in the Allentown High School, has had other language teaching positions challenge him in the same city.

Why can't we have Brethren young men and women who will teach languages in our public schools, preparatory schools and colleges, and with their margin of time engage in "Foreign Mission Work at Home?" This could be done under the supervision of the pastors of some of our city churches where such opportunities exist. Such workers would be well supported without cost to our mission boards and would be getting the theoretical and the practical of the language at the same time. A more fascinating piece of work is not to be conceived under the sun, and it beats the Kaiser's coveted place in the sun too.

Young people of the Brethren church, if you want to plan big, I herewith challenge you to this greatest of all coming opportunities!

Adios por esta vez.

THE ACID TEST OF STEWARDSHIP

Mission Boards Considering United Financial Campaign

The Mission Boards of the Christian churches of North America are considering a plan to submit the claims of missions to the "acid test" of stewardship on a combined basis and on a scale, commensurate with the needs and opportunities of reconstruction times ahead.

This was discussed quietly, prayerfully but enthusiastically at an all day conference held at 25 Madison Avenue, New York City, on December 17, 1918, attended by over 134 representatives of the home and foreign mission boards of North America and of affiliated interdenominational movements.

This weighty conference was called by Dr. James I. Vance, as Chairman of the Foreign Mission Board of the Presbyterian church in the United States, who presided, and outlined the far-reaching proposal for a united campaign on behalf of the missionary and benevolent work of the evangelical churches of the whole North American continent.

A thorough discussion followed in which these missionary leaders took part, among others: Dr. Robert E. Speer of the Presbyterian Board; Dr. S. Earl Taylor of the Centenary Movement of the Methodist Episcopal Church; Dr. Wm. Hiram Foulkes of the Presbyterian New Era Movement; Dr. Fred P. Haggard of the National Committee of Northern Baptist Laymen; President J. Campbell White of the College of Wooster; Mr. Charles A. Rowland, and Mrs. Wm. F. McDowell.

The following resolutions were passed:

Moved, that it be the sense of this meeting that there should be a united campaign in behalf of the missionary and benevolent work of the evangelical churches of North America as represented by their organized

national boards or agencies and such affiliated interdenominational agencies as it may be found wise to include after further conference.

Moved, that the chair appoint a committee of fifteen, of which the chair shall be one, for the purpose of preparing a plan to be submitted to the Home Missions Council and the Foreign Missions Conference in January, 1919.

Moved, that this committee be requested to arrange if possible for a Joint Meeting of the Home Missions Council and Foreign Mis-

sions Conference and such other agencies as would naturally be involved when a plan as presented by this committee and as revised by the conferences may be submitted for final approval.

This proposal though tentative as yet marks an advance on the road to that practical unity which must mark the future policies of the Christian church if it is to realize and exert its potential influence in the work of world reconstruction on the basis of a genuinely Christianized democracy.

A Short Sermon on Love

The following beautiful sentiments, translated from the French, constitute a sermon, which is worthy of the close attention of every reader:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will he bear with you?

"It is written of the Son of Mary, that 'having loved his own which were in the world, he loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the giving, and the more it pours itself out, the fuller its fountain.

"Whosoever loves himself better than he

loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life, also, if needed!

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"

Sometime ago one of the Y. M. C. A. secretaries in Mesopotamia wrote that he was giving letters of introduction to soldiers who wished to see mission work; for there are many men keen on seeing what they have often heard of and subscribed to. In India also the soldiers are given opportunities of getting glimpses of mission work. Many of our boys, when they return will surprise us with their grasp of missions. Perhaps we had better do a little brushing up.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

CHRISTIAN ENDEAVOR AND THE .. SUNDAY SCHOOL

As announced in last week's notes, January is our Sunday School month. The articles which follow were written by specialists: the one a former pastor and now secretary of young people's work in his own denomination; the other is Field Secretary of the Illinois Christian Endeavor Union and a Sunday school superintendent. Thus neither depends on theory, but both write from practical experience, giving us the viewpoint of both the minister and layman.

In the late Ohio Convention we heard Mr. Gates emphasize most of the points included in the plan of co-operation outlined below, and are glad to publish the fuller statement at this time. A careful study of it will help our workers to correlate the work of the two departments; the teaching school and the training society, so that one may complement the work of the other in the interest of the entire church.

J. A. GARBES.

THE TWIN SISTERS OF THE CHURCH BY REV. CLAUDE E. HILL

The Sunday school is the church at work teaching the Word of God. The whole church should be in the Sunday school, for it is the duty and privilege of the whole church to teach the whole gospel to the whole world. Christian Endeavor has always been vitally interested in the work of the Sunday school. The majority of all the teachers are now, or have been, active Endeavorers. Well organized Endeavor Societies have a Sunday school committee, whose sole duty it is to increase the interest and attendance of the school. There is no overlapping or duplication between the Sunday school and the Endeavor society. They occupy distinct and separate fields. Organized adult classes cannot do the work of the Endeavor society, and the Endeavor society cannot do the work of the organized class. There is abundant room and an imperative need for each in every well organized and efficient church. The Sunday school teaches the Word of God. That is its primary function. There are social activities connected with every efficient Sunday school. There is an element of training in its work. But it can never train in service and lead young people to apply knowledge and exercise their gifts and talents as can the Endeavor Society. The Sunday school, in its constitution and organization, is fitted to teach. The Endeavor Society, in its constitution and organization, is fitted to train. There is an element of teaching in the work of the Endeavor Society, but it must be remembered that it is not primarily a teaching organization. It exists to train and lead young people to make use of the knowledge they have acquired. The Endeavor Society complements and makes effective the work done by the Sunday school. It is needless to say that there should be the utmost sympathy and co-operation between

these two great agencies in the church. Each should minister to the growth and efficiency of the other. A well-managed Sunday school makes for an efficient Endeavor Society; and creates a demand for it; and an efficient Endeavor Society will make for a larger and better Sunday school. Both are needed in the

church. They should grow and prosper together. It is all the Lords' Work, and in the Service of Christ there is not only room for all, but glory enough for all, May the blessing of God be upon these "Twin Sisters of the Church," and may each prove a help and a blessing to the other.

A PROPOSED PLAN OF CORRELATION

By Mr. E. P. Gates

January, 1919, is to be observed as Sunday School Month by Christian Endeavor societies and Sunday schools all over America. A national campaign has been launched by the trustees and field secretaries of the United Society of Christian Endeavor with the purpose of emphasizing definite ways in which the Sunday school and the Christian Endeavor society may help each other. Prominent Sunday school workers are co-operating heartily in the plan.

Suggestions for the campaign are as follows:

A. How Christian Endeavor Can Help the Sunday School

1. Make sure that every Endeavorer is enrolled in the Sunday School and is regular in attendance.
2. Organize a substitute teachers' class to study the lesson one week in advance of the regular school and be prepared to take classes at a moment's notice.
3. Organize a Teacher Training Class. If one is already organized, recruit members for it.
4. Put on a special campaign for new Sunday School scholars. Conduct a community census. Make a house-to-house canvass.
5. The Lookout Committee may help the busy teachers follow up absentee scholars, and organize a personal workers' group to win scholars for Christ.
6. The Prayer Meeting Committee may assist in the opening devotional exercises of the school.
7. The Missionary Committee may promote a campaign of missionary education in the school, including a series of five-minute miscials for classes or departments of the school.
8. The Social Committee may provide social talks.
9. Raise a special fund to purchase needed equipment for the school: maps, blackboards, Bibles, etc.
10. Ask the superintendent what he wants the Christian Endeavor society to do and then do it.

B. How the Sunday School Can Help Christian Endeavor

1. Allow five minutes in the opening exercises of the school during January for short talks to the scholars on the importance of joining the Christian Endeavor society. One of these talks might be by a successful business man who is a former Endeavorer, one by the Sunday School Superintendent or a popular teacher. On one Sunday a "quartette" from the Christian Endeavor society might give one-minute talks on "What Christian

Endeavor Has Done for Me." Let the Intermediate society present a brief dialogue on one Sunday. Close the series with a decision service conducted by the pastor, on Sunday, February 2, Christian Endeavor Day, at which time an opportunity will be given every Sunday School scholar to enroll in Christian Endeavor.

2. Offer a pennant, lettered with the class name, to every class 100 percent. of whose members are regular in attendance at Christian Endeavor.

3. Announce Christian Endeavor meetings enthusiastically in the Sunday School.

4. Co-operate with Christian Endeavor leaders and the pastor in securing superintendents for Junior and Intermediate societies.

5. Offer a prize for the best poster, made by a member of the school, advertising the Christian Endeavor society. Offer a prize for the best essay by a member of the school on "Why Sunday School Scholars Should Be Active in Christian Endeavor."

6. Pay the expenses of one or more members of the school to a Christian Endeavor convention or summer conference.

7. Appoint a committee to work out with the Christian Endeavor leaders a unified educational program. Such a plan will insure, for example, that the Bible memory work of the Junior society will supplement that of the Junior department in the Sunday School and that the mission study plans of the Intermediate and Young People's societies will be promoted in harmony with the plans of the Sunday School.

C. How to Promote the Campaign

1. State, district, county and city union officers should see that a copy of these suggestions is placed in the hands of every pastor, Sunday School superintendent and C. E. society president.

2. Local church workers should see that a campaign committee is appointed at once, representing the pastor, the official board of the church, and the Christian Endeavor societies. This committee should decide what special features of the campaign are to be pushed and plan ways of promoting them. It is not intended that all the suggestions given above should be carried out during January. If the Sunday School devotes its energy for the first month to enrolling the scholars in Christian Endeavor, and the C. E. society successfully promotes one feature of its program, this will give an effective start to a year of hearty co-operation.

3. If there are no Junior or Intermediate

(Continued on page 16)

NEWS FROM THE FIELD

A PRESSING APPEAL

The following from Brother Drushal should bring a teacher, and by all means some one who can teach music and play the piano, for Riverside must not be without music.

"Dear Brother Carpenter: Since last writing you, prospects are booming. Better than we had even thought. We ought to have a teacher who can teach music, and must have a teacher for the lower grades. We hope a nurse will be here soon too. Must have a nurse by all means."

The Riverside workers and others are praying earnestly that the Lord will send forth the needed help into the harvest fields that are white. Surely some of our readers will help to answer the earnest prayers by saying, "Here am I, send me."

A Teacher for Krypton

By all means there should be a subscription school at Krypton for three or four months, and it should begin at once. Kentucky teachers' certificates are not necessary for either school. Who will go? Write at once.

A Barrel of Money

In a recent Evangelist appeared the announcement of the arrival of "Paul James Cook," and with it the suggestion that he be placed on the Christmas lists of our readers. "The Little Brown Church" had the happy thought of sending to Paul James a barrel of money. It was a gilded barrel and was taxed to its capacity, seventy-five new gold pennies filling the center and silver occupying each end. The father writes: "Paul has more money than his Dad." If his father had a barrel of money it is hard to tell what he would do. Tell the people of the "Little Brown Church," Paul will come to preach for them sometime; I hope."

A Man Killed

Brother Cook writes that they had a fine Christmas service on Christmas eve, but that on Christmas day a man was killed in Krypton, being struck by a train. Drink was the cause, as usual.

December Receipts

S. S. C. E., Nappanee, Ind.,	\$ 5.00
Golden Hour Bible Class, Nappanee, Ind.,	3.00
Sunday School, Uniontown, Pa., ...	10.00
Mrs. Guy Pittenger, Wooster, O., ...	2.00
Brethren Church, Berlin, Pa.,	25.00
Mrs. Walter Maxson, Elkhart, Ind.,...	19.00
Brethren Church, Masontown, Pa., ...	20.00
Howard L. Mauzy, Warsaw, Ind., ...	5.00
Men's Bible Class, Huntington, Ind.,	5.00
Miss Elizabeth Gnagey, Chicago, Ill.,	5.00
Mr. and Mrs. Henry Rinehart, Flora, Ind.,	25.00
C. E. Society, Flora, Ind.,	15.00
M. W. and Angeline Eikenberry, Kokomo, Ind.,	6.00
J. Warren Eikenberry, Kokomo, Ind.,	1.00
Mrs. B. F. Oram, Logansport, Ind., ...	5.00
Pliny E. Oram, Logansport, Ind., ...	5.90
First Brethren Church, Hagerstown, Md.,	10.00
C. E. Society, N. Manchester, Ind.,...	5.00
Mr. and Mrs. Henry V. Wall, Long Beach, Calif.,	200.00
S. S. C. E., First Church, Phila., Pa.,	15.00

Krypton Brethren Church on Brother Cook's salary,	69.00
Sunday School, Middlebranch, O., ...	10.00
Miss Lena Schubiger, Frenchtown, N. J.,	3.50
Mrs. Matilda C. Antram, New Salem, Pa.,	5.00
W. S. Angell, Portis, Kans.,	10.00
Chas. Berkeley, Mifflin, Pa.,	10.00
Mrs. W. N. Grubb, Ashland, Oregon,	5.00
Mrs. Ella Race, Pittstown, N. J.,	5.00
Mrs. Edwin C. Hackett, Hampton, N. J.,	2.60
Vienna E. Hackett, Hampton, N. J.,	2.40
Mr. and Mrs. Howard C. Williams, Elmer, N. J. (Liberty Bond),	50.00
First Brethren Church, Roanoke, Ind.,	5.00
Mrs. Lillie Warren, Silver Lake, Ind.,	5.00
Mrs. W. H. Yagel, Kunkle, O.,	2.00
S. S. C. E., Lanark, Ill.,	5.00
S. S. C. E., Dayton, O.,	10.00
Loyal Helper's Class, Waterloo, Iowa,	10.00
Mrs. Mary A. Snyder, Glover Gap, W. Va.,	5.00

G. C. CARPENTER.

NORTH LIBERTY, INDIANA

I always consider it a privilege to report the work in the part of the Lord's vineyard over which he hath made me overseer. As pastor and people we want to testify to the leading of the Holy Spirit in these days and we are learning to trust him more and more as the days come and go. While we have passed through some sad experiences, yet through it all we are still praising him for his wonderful goodness and his saving grace.

The pastor held a brief series of meetings during the month of November. The effort was especially to revive the membership, since the field has been so thoroughly gleaned in time past. Two men, both heads of families were added to the Lord during these days.

The attendance and interest at all of our services are excellent, and I cannot see but that we are just about where we were before the epidemic struck us. We have met all our obligations and responded to every appeal made by the church at large. We went over nicely for Home Missions at Thanksgiving time, contributing at the rate of 30 cents per member. At Christmas time without any special effort the Sunday school gave nearly \$22.00 for National Sunday school work, and the following Sunday over \$21.00 for Armenian and Syrian relief work. And so we forge ahead thoroughly missionary in faith and practice.

We rejoice in being successful in placing the Evangelist in 47 homes in the congregation, which is possibly thirty more than during any previous year. I am hoping for the time when this part of our church program will be carried out in every congregation in the brotherhood. And it is not such a terrible task after all, brethren, just a little extra gasoline is required, that's all.

We are planning for advances along various lines. The month of January will be observed in North Liberty and vicinity as "Go-to-Church Month." A systematic effort

will be put forth by the various churches. We expect splendid results from the effort. We shall start a Teacher Training class too, early in the new year.

Our plans for evangelistic meetings away from home have been seriously hindered. We hope however, to hold at least one meeting away before spring.

I shall not close without mentioning the kindness of the Brethren at Christmas time. A goodly number came to spend Christmas eve at the parsonage, bringing useful and valuable gifts, among which was \$5.00 in gold for Mrs. Grisso and a beautiful Bible for the pastor. We shall ever cherish these gifts and seek to prove ourselves worthy.

May the Lord keep us all true and faithful to the great Head of the church until he comes to reign with his saints.

Yours under the precious Blood,

C. CLARENCE GRISSE.

DELMARVA PENINSULA

As an inducement to change my plans for the West, and to return to help Baltimore through the starting season, the president of the mission board granted me the privilege of complying with the request of Brother Bowman to help him in the revival effort in my home church, Ridgely, Maryland, which is across the Chesapeake Bay from Baltimore. It is the only Brethren church on the Eastern shore of Maryland, or on the entire Peninsula of Del-mar-va (named after the three states out of which it is formed. "Shall the doors of this lone church be closed?" This has been asked of me on my short visits home. To say "No," meant to be ready to help them in their first move to hold a meeting. No revival meeting had been held here for over six years and no preaching services for over six months.

With only a two weeks' meeting, the evangelist could not be expected to reach much beyond the church. The eight baptized were mainly from the Sunday school class of girls, some of them in high school.

The prophetic messages given by Brother Bowman were the drawing feature for outsiders. Some of them remembered when he last held a meeting here, about fifteen years ago, that he indicated from prophecy, that there would be a war at this time naming the most of the nations involved. The banker of the town attended regularly and the Methodist preacher had planned to attend, but was called to a camp in Kentucky.

What an unequalled opportunity for Brethren preachers to sound the clear note of Kingdom tidings! Is any evangelist doing his divine duty who is not giving the midnight cry to awake? "When ye see these things come to pass, know ye that the Kingdom of God is nigh?"

VIANNA DETWILER.

STILL ON TOP AT ROCHESTER, IND.

For some time I have been thinking of writing to the Evangelist to let the readers know that the old world is still in operation. We, like the rest, have been bothered with the well known "flu." But in spite of this

I can say we are still pressing forward at Tiosa and New Paris. Some weeks ago when I went to New Paris, I was visited in the evening at the home of Brother Clay Fadges' by the church with a large donation. It was a surprise to me, but was accepted with many thanks. Our church there has been closed for about five weeks on account of the "flu." We are hoping to go there again next Sunday. I can say for New Paris church that there is as fine a people there as any one would want to preach to. It is not as large as some churches, but always steady and true. When you hear any one say any harm of New Paris, be sure you know it before you believe. Then the old war horse, Tiosa, here they got the best of my wife and I the other evening. We had a Christmas entertainment on Christmas evening, and continued services the rest of the week. On Friday evening after services Brother Oscar Scott took me down to the basement, saying he wanted a talk with me in regard to Sunday school work. When we got there, I found about \$30.00 worth of good cats. And several people who were not there said more was coming. So, watch the preacher grow. Well thanks for it all. This makes a man feel like his work was not in vain when such free will gifts like this are given by both churches. Then on Saturday evening we held our Communion services. About 40 were present. As we said the "flu" still bothers us some. One of the most beautiful sights at this service was that of my second daughter, Ruby, age 6, obeying the command of Christ, in washing another's feet. She was baptized when 5 years old and is Brethren all the way through. Glory to our God, forever and ever. Somehow this stirred me more than anything for some time, and I think I will be a better man than ever before. May the Lord bless the entire brotherhood.

ORA E. OXLEY.

FAIR HAVEN, OHIO

It is only occasionally that an article appears in the columns of the Evangelist respecting the work at Fair Haven. The fault lies with the pastor, and does not mean that the church is dead. On the contrary, it is alive, aggressive and generous. When a minister is attending school and preaching every Sunday, there are many things that occupy his time and make it almost impossible for him to write church news. The poet has said, "New occasions teach new duties," and that is the motive that impels us to write at this time. Two faithful members of the Fair Haven church drove twelve miles through the rains and mud, and arrived at our home in Ashland on January 1, 1919. What was their mission? Why, they brought a wagon loaded with good things to eat. Here are some of the items: Five and one-half sacks of flour, corn meal, six bushels of potatoes, cabbage, squash, apples, several crocks of lard, apple butter, jellies, canned goods, dried corn, sugar, coffee, soap, chickens and \$2.00 cash. Those who read this article will no doubt say that such a donation must have made the receivers happy. Well, it certainly did. Even my three little boys expressed themselves in such a way that there could be no doubt that they appreciated it. They remembered that

the same thing happened last year, too. Each former Fair Haven minister that reads this item will remember that during his administration donations of like manner were given to them. The custom is old, and yet new. It requires new energy each year to collect eatables and travel twelve miles through the mud and rain. We appreciate your untiring efforts, brethren, and we thank you and all those who gave. It is a fine Christian spirit, and is encouraging to a minister that has been hindered from his work the last four Sundays on account of the "Spanish Influenza."

These people also sought to keep in touch with us by telephone to know whether we had been stricken by the terrible malady that has ravaged the world. It is a pleasure to work with such people. My one desire is, that God may endow me with grace and wisdom to render the service necessary that will enrich their lives as well as all to whom I may minister this year.

Again, the Fair Haven congregation is aggressive in church work. It is the ambition of these people to reach all the goals stipulated in the "Four-Year Program." They are going by leaps and bounds and it will take more than the "flu" to stop them. Anyway, the "flu" cannot prevent consecration, and that will win. These people are consecrated and I am confident. People who subscribe to all that is good, give liberally to the "United War Work," and sacrifice their sons for the safety of democracy and yet have a large portion of money and consecration left for the work of the Lord are going "over the top." Such is the spirit of the membership of Fair Haven.

BENJ. F. OWEN.

TO THE CHURCHES OF OHIO

The following apportionments were made for the churches to be paid quarterly. The first quarter ending June 30th, 1918:

Ashland,	\$30.00
Ankenytown,	9.00
Bear Creek,	10.00
Bethesda,	6.00
Bryan,	17.00
Buckeye City,	3.00
Camden,	2.00
Canton,	7.00
Columbus,	3.00
Dayton,	30.00
Fair Haven,	15.00
Fair View,	14.00
Fremont,	5.00
Postoria,	1.00
Baracca,	5.00
Bethel,	5.00
Gratis,	22.00
Gretna,	10.00
Homersville,	6.00
Louisville,	14.00
Mt. Zion,	1.00
Mansfield,	3.00
Miamisburg,	5.00
Middlebranch,	6.00
New Lebanon,	8.00
North Georgetown,	5.00
North Liberty,	2.00
Pleasant Hill,	12.00
Rittman,	2.00
Salem,	8.00
West Alexandria,	15.00

Williamstown,	10.00
Zion Hill,	8.00
Amount received,	\$509.00
Amount Due,	900.00

Knowing the calls that have come from many sources for funds to continue the war, and that many churches have been closed on account of the influenza, we have been reluctant to make an appeal for funds. But the poor pastor and his family at the mission point may have had a struggle equally as great as any of us, and is looking for his amount of the "hire" which he has so justly earned.

Any amount however small will be thankfully received.

Fraternally,

E. F. MILLER, Secretary.

Bellefontaine, Ohio, R. No. 1.

CAMPAIGN NOTES

Our canvass in the Waynesboro church was a real pleasure and the results were highly satisfactory. I preached there Friday and Saturday nights of December 20th and 21st, also on Sunday morning of the 22nd. Our Waynesboro congregation is only about 10 years old, and my visit there in the interest of endowment was my first opportunity to meet our people there or to see their work. And I must say, I found a remarkable strength and stability there for a work so young. As a matter of fact the result attained for endowment in the young Waynesboro church is almost if not altogether sufficient to make some of our older congregations look a little bit "sheepish" over what they have done. But it has occurred to me that perhaps the fire, and the zeal, and the venture which is characteristic of young people is also characteristic of young churches. May be as congregations get older they lose their snap, and their hopefulness, and their venture just as folks do with the approach of years. Anyhow I am proud of Waynesboro.

Brother Marcus Witter is pastor of this flock. He has given to this field a long, faithful service, and if my sense of discernment is to be relied on at all his people love him as much now as they did in the early stages of his pastorate among them. This fact does not need any comment. It explains itself. And I am sure I can safely say that to Brother Witter belongs most of the credit for putting the Waynesboro congregation on the map. What has been accomplished here is a fine example of what can be done when a man settles down seriously to his job and sticks everlastingly to it, in the meantime faithfully backing up his preaching with his life.

Waynesboro went \$1,500. The people responded with the finest spirit. In this church I found another man who joined the \$500 class, and a man, by the way, who has not been in the Brethren church very long, but covets for the Brethren church a future, and who is abundantly able to see how important is Ashland College if we are to have a future. I shall always remember the pleasant days I spent with Brother Witter during the canvass and the thorough co-operation he gave me. It was a joy to visit his home and his family. I shall always remember with gratitude the cordial treatment extended to me in the home of Brother and Sister Victor

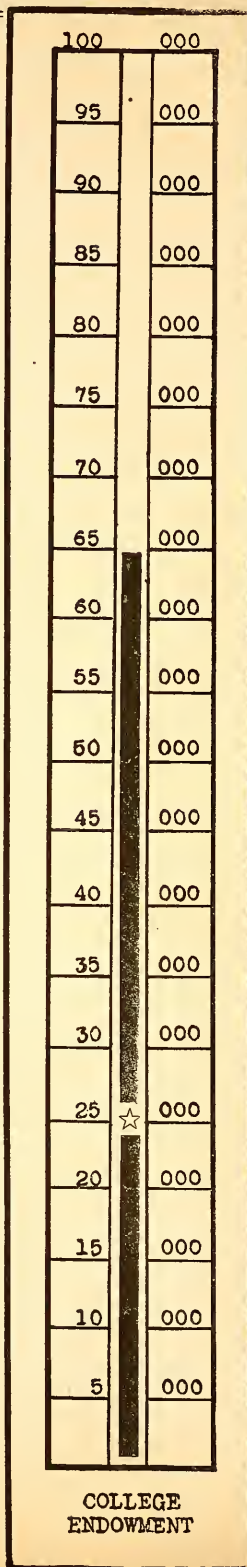
Koontz. May God richly bless all the good people whom I met in the Waynesboro church, and may he prosper the cause which they represent.

Now then, this will be the last report from Pennsylvania for the time being. It will be observed that the mercury has been placed at \$85,000. This means that the Pennsylvania churches are credited with \$40,000 to the cause of endowment. However, someone will add up the list of gifts from Pennsylvania churches as they appear in this issue and say that those gifts do not total \$40,000. No, I'll grant it. It lacks a trifle more than \$1,000 to make it even \$40,000. But I want to say that the gift from Brother George Paul of the 40-acre fruit farm in Florida and the city lot is not counted in this result at all. And it will therefore be seen that at the most conservative possible estimate of the value of this farm and lot, the Pennsylvania result belongs at \$40,000 and more. And not only so, but there remain four of the smaller Pennsylvania congregations to canvass yet, and it will not surprise me if those four churches make up the necessary \$1,000 in order to round out the \$40,000. And if they do Brother Paul's gift will stand as that much above \$40,000 for Pennsylvania. In the face of a record like that I propose "All hats off to Pennsylvania." I do not believe I hear a dissenting voice. Surely this is a record which gives occasion for just pride among the churches of the Keystone state. And for the Brethren people of Pennsylvania and their pastors, I have only words of praise. May God richly use and bless our churches of old Pennsylvania!

Maybe I lack in faith, but I question if any other state or district in the brotherhood will go beyond this record. True, from the standpoint of membership some states and districts may do better than this. But it is evident that if they do they shall have to get up early in the morning and hurry some. Of course, with the Conemaugh church it is different. Up to this time Conemaugh church holds the banner among the congregations, with a result of over \$5,100 to her credit. If Conemaugh will continue to hold this banner remains to be seen. Personally I will say that if I were in the place of Pastor L. Garvin Smith I would be a trifle uneasy about my banner. I have a strong suspicion that some other churches have determined to go up the flag pole and bring down Conemaugh's banner. And all will consent that I would be a strange solicitor if I did not say to all such churches, "Go to it. I hope you win out." But in fairness to Smith I will say this, that his interest in the final success of this campaign is such that he will rejoice if a half dozen churches do better than his congregation did.

I had hoped to be able to announce in this article that our next report would come from churches in Illiokota. It was our full intention to take up the work next in that district. However, we have information that at least Cerro Gordo is under quarantine on account of the "flu," and that it is still bad at other places where I must go; and besides, Illinois and Iowa have had an extremely heavy fall of snow which would seriously

Watch Pennsylvania Push the Mercury Above the Star in This Thermometer



interfere with my work. Hence, it is unlikely I shall try to finish the churches of Indiana at this time. W. H. BEACHLER,
Campaign Secretary.

Endowment Fund Subscriptions by Pennsylvania Congregations

Allentown, Pa.	775 00
Berlin, Pa.	1 200 00
Downey, Pa.	200 00
Maple Grove, Pa.	100 00
Masontown, Pa.	2 765 00
Moxham, Pa.	700 00
Bunker Hill	108 00
Liberty	232 00
Yellow Creek	318 00
New Enterprise	663 00
Martinsburg, Pennsylvania	850 00
McKees, Pennsylvania	1 000 00
Altoona, Pennsylvania	2 200 00
Conemaugh, Pennsylvania	5 133 50
Morrellville, Pa.	\$ 400 00
Rosedale, Pa.	650 00
Summit Mills	2 500 00
Salisbury	1 000 00
Listie	400 00
Johnstown, 1st church	3 000 00
Pike, Pennsylvania	630 00
Meyersdale	\$ 4 000 00
Jones Mills, Pa.	555 00
Mt. Pleasant, Pa.	220 00
Uniontown, Pa.	1 800 00
Highland, Pa.	155 00
Aleppo, Pa.	125 00
Pittsburgh, Pa.	1 800 00
First Brethren, Phila, Pa.	3 117 00
Third Brethren, Phila, Pa.	500 00
Ridgely, Md.	665 00
Sergeantsville, N. J.	444 00
Waynesboro, Pa.,	1 500 00

MILLEDGEVILLE, ILLINOIS

The new year has come with its challenge and its tasks. In many ways the year nineteen hundred and eighteen has been a difficult one in church work, but yet much good will come out of it all. Especially were the closing months trying times because of the widespread and disastrous effects of the influenza epidemic.

During these months came the dates for two of our special church offerings. From the absence as yet of a report in the Brethren Evangelist of the Thanksgiving offering, it may be inferred there was difficulty in many churches in going "over the top" with these offerings. With closed churches in many places the Christmas offering too was doubtless seriously interfered with.

But the writer is glad to report that the Milledgeville church, in spite of all these handicaps, went "over the top" in both offerings. This, however, was not done without effort; it did not just happen. But, realizing the greater difficulty in attempting to raise the amount of both offerings at a later time if these special days were allowed to go by without doing anything, before Thanksgiving day I mailed the best letter I could prepare for the occasion, together with a special offering envelope, to the entire membership of the church. The response from the people was splendid and their offerings were brought in personally, by messenger and by mail, and in due time the whole

amount was received. Then when Christmas time came on the churches were closed and all special services were out of the question. Again letters with special "White Gift" offering envelopes were mailed to the members of the church, and once more the response was such that we were able to more than reach the goal. While this method of meeting our apportionments involves considerable work for the pastor and has its particular faults, yet with us it worked and produced the results we were looking for and enabled us to begin the new year with a clean slate.

This church also succeeded again in placing the Brethren Evangelist in over seventy-five percent of our homes for the coming year. We use the "every home canvass" method because it is most satisfactory. We found it easier to reach this goal the second year than the first.

The four-month program and challenge proposed by the Waterloo Brethren Sunday School meets with our hearty approval. Our Sunday school here has accepted the challenge and tossed its hat into the ring, and we are going after that Gold Star. But that is not the only thing we expect to get; we hope to derive great benefit for the entire school from a four-months' campaign of special activity. If other schools win the stars we believe our efforts will not have been in vain. This is one game where "every throw is a winner"; there is nothing to lose for any contestant, but everything to gain in exact proportion to the efforts put forth.

MILES J. SNYDER.

DOINGS AT LOUISVILLE

The Brethren at Louisville, Ohio, have had their plans upset and their work interrupted much as churches elsewhere, but they have made the best of things and are hopeful, as usual, of the future. Every special offering has been lifted and "over the top" has been written on every one.

It has seemed most convenient for Louisville to take her offering for Benevolences on Rally Day. This special service was held on October 6th in the morning and a Harvest Home service was the evening program. An offering for Benevolences slightly above the required 10 cents per member was raised. Then the "flu" settled over Louisville and the ban was on tight for four weeks.

On the morning of November 10th, the ban was lifted, and we had the regular services. On the next Sunday evening communion services were held and the state mission offering was received. The attendance was only two-thirds normal, due to the fact that some were sick and some afraid of the "flu," but the offering went above what was needed to meet half of the yearly apportionment (a State mission offering is received at each semi-annual communion). The next day the "flu" ban was replaced. The saloon men of the town protested the closing decree of the health board, a part of which became weak-kneed and caused the saloons to be exempted from the ban. Then all the pastors, including the Catholic priest, vigorously protested against the exemption of the saloons while the churches remained under the ban. The result was that the churches were per-

mitted to have day services only for the next three weeks.

On Sunday morning, December 1st, the offering for General Home missions was lifted and 35 cents per member, instead of the required 30, was the amount realized.

Our White Gift offering came next. It was received at the White Gift service held on Monday night, December 23rd. Here there was no thought given to any requirement. Everybody simply tried to do their best. And how good "their best" really was you may judge when I tell you the amount was \$90.00 when last counted. (I say "last counted," because the total amount did not come in at the White Gift service; some gifts were coming in several days after). That splendid offering was made possible by every member and every class in the Sunday school doing "their best."

The pastor is willing to confess, in spite of his great faith in his people, that when the "flu" ban was lifted, he feared it might be too much of a strain on the church to ask for three heavy offerings in six weeks. But the official board advised to try it. So letters with offering envelopes enclosed were sent to every member of the church. The bigness of the program was accepted as a challenge and "over the top," they went.

The next special feature was the "All-day New Year Conference and Business Meeting" which is an annual affair. The morning session consisted of talks, special music and congregational singing. The central theme of the session was "A Greater Brethren Church in Louisville." Various factors that entered into the realization of that slogan were discussed.

Then came the noon hour when the members arranged themselves in a circle in the Sunday school room and a basket lunch was enjoyed.

The afternoon session was given to the transaction of business and to reports from the various departments of the church. All reports showed that the past year had been a good one considering prevailing conditions. Officers for the ensuing year were elected without the slightest friction. And among the various items of business it was voted to put the Evangelist on the church budget for the second year. At this meeting the pastor read his resignation to take effect the first of April in order to give his whole time to the editorship of the Brethren Evangelist. Plans for a successor are well under way, the results of which will be announced in due time.

This report is not yet complete. Certain things happened that made the pastor and his wife to rejoice because of the church's appreciation of their services. First, the Friendship Bible class, composed of young married ladies, gave Mrs. Baer, their teacher, a beautiful leather purse at Christmas time. Second, the ladies of the church gave the pastor and his wife a box of "greenbacks" and silver which amounted to \$21.50. This came as a Christmas remembrance. Then, on New Year day, the church voted the pastor a \$50.00 check as an expression of appreciation. These surprises and valuable gifts were appreciated more than our feeble words could

tell. If they are an expression of love on the part of the people for the pastor and his wife, and we know they are, the very acceptance of them becomes an acknowledgement of a love that is mutual. They are to us love-gifts and are appreciated far above their commercial value, high as that is. We have grown to love these people and have consented to leave them with great reluctance, and only because of a feeling that the call of the Brethren Publishing Company and the late General Conference is God's call to larger service. May God bless these dear people and send them more worthy leaders than we have been.

GEO. S. BAER, Pastor.

THE TIE THAT BINDS

MOORE-NOWLIN—At the writer's residence in Roanoke, Virginia, on Wednesday, December 18th, Miss Annie L. Nowlin, became the bride of Mr. Richard L. Moore. Both are highly respected young people of the city. The occasion was marked by its quietness. Ceremony by the writer.

L. G. WOOD.

GREENWOOD-HAMAKER—On Saturday, December 28th, 1918, at the residence of the writer, in Roanoke, Virginia, occurred the marriage ceremony of William H. Greenwood and Bertha I. Hamaker, both of Roanoke city, and the bride is a member of the Brethren church. Ceremony by the writer.

L. G. WOOD.

SAMPSON-DUDLEY—On Christmas day at noon, Mr. Oscar Sampson and Miss Blanche Dudley were united in marriage. Mr. Sampson is a member of the Brethren church at Center Chapel. The bride is a worthy young lady of North Liberty. Ceremony at the home of the bride's parents by the writer.

C. C. GRISSO.

IN THE SHADOW

CHAPMAN—Dr. J. Wilbur Chapman, America's foremost evangelist, passed away on Christmas day. He was known, respected and beloved around the Christian world and his death occasions a breach in the ranks of aggressive, evangelical Christianity that cannot easily be filled in this generation. He was born at Richmond, Indiana, June 17, 1857.

PAGE—It is with deep regret that the nation hears of the death of Dr. Walter H. Page, former Envoy to Great Britain. On October 12th he returned from his duties in England in very bad health and since that time has been in the hospital until ten days ago, when he went to Pinchurst, North Carolina, where he passed away.

TINKLE—Andrew Floyd, son of Francis and Rhoda Tinkle, was born September 2, 1891, in Carroll county and died December 4, 1918, aged 27 years, 3 months and 2 days. He was married to Josephine Murphy, March 25, 1914, to which union was born one son, Dwight. He was a member of the First Brethren church at Flora. Besides his wife and son, he leaves one sister, Flora, to mourn his departure. The funeral was conducted by the writer, assisted by the pastor of the Presbyterian church, Rev. Steffy, and by his own pastor, Brother S. C. Henderson.

W. T. LYTLE.

SIGLER—Julia Rookh Hendrix, third daughter of Zedock and Susannah Hendrix, was born in Carroll county, Indiana, August 17, 1882, and died at her present home in Highmore, S. D., November 19, 1918, aged 36

years, 3 months and 2 days. She was "keeping the home fires burning" while her husband, Dr. G. V. S'gler, was in service in France. She was a member of the Salem Brethren church before marriage, when she went with her husband to the Disciple church. She is survived by her husband, two sons and one daughter, her mother, a sister and three brothers. Her body was shipped to her mother's home in Indiana, where the funeral was conducted November 24th by the writer. Interment was made in the Burlington cemetery. W. T. LYTLE.

ROBERTSON—Alma Robertson died at the family home near North Liberty, Indiana, December 8th, at the age of 15 years. Hers was a beautiful life just begun. She was a Freshman in the North Liberty high school. Funeral services from the home by the writer. C. C. GRISSO.

RHINEHART—Thelma Junior, passed to her reward on the 8th of December, at the tender age of two years, four months and six days, at her home in Roanoke, Virginia. Little Thelma was not strong enough to resist the dreadful epidemic of influenza. A brief funeral service was held at the grave, by the writer. L. G. WOOD.

SHAYER—Delmar G. Shaver died at Hopewell, Virginia, December 21, 1918, after an illness from influenza which developed into pneumonia. He was the youngest son of William Shaver and a grandson of Rev. E. B. Shaver. As a musician, he was one of the leaders of his profession at Hopewell, and for years was the organist in the Brethren church at Maurertown. He was a member of the Brethren church for more than four years and will be missed in church work. Brother Delmar leaves his father, mother and one brother, Owen, to mourn his untimely death, he being only 18 years, 6 months and one day old. Funeral services were conducted from his grandfather's home at Maurertown, by Rev. Geo. A. Copp and his body interred in the church cemetery at that place.

EMMONS—Valentine J., son of Mr. and Mrs. Hugh Emmons, departed this life at Ashland, Ohio, on November 30, 1918, in his thirty-fifth year. He had been a member of the Brethren church since 1905, and, despite a severe affliction, passed out of this life very peacefully. Only a few weeks earlier the bereft family was called upon to part with a daughter, but their trust is in God who comforteth us in all our sorrows. J. A. GARBER.

SMITH—Bessie, daughter of Cornelius and Amanda Crowell, entered the heavenly life on December 8, 1918, aged 29 years and 24 days. On April 1st, 1916, she was united in marriage with Arthur Smith, of West Alexandria, Ohio, where Mrs. Smith held her church membership. She was a devoted wife, a loving daughter and a faithful sister. Funeral from their late home in Richmond, Indiana, where these young people had made many friends. May the Lord sustain those who mourn. J. A. GARBER.

Business Manager's Corner

One Man and a Pair of Good Legs

Brother Beachler has had much to say during the past year about the efficiency and the sufficiency of a Ford, and recently he has written of the loyal service rendered by a good horse, but I can not remember that he has yet had to resort to man power or foot power to get results, and yet one of our Indiana pastors has developed to a remark-

able degree this style of propelling power, and with nothing but his two feet surmounted by an indomitable spirit to carry him over the country he made a complete canvass of a country congregation, whose members receive their mail from four different post offices, in the interest of the Brethren Evangelist and succeeded in increasing the list for that congregation more than FIVE HUNDRED percent, and that man of "the willing mind" was Homer Anderson, pastor of the Dutchtown Brethren church. But some of you say, that feat can not be repeated in many churches, and in reply, I can say I can name several dozen congregations where there is room for its repetition. There may not be the Anderson type of legs there to carry the pastor around, but there is the field waiting to be cultivated. I say I know there are many such fields because I know how many papers are going into these congregations. I also have a pretty good idea of the number of members in each congregation.

But to convince you that this great increase is possible in many places let me call your attention to a list of subscriptions with eighty-three names just received this morning where formerly but twelve papers were going. Many churches have less than a dozen papers coming to their families so this is not necessarily an exception. I do not know how Brother Trout did it, for he is a new man among us, and the feat he accomplished was done in about the oldest congregation we have, namely, Berlin, Pennsylvania. Here the increase is nearly six hundred percent. Although the subscription list to the Evangelist has been practically doubled during the last year, if we would continue at the rate of these last two congregations for awhile it would not be long until the list would be doubled again.

Crown Chapel, near Leon, Iowa has also won a place on the Honor Roll of the Evangelist within the last week, so it is seen that the movement is confined to no state or section, but that from Pennsylvania to California the Brethren churches are catching the vision and with proper encouragement and determination on the part of the pastors this may yet become one of the most important movements of the church.

The Evangelist mailing list is being revised and transferred to our new system as rapidly as possible, and it would be a great accommodation to the workers in the Publishing House if as many subscribers as possible would renew their subscriptions at once, even though they may not expire for several months.

We would call the attention of the Sunday schools to the fact that the Junior Quarterly was delayed in the making this quarter and that it will arrive late to all the schools; but it will soon appear.

R. R. TEETER,
Business Manager.

A Proposed Plan of Correlation

(Continued from page 11)

societies in the church, the campaign committee should see that they are organized immediately. If there are eight or ten boys and girls between eight and twelve years of age in the Sunday School there is need for a Junior society. If your young people's society is largely composed of members over twenty years of age, there is need of an Intermediate society to take care of the boys and girls between thirteen and seventeen. For organizing literature write to your State C. E. Union, or General Secretary William Shaw, Christian Endeavor Headquarters, Mt. Vernon and Joy Streets, Boston, Massachusetts.

4. Close the month's campaign with a special celebration of Christian Endeavor Week, February 2 to 9, 1919. Suggestions for the week's program may be secured from the United Society of Christian Endeavor.

5. In enrolling members for Christian Endeavor, be sure to emphasize the Christian Endeavor covenant. Do not lower the standards of the society merely for the sake of increasing the membership.

6. Use every possible means of publicity to advertise the month's campaign. Appoint a reporter to send an account of what you accomplish to the Christian Endeavor World, The Ohio Endeavorer, the local newspapers, the denominational papers, and the International Field Workers' Union, 405 Association Building, Chicago.

7. REWARDS: A Christian Endeavor shield will be awarded to the Sunday School submitting the best report of work done in the campaign. Gold C. E. pins will be awarded to Sunday School scholars submitting the best poster and the best essays on Christian Endeavor. Reports, essays and posters, to be eligible for prizes, must be sent to the International Christian Endeavor Field Workers' Union, 405 Association Building, Chicago, not later than February 20, 1919.

Brethren Home of Ohio

An incorporation with
over \$10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

BOARD OF TRUSTEES.

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VOLUME XLI
NUMBER 3

JANUARY 15
1919

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Pray for the Makers of Peace

There can be no true Victory without a Righteous Peace

"I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Timothy 2:1, 2.

"God of our fathers, God of the nations,
Sovereign supreme over all the wide world,
Here we would praise Thee with heartfelt oblations,
Here while the banner of peace is unfurled.

Lord of the centuries, pardon the ages
Dark with the terrors of battle and blood;
Give forth Thy light and unfold the bright pages—
Glorious era of true brotherhood.

Judge of all peoples, still with us pleading,
Teach us Thy justice and reason and right;
Give us courage to follow Thy leading,
Children of liberty, children of light.

Rise, O America, rise to Thy splendor,
Lead forth the nations to war against war;
Stand for the highest, be freedom's defender,
Brotherhood, justice and peace evermore."

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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EDITORIAL

What Will the Boys Do When They Come Home?

I ask this question in the greatest seriousness and am anxious that you shall ponder it with me. It is a serious question because it comes from the hearts of the boys. It is not a creation of my imagination; I have read it on pages of letters written by serious minded boys who have seen service in the front line trenches, boys who have walked in "the valley of the shadow" day after day and have been made to understand the seriousness of life. One young man wrote, "I am wondering what I will do when I get home; whether I will just be satisfied with having a job and making a little money, or whether I will be able to give myself to the thing that will make my life count for the largest service. I don't know what I will do. But I feel as though a fellow ought to be doing something really worth while." Another khaki clad friend overseas wrote, "I haven't made a very shining success of things. I have been a church member, but never gave it very serious attention, never was any too greatly concerned about faithfulness and allowed trifles to interfere with my good aims. I hope I can do better. In fact I don't believe I can go back and be satisfied with my old life." Another young man of talent and training with whom I had talked intimately and seriously before he went over wrote, "I don't know whether to take up the tools again or not. Sometimes I want to turn to something that will show results that will last." And I might quote from other letters expressions from boys whose souls have been purged of the petty meanness and bigotry and selfishness so common to men who have not faced death or disaster. They do not all express a discontent with their former trade or professions, for some have already found the place they fit in life. But to a man, they write of a desire to play the game of life seriously and serve the interests of Christ and the church faithfully. So that I am sure there is a wholesome discontent in the minds of the boys, who have walked in the presence of death, with things that are trivial and unworthy. And they themselves are wondering what they will do when they come home. It is not jobs they are puzzled about. There will be jobs galore. What will they do to keep vivid their new ideals they have received, and how will they be able to practice them in their daily walks? That is the question; and it is their own question, not ours.

But I am anxious that it shall be made our question too, and that it shall disturb our minds as it has their own. For then, I am confident, the right answer will readily be found. When I put the question to the church and her leaders I know I am putting it where it belongs for there better than anywhere else can the boys find those

who are able to direct their young minds in vital things. I want that we shall make the question our own and then seek how we may contribute to its answer.

First, throw a spiritual atmosphere about them as soon as they return. There will be receptions and social fetes many, and the church may encourage or co-operate in them, but they do not meet the boys' needs. Something more is rightly expected of the church and something more vital must be planned by it. Give their receptions a spiritual significance and make them feel that the church clothes them with a spiritual mantle that will protect and warm them. Make the church worship so vitally religious and its fellowships so genuine and sympathetic that they will seek it and love it as the home of their souls. Let no pettiness, or jealousies, or narrowness, or selfishness or bickering or clashing exist. But let the church be exalted and ennobled, strongly inspiring and wholesomely spiritual. And he will seek its counsel and accept its guidance in that which has become to him the most important life problem.

Second, plan a program of aggressive Christian service, a program of things that are big and worthy to be done, that challenge faith and call for heroic endeavor. Call them to enlist in an offensive against entrenched evil in society, public life or in business. Put up to them the task of making the church supreme in community leadership, in relieving distress, healing the sick, lifting up the fallen and, most important of all, winning lost men to Christ. Make the program both big and worthy, and they will not be daunted but will rush with the accustomed courage and determination of the battle field to the challenging task. That will win them and hold them, and it will give them the answer to their question.

But there is another way in which this question should be answered by some of these men; and the church and the pastor can co-operate in bringing the right answer. There are many choice and talented men in the country's service. Over against that fact, there is a great dearth of worthy, well-equipped young men entering the ministry today. There are many of these men who are worthy and pre-eminently qualified for this noble calling. And no greater service could be rendered to them than the direction of their attention to the claims and opportunities of the ministry. We owe it to them to do this, for they rightfully look to their churches and their pastors for guidance in settling this question for their awakened souls. Every worthy young man has a right to such attention as soon as he returns home. Every one should have the wise, sympathetic counsel of some

man of God in the effort to decide what he shall do when he gets home.

Moreover it will be rendering an incalculable service to the Kingdom of Christ in directing the choicest and ablest young men into the ministry and missionary work of the church. The need was never so great as now for worthy messengers of the gospel, both in the homeland and in the non-Christian world. The war has, in a large measure, depleted the ranks of the workers at home and abroad. The need of the world for the gospel is more pronounced than ever before, while the plans of the church to give forth the gospel have been greatly hindered if not completely interrupted. The demand for an enlarged and more efficient ministry is imperative. We need it to conserve what the war has won, to make democracy Christian and safe for the world, and to prevent a recurrence of the terrible world ravage which we have just witnessed." Many of those who fought for the liberty of the world" will likely respond to a "call to preserve the fruits of that liberty" if it is presented rightly. Let us hold up before these young men the opportunities and challenges of the ministry and see if they who dedicated their lives to the country's noble cause may not re-dedicate them to the greater cause of establishing and extending the Republic of God.

EDITORIAL REVIEW

Don't neglect that church report. A lot of people are waiting to read it.

Read Brother Carpenter's "Home Mission Notes," he has "a fine suggestion" for you.

Turn to the "Sunday School" department and see the "White Gift" reports. Looks good, doesn't it? It will look better when yours come in.

Sister Detwiler is courageously keeping at her work in spite of a sprained knee. With such determination she will certainly continue to "overcome the difficulties" at Baltimore as they rise.

Word comes to us from Brother Wirick at St. Petersburg, Florida, promising support to the Evangelist and stating that he hopes to do some work among the Indiana churches during the coming summer.

Our correspondent from Oak Hill, West Virginia, corrects a mistaken report of the Jennings' revival held at that place. The number of conversions was 48 instead of eight. It's a difference that is worth correcting and we are pleased to call attention to it.

There comes to our desk a card on one end of which is a picture of Brother G. W. Rench, pastor of the First Brethren church of South Bend, Indiana, and on the other an announcement of a series of six sermons on the personal return and reign of our Lord, beginning January 13th.

Brother Bell has been very busy on the Pacific coast; besides carrying on the work at Long Beach, he was recently "called up the Valley in an evangelistic campaign," and at the same time has had sickness in his home. But he promises an article soon for the Evangelist. Thank you, Brother Bell.

On the Christian Endeavor page Brother Garber outlines Christian Endeavor week and introduces our new Life Work Superintendent, Brother Eddie Boardman, who brings his initial message in that capacity on the same page. It will pay you to get acquainted with him if you don't know him, and catch some of his fire.

The Los Angeles, California church had a great meeting on New Year's day with two things in particular to encourage them—one, the fact that they almost completely wiped out their church debt and another that their new pastor, Brother Jennings was with them for the first meeting together. May God grant them great success this year.

Brother Henderson reports six additions to the church in the twelve weeks he has been in charge of the Flora church, notwithstanding the fact that the "flu" ban has been on all but five Sundays. He finds himself in the midst of a lively bunch of workers who will doubtless give their pastor hearty co-operation as he leads them on to greater things.

Word comes from Mrs. C. E. Weidner, that Brother Weidner is sick with the "flu" for the second time in a month. She states that she has symptoms of the same malady and is fearful it will get her down. Both Brother and Sister Weidner have promised articles for the paper which they assure us will be forthcoming as soon as they are recovered. We thank you both.

Brother Hamilton reports the Ashland church work in this issue and expresses the confidence of the church in the leadership of Brother J. A. Garber. There seems to be a spirit of unity and of expectancy which bespeaks growth during Brother Garber's pastorate. He will be nobly assisted in the Sunday school by Brother A. C. Hendrickson and his efficient corps of workers.

A goodly number of our Evangelist family have written words of appreciation of the new cover page and new arrangement of the paper. We thank you for your kindness, Brethren, and hope with the continual co-operation of every member of our large family, that our church paper may become more and more practically serviceable and spiritually uplifting as well as more attractive.

Brother Ankrum shows great faith in keeping optimistic through a scourge of "fludemic" (it is a new but happy term, and must be one of Brother Ankrum's own coinage) such as Garwin, Iowa, has experienced. But then, why should we not be hopeful in the face of the promise that all things will work out for good to them that love the Lord and are called according to his purpose?

That Sunday school challenge issued by the Waterloo Brethren school is still working on the nerves of some of our people. Brother Oberhoitser's good people of Fremont, Ohio, have called the challenge, and Huntington, Indiana, is in on it, too. The latter named school is expecting to carry away the gold star, though we notice they are keeping quiet about it. That is, they are not talking out loud, lest the Flora school should hear. Maybe Flora is playing the same trick.

Brother Goughnour has been acting as nurse while his wife and son were sick with the "flu." But they have recovered sufficiently for him to carry out an engagement for an evangelistic meeting at Masontown, Pa., for which place he leaves on Sunday night, the 12th. When two bundles of energy like Brethren Goughnour and Shively get together on a job there can scarcely a stone be left unturned that might bring success. Brother Goughnour also promises an article in the near future. Thanks.

From Goshen comes the report of the revival meeting held under most unfavorable circumstances. But why should any one say it was a failure though the results were not what were expected. Let us not be ready to call any meeting a failure, wherein man faithfully co-operates with the Holy Spirit in bringing the message of saving grace to sinful men. We may not see certain results for which we had hoped, but we must wait for the harvest in God's own time. It is he who "giveth the increase."

We are pleased to see the Ashland College correspondent on the job again and hope he will be a weekly visitor. Everybody is interested in what goes on at the college, especially since so many are investing some of their surplus cash in the institution. This is the most important spot in the brotherhood now. And it is a place where everybody is intensely busy. Just this last Sunday besides Dr. Furry, whose trip is mentioned in the "Notes," Dean Miller preached at Rittman. Prof. J. A. Garber preached in the college chapel in the morning and in a downtown church in the evening, and Brother Gnagay preached in downtown churches both morning and evening, while a number of the theological students go out regularly to preach over Sunday.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Did You DO It?

Did you send your report to your District Director? Mine is just ready to go in this mail. Delayed? Yes, just a little. Does not that sound natural? It does to me. I did not think that two-thirds of the time would pass before I had started my report to my District Director, but that is what the calendar tells me. Of course there is still plenty of time to get in, but if another church with the same progress has beaten me to him, that church will stand highest in the counting. So, it will be in the final standing in 1920.

Will You Directors?

Will you remember that you are to mark on your return cards, the relation of the coming of these reports? Simply mark on the cards, which was first, second, etc., as they came to you. Keeping these cards for the permanent records, we shall know for all time who are the prompt men.

My Report. Perhaps it will hearten some discouraged pastor to know that my report contains just one more "P" mark than "G" mark. This time, they are all one or the other. Next time some may be lost, but we are not going to admit that any are lost this time. We hope to fill the remaining months of the year so full of "pep" and energy that we may make "G's" out of all those nine "P's", before next reporting time.

Even the Goal Nine

You bet, Mr. Business Manager of the Publishing House, North Manchester does expect to come in out of the cold and rain before long and get on the Honor Roll along with the churches that do not have to get so many subscriptions by a good many. When we appear there, it will be with the longest string yet, I believe. And it takes a good lot of courage to even try to make it, and I believe it can be done.

Sunshine

I like to call it sunshine when a man writes me a good letter of encouragement. Well, I have two letters since I wrote last week that ought to help every one of us to go forward. One says, "we must go on with the Program as if nothing had happened." That missive said a good deal more, but that is the important sentence. "As if nothing had happened," takes a mighty powerful imagination, I'll admit. We know that a plenty has happened when we scan the records of the last few months, but we can go on—go right straight on—even if we can not draw so heavily on our imagination as to believe that "nothing has happened."

Another

Another of these sunshine letters said, "Go forward and make the Goals as far as we can." That sentence comes from one of the aggressive leaders of the church as you may well guess when you read it. "Go forward" is the very center of the teachings of our Christ. His program is always forward. No delay; no vacations; never backward, always forward. So, we go with God when we go forward. Blessed privilege! Blessed fellowship! Happy man with such an opportunity! Send in your report so that we shall all know you are going forward.

Best Yet

There is one way and but one that we may expect this report to be the best yet. That is in the number of reports we may get. I have no hope that we shall exceed the gains of last year in this first report. But we can gain in the number of reporters and we pray that this may come true. Erase

the black in the hand book for next year. We ought to be ashamed of the black stuff. It was yellow at the conference.

Too Late?

No, it is not too late to get your report to your District Director. Of course, you can not get it there before January 15. But you can reach him in time so that it will get to me by February 15. You may have a good excuse for not doing it before now, and we do hope that you will not keep the black lines black by not reporting at all. Keep your church on the map.

A Secret

In my next letter, I may be able to let out a secret. I shall have something good to tell you soon and I hope that you will be looking for it so that you will have a lot of sunshine, when it comes. Cheer up.

Do You Agree?

I hope so. A funny little story is going the rounds that might teach us something worth while. It is told of a certain negro who was before a judge for a divorce. "What is the matter Sambo?" Sambo stammered and the judge put in, "Incompatibility, I suppose." Again Sambo stammered, not getting much enlightenment by the judge's big word. "Can't agree, I presume," suggested the judge, trying to help Sambo out of his embarrassment. "Oh, yes, we can agree," replied Sambo. "We can 'gree, all right; the trouble wid us was that we couldn't 'gree on the same thing at the same time." The time is here for us to "'gree on same thing at the same time." February 15, is latest date for District Directors. Help them by sending in your report.

"NOW THEN, DO IT."

BAME.

"Tomorrow you will live, you always cry;

In what fair country does tomorrow lie,

That 'tis so mighty long ere it arrive?

Beyond the Indies does this tomorrow live?

'Tis so far-fetched, this morrow, that I fear

'Twill be both very old and very dear.

'Tomorrow I will live,' the fool doth say:

Today itself's too late; the wise lived yesterday."

—Selected

"Today is ours; what do we fear?

Today is ours; we have it here.

Let's treat it kindly, that it may

Wish, at least, with us to stay.

Let's at our business, banish sorrow;

"To the God belongs tomorrow."—Selected.

NOW THEN, DO IT."

BAME.

OHIO CHURCHES, TAKE NOTICE!

The Ohio Four Year Program director has received but three reports to date. Every report should have been in before this notice reaches you, but unless a great many folks do some quick work, they will not arrive on scheduled time. I am dependent upon you. Without your co-operation my hands are tied, but with your help I can make sure that Ohio reports will reach General Director Bame "on time." Don't put it off another minute, send your report by return mail. If it is not what you had hoped, send it anyway; you will find many others in the same situation. "No report" will show up worse against us than reports showing lack of attainment. Come, let us put across a complete report.

Your servant the Ohio Director,

GEO. S. BAER,
Ashland, Ohio.

GENERAL ARTICLES

Teaching Church Ordinances By Miles J. Snyder

The subject of this article ought to be of universal interest. Practically all denominations assign a large place to church ordinances. In a sense they are to a church what bones are to the body. Because of their utility the visible church has form and strength. While they do not constitute the life of the church, yet through them the invisible spiritual life finds expression in the world.

It is not the purpose of the writer to try to prove by the scriptures that the observance of church ordinances is a necessity on the part of the Christian believer, and essential to the largest growth and noblest character. As well try to prove to a man with good sight that the sun is shining at midday. All men know, or may know, that ordinances are set forth in the Bible. That is a question that needs no argument.

Instead I want to call attention to the fact that they are admirably adapted to our everyday wants and needs, and that in keeping of them there is great reward. Nor is the writer concerned about those who are seeking to know how little they can do and still be saved, but rather those who sincerely desire the attainment of the highest good and the largest development of spiritual life and power. The question, "May one be saved without keeping the ordinances?" is very foolish. Much rather should we be concerned as to how our observance of them may become a real factor in the growth and development of a truly religious life and character.

All rational beings recognize the limitations of the human mind. "Man is of the earth, earthy," and cannot readily grasp abstract spiritual truths. He needs the help of concrete, material things which come within the range of the senses to be as stepping stones in his efforts to rise into a knowledge and understanding of spiritual things. It was to meet this common need that the ordinances, or symbols, or sacraments, of the New Testament were chosen and set apart and authorized. Herein is their distinct purpose and exceptional value.

Furthermore, ordinances preserve the truth originally given. Verbal statements of truths may be variously interpreted from generation to generation, and in time may be entirely lost. But a fixed symbol holds the original truth unchanged through the years. As bottles preserve the precious ointment from wasting, so the ordinances preserve the truths they contain and send them on unimpaired down across the centuries of time. The embodiment of truths in symbols, therefore, is of greatest value, providing, of course, the symbols are preserved unchanged.

In addition to aiding us in comprehending spiritual truth and preserving it unchanged, the ordinances of the church are a witness to one's faith. "Faith, if it have not works, is dead in itself." They also afford unmistakable tests of obedience. "If a man love me, he will keep my word." It is utter folly to say we love Christ and then wilfully ignore his commandments relating to the observance of church ordinances. And again, they are perpetual means of grace in the Christian life and a loving memorial of Christ. "He that eateth my flesh and drinketh my blood, abideth in me and I in him." "This do in remembrance of me."

In teaching the ordinances of the church, the practical value of them should always be strongly emphasized. They are valuable not only because they are scriptural, but because of their utilitarian possibilities; they are perfectly adapted to the needs of the spirit-life. They should be kept not only because we ought to obey God, but because they contribute to our highest good and largest life.

One of the golden opportunities for teaching church ordinances is to new converts. Faithfulness in observing the

sacraments of the church will depend largely upon how the start is made in the Christian life. When a seeker after the truth is led to accept Christ, the fulness of the church program and life ought to be intelligently presented and clearly explained. If the new convert is started in the church observing the sacred ordinances in a way to receive the spiritual blessings to be derived therefrom, the passing years will witness a growing faithfulness and loyalty in the things which make for spiritual development and righteousness. But, if there is neglect and indifference in the beginning, the disastrous results sure to follow will be very hard to overcome. Through these lost opportunities and resultant sad conditions, it can be said now, as in Paul's day, "For this cause many among you are weak and sickly, and not a few asleep."

And not only should the minister concern himself in teaching church ordinances, but the faithful members of the church, and especially parents, have a solemn responsibility here. Sometimes one's example exerts a greater influence for good than a dozen sermons; and the kindly word of encouragement from a friend often awakens impulse and will that lead to action.

One only needs to consider, even briefly, the truths embodied in the outstanding ordinances of the church to see both the needs and possibilities of ready obedience.

Take for instance the ordinance of baptism. Here we have symbolized a change of state, cleansing from sin, burial of "the old man," the putting on of "the new man," and the resurrection to a new life. What a remarkable array of Christian fundamentals!

In the ordinance of feet-washing there is symbolized spiritual cleansing which the Christian needs in his daily walk of life, humility of spirit, and willingness to serve unselfishly. Is there less need of these things now than in Christ's day?

In the love feast, or Lord's supper, we have a symbol of Christian love portraying fellowship and brotherhood and social equality. What a different world this would be if all artificial racial and class distinctions were obliterated!

And in the communion of the bread and wine there is symbolized confession of sin and guilt, and atonement for it, the promise of spiritual life, assurance of oneness with Christ while growing in his likeness, and an earnest or foretaste of heaven with delightful social enjoyment in the Kingdom of God.

What vital thing is there that is related to the Christian life or conducive to Christian growth that is not embodied in the sacred ordinances of the church? Of course, I am not contending for a blind observance of them merely for the sake of rendering a formal obedience. There is neither value nor spiritual life and power in any mere ordinance. All sacraments are a means and not an end. Whether they have any real and abiding value to us depends upon how we keep them, for the efficacy of an ordinance lies in the participant's fulfillment of the conditions whereby the blessings are given. The thought that should always be remembered is that in the ordinances rightly kept we have beautifully, concretely, and strikingly set forth the great fundamental principles and truths of the Christian religion; so that instead of being empty forms to be lightly cast aside they are full of spirit and life.

Sometimes we hear people say, "There is nothing in this or that particular ordinance for me." Well, that is probably true for the one who says it. Certainly it should not be expected that there would be anything in an ordinance for the person who has never kept it. But the one who has never made the test is no competent witness. The promise

is only to the doer, and he who fails here misses the rewards of privilege accepted and duty done. Jesus said, "If ye know these things blessed are ye if ye DO them;" not if you read or talk or wonder or speculate or argue about them!

In considering this subject we must not forget that we are living in the twentieth century, instead of in the first when ordinances were instituted in the Christian church. Ours is what has been called "a practical age." Authority is everywhere being questioned. The church and its ancient forms must cope with the present. Today men face the ordinances with the question, "What difference do they make?" The question is, "Are they really worth while?" They must stand the pragmatic test.

In teaching the ordinances we must bear all these things in mind. And we can do it without fear or hesitation, for, viewed aright, they have a most practical value in the religious life of today. They are both scientific and psychological. They are not accidents of time and place, but as expressions of the wisdom of God, they are perfect symbols of vital and fundamental principles that are universally applicable and which all may understand and from which all may receive help. Underlying them are laws just as well defined and certain in operation as the laws of seedtime and harvest or of physical growth. Organic life requires food and exercise; spiritual life likewise grows and develops. By meeting the conditions of the laws of the ordinances there follows spiritual life and growth and strength. These symbols suggest religious or spiritual truths, at once elementary and fundamental, which, when acted upon, make of us new creatures possessing powers of conduct, service, sacrifice, and piety which we did not have before and which can

not be gained otherwise. The permanent and paramount value of any ordinance always lies in the significance of the truth for which it stands; and its observance is highly important because when the symbol is neglected the truth back of it will soon be forgotten.

These then are some of the considerations to be taken into account in teaching the ordinances of the church. Something more is needed than to quote the Bible to prove they are authoritative. That is readily granted. They must be vitally linked and related to the life we now live in a reasonable and practical way or they will not make the appeal they should to the modern man. The keeping of them is important not only because they are scriptural, but because they are conducive to spiritual growth and godliness. Every Christian needs just what they are designed to supply. They are not empty symbols unrelated to daily life, but are perfectly adapted to our common experience and adequately meet the crying needs of the soul. The faithful keeping of them does make a great difference in life and character. If faith in God, living the Christ-life, obeying the commandments, does not produce the highest and sublimest type of Christian character, then what will? The ordinances will never become powerless or obsolete because the principles and truths they symbolize are divine and eternal. What "sons of disobedience" may say about their futility is as nothing compared with the commanding voice of Jesus Christ. Man's assumption is not God's wisdom. The ordinances of the church embody the infinite wisdom of God intent upon man's salvation and growth in Christ-likeness and happy, yea, thrice blessed, is he who accepts that wisdom by a living faith and manifests it in works of joyous obedience.

What Will Put Power Into the Church?

By Robert F. Porte

This is an interesting question to every church worker. Its answer will lighten the burden of the Kingdom of God on earth a great deal. We are anxiously looking for ways and means to encourage interest in our churches and it may surprise you to know that **power** is the thing of interest. It is the potential energy hidden in nature that begets a lively interest. We look with awe upon the mighty engine because of its power. After all, power comes from the presence of life, whether it be in nature or man. Man has organized nature and used the possibilities to his advancement. God has endowed plant life with a hidden power that brings change and color to the landscape. The very world about us is alive with energy waiting for some use and challenging our co-operation.

The church that is interesting to me is the church that does things. I believe my idea is not new but is the experience of many others. It is the church with a purpose and a program that creates a lively interest in its members and community. Not the church however, that spends its time on trifles but the church that really fulfills the mission of the church. The early church was alive with activity and possessed a power that resisted the oppression of formidable foes. The interesting church is not necessarily the largest or most beautiful but must possess the very thing that the individuals around it need so much. Our churches need power in order that we may carry the load resting upon us. I would not suggest the elimination of any organization or duty but would suggest we seek to increase the volume of power.

The one out-standing way of inducing power in our churches is through the really converted constituency. This is old and somewhat commonplace to some, but is the very foundation of the road to power. The individual must be purified and cleansed to do his best. By conversion, I mean to suggest that the individual has staked his dearest treasure for the success and triumph of the church on Jesus Christ. If we would be willing to die for the sake of the honor and

triumph of the church we would be unconquerable. The difference between merely belonging to an organization and being a vital part of an organization is quite apparent. The person who is not truly surrendered to Christ and his work can never be a power. The influences of the world will increasingly prevent it. The possibility of power will be greatly increased by complete insulation from sin.

The church should not be merely a helper on an equality with other agencies, but should be the power house and the foundry of character. The church should be so exalted by the genuine character of her members that the world would look to the church in the hours of deepest need with confidence of help. We have been over-anxious to exercise the humanitarian side of the Master's example of conduct to the impoverishment of the inner source of power. We need to pray for eyes to distinguish between what is sinful and what is holy and right.

The next step that seems very vital to me in making our churches powerful is that of Christian enlightenment. Do your members know what the faith of Jesus Christ means? If they do you will have a unit of supreme power. The doctrines of the church to which I belong ought to be the embodiment of Christian ideal and teaching toward which I will diligently strive. The individual who belongs to a particular church because it is the most popular and largest in the town is nothing but a cork tossed upon the billows as far as his Christian service goes. And further, let me suggest that this is why quite frequently we notice the power of the big church under proportion to the power of the little church around the corner. If a church has doctrines that are implicitly believed and heartily accepted, and an organic union is effected of such members, that church cannot help approaching the place of greatest power and usefulness. The only unity of the denominations that will bring a powerful force will be the union based upon the doctrines of Jesus, accepted just as the Master gave them to the disciples. The

church's power depends, I believe, upon her devotion to the commands of her Lord.

The church that will possess power must be a church whose members are one in purpose and action. The only thing for the individual members to specialize on should be the preaching of the Gospel of Jesus in all the world. I believe that the great program outlined by our church and the similar programs of the other churches is a sign of returning to awakening power. Any church that pulls away from these endeavors is absolutely headed for oblivion. The influence of such a church at home or abroad will be an example of the theory of limits. Education, foreign missions, home missions, all benevolent work, must receive united support from every member and every church, if we individually or collectively are to have power. The business man or woman must be just as consecrated to the service of God in the church as the minister. If this program which I have just mentioned be carried out we will have properly equipped institutions which will mean rapid extension, better service, and a sin-cursed world saved from the way of death. We must be consistent in our individualistic and social ideas, by combining these forces and factors in the right proportion. The extreme individualist loses his power by the lack of use through the social channels. He will lose his soul just as the man in the parable of the talents lost his reward through the lack of use of what he had. The extremist in the teaching of the modern social doctrines loses his power by paying a road to the fountain and forgetting to see that the fountain itself is cared for. The social theory loses its size and intensity by the over extensivity of its alleged power. I am endeavoring to leave this thought; that we as parts of the organism of the church find our greatest strength not in self-annihilation in the organization nor by too boldly and baldly heralding our own dogmas or ideas, but rather uniting our efforts for the one supreme glory that shall attend the efforts of all Christ's disciples truly united. The glory of the Christ and the salvation of the world is a greater gain than the fact that any individual has shown himself to be superior

to his fellows. We win if we contend lawfully in the Christian race.

The last, and perhaps the most important, step in making our churches powerful is to make the church a spiritual church. By a spiritual church I mean a church that is honored by the abiding presence of the Holy Spirit at every service. The success of the first Christians is explained by the fact that they had the presence of the Holy Spirit. The Jews refused the leading and teaching of the Christ and crucified him when he claimed to be their Messiah and what the Jew reaped is an evident fact of history. It might be a surprise to some to know that many Christians are doing with the blessed third Person of the trinity what the Jews did with the Son of God. They refuse the Holy Spirit's leading and his teaching, and crucify him by denying his divine origin and work. The future of the church or people who despise the Holy Spirit will be like the experiences of the Jew who despised the Christ. I am not an alarmist nor a pessimist but no people can achieve success in saving the world, which all admit is the purpose of religion, unless we are led and guided by God's representative on earth, the Holy Spirit. The Holy Spirit is the agent of God carrying his secrets to us and making our questions known to him. The church member who never reads his Bible nor prays will absolutely lose interest in the church and his own soul. A dependent spirit-directed church is a powerful church. An independent, rationalistic, non spirit-directed, doubting church is as weak as the man of Sin would care for. What does the private soldier know about what is in the mind of his superior officer? He simply obeys when the word is spoken without question. What business have I or you, mere mortals, to expect to know God's thought or to endeavor to demonstrate to God what his commandments mean. When God's Word says "Go ye" it is ours not to question why but to go directed by his Spirit and if necessary to do and to die. The spiritual church is a church in which the Spirit has his way, and where the Holy Spirit has his way God is supreme, and Jesus is revered and worshipped as Savior.

Change Cars

I was down town one day in Dayton, and wanted to come home. I took a Third street car, for I knew that was the one that would take me to my place. In about twenty minutes when I thought we ought to be home, and looked up from my paper, to my surprise, I was at the extreme other end of the city. I had been riding on a Third street car all right, but I was turned around in that city, and I got an East Third instead of a West Third. Do you know that the best thing in the world I could think of for me to do was to change cars.

When you see you are on the wrong train, why don't you change cars? What is the use to be going in the wrong direction and keep on going when you know you have to turn around and come back? It is a waste of energy. Every mile you go in the wrong direction means two miles; yes, it means three miles, because you have to make the one mile and make it back again and then make the mile in the right direction, which should have been the first one made. The life that you have, the opportunities that are before you and the ability that the Creator has blessed you with are things for material uses in this world. We are to use and not to abuse these God-given faculties. When one sees that he is beating the air and climbing unsurmountable obstacles and trying to swim a river that cannot be passed over, in other words, trying to defy the inevitable, it is simply a matter of being on the wrong train. Change cars.

How often we find a farmer behind the counter; or again, how often does it occur that whenever a man has health that is insufficient for any other occupation he is directed to the ministry? If he has not sense enough to learn anything else he is sent to the farm. A large majority of

By E. M. Cobb

men would be found mauling a horse over the head with a club if he would get into the wrong stall, but there is no one to maul the man who gets on the wrong train. He only awaits the reward of merit that fate has for him in the end. So the more sensible thing to do, my dear friend, is to examine your ticket and see whether or not you are on the right train. If you find that you are not, change cars. The earlier you do this in life, the sooner you will reach your desired haven. It matters not how much money you have, it matters not what knowledge you may be in possession of—the more knowledge and more money, if on the wrong train, the faster you will travel in the wrong direction. Would to God that some kind canopy might thunder out above you in tones that reverberate through the universe, "Change cars!"

WOMEN AND THE WORLD WAR

Never before have women played such a large part in war as in the late world war. Heretofore it was only the men who went forth to do battle, while the women remained at home to care for the fields and the flocks. In this war the women not only kept the home fires burning, but also did a great part in the actual carrying on of the war.

Thousands of these women were scattered along every battle line, risking their lives and giving themselves as freely, as unselfishly and as courageously as men did, to drive from the earth all fear of the iron heel of Prussianism. They were found in the base and field hospitals, and canteens and dressing rooms, in the Y. M. C. A. huts—everywhere, and were an indispensable factor in carrying on the war. And to them the men must bow in grateful recognition when they think what might have happened without their help.—B.

THE BRETHREN PULPIT

Forty Kinds of Fools By Charles A. Bame, D.D.

TEXT—"Professing themselves to be wise they became fools."—Romans 1:22, 23.

These are the words of the philosopher of the church. The wisdom of man is foolishness with God. Man's egotism very often gets him into trouble and makes a fool of him. Good old Young in his "Night Thoughts" says at thirty man suspects himself a fool, knows it at forty and reforms his plan." And again, "men may live fools but fools they cannot die."

Christ found a great many fools in his day, and was not slow to use the term. With resurrection lips he called some of his own disciples fools because they were slow of heart to believe. In the mind of God egotism, foolishness and infidelity go together. So said Paul in this text: "When they professed themselves to be wise they became fools, and then changed the glory of the incorruptible God into an image of corruptible man, then four-footed beasts, then birds, then snakes, and lizards—"creeping things."

Solomon was a great student of life. His seven hundred women gave him a good chance. Let us go to him a bit to study this "fool" question. He says, "He that uttereth a slander is a fool." There is a slander of attitude. All we need to do to slander another is to shrug our shoulders or put our hand across our mouth to pass the slander on; but to use our own lips is to sting our own character more than the one we slander. Some of these foul stories that are told about our fellowmen grow about like the crop of Kansas corn. I tell it to illustrate: News comes from Kansas that a boy climbed a corn-stalk to look at the sky and that the stock is growing up, faster than the boy can climb down. He is clear out of sight. Three men have taken the contract of cutting down the stalk with axes to save the boy from a horrible death of freezing, but the stalk grows so fast that they cannot hit twice in the same place. The boy is living on green corn and has already thrown down three bushels of cobs, and in their despair they have telegraphed to Dayton, Ohio, for an airship to bring him down. You laugh at that, but it is a story no larger in its slanderous aspect than many a story that is told about poor, innocent Mary Smith.

Solomon also says, "he that is perverse in his lips is a fool." That is, a man makes himself a fool when he lies, yet how much of the lie there is in life. Many a man here would not have the wife he has if he had not lied to get her. Many a woman would not have the husband she has if it had not been for the drugstore. Many an official would not hold the place he does in the church if he had not been such a good liar. Business liars, salesman liars, society liars, church liars, lover liars, why there is no end to the thing. But "he that is perverse in his lips is a fool." I do not say it; it is written in God's book. Do you want to know where they all go? Rev. 21:8 says "The abominable and murderers and whoremongers and sorcerers and idolators and all liars have their part in the lake that burneth with fire." Do you like the gang? It is not such a small sin after all, is it? Cut out your lying.

Jesus tells us about a rich fool. The old man looked out on his vast fields of ripening grain and said to himself, "what am I going to do? My barns are bursting now and I have vast crops unharvested. What will I do? I know, I will tear down my barns and build larger and there will I

bestow my goods and then I will say to myself, "soul thou hast much and to spare, take thine ease, eat, drink and be merry." And God said to him "you are an old fool, tonight you will die." It would not be so bad if he were the last one but I venture that there are one hundred right here who are living in the same spirit of that fool.

Of all the rich fools I ever heard of, however, the new-rich are the silliest bunch. The kind that get a big fortune handed down to them that they never help to make, but are so ready to spend; or the kind that get rich on a mine or oil or something of that kind.

One of them came into an automobile salesroom inquiring about a car and said: "Do you know, sir, that we can't just hardly make up our minds what car to buy. Maybe you can help us. We are debating between a gasoline and a limousine. Which one really smells the worst." But the money fools are not all rich. There are a lot of slouchy, grum, sour-faced fellows, running around clamoring against everything as it exists, making themselves and others miserable because they do not have a million, imagining that poverty is a pass-port to the pearly gates. It isn't, "Thou shalt not covet" was written to the poor man as well as to the rich man. The man who is unhappy in his poverty is as bad as the fool who is unhappy with his money. These poor fools remind me of two boys and a turtle. The boys were playing along the banks of an old canal down in New Jersey and ran into one of those large specimens about as big as a tub. One of them caught him by the tail. The turtle snapped at him and rather than lose the turtle he lost his foothold and slid into the muddy water, being towed by his prey. He screamed for help and had not his playmate come to him he would have been drowned. He got his prize but played the fool in getting it.

One of the most detestable fools in the world is the egotistic fool. He is the biggest man in town in his own estimation, but the merest pup of a thing in the minds of many. Jesus said, "Do not sound the trumpet as the hypocrits do," but the egotistic fool is always sounding his. He says, "There are just two Christians in town, so far as I know, Mr. Davis and myself, and I am not too sure about Mr. Davis." He says, "There are two reasons why I always talk to myself: I always like to hear a sensible man talk, and I like to talk to a sensible man." He says, "Two things I can't understand: one, how the world got on without me before I came; the other, how it will get on without me when I am gone." How long does the knowledge of man last anyway? Several hundred years ago a great astronomer laid off the heavens and counted the stars and reported that there were just 1023. For three hundred years he was undisputed. Then another great astronomer counted and said there were 1026. But now each new stronger telescope swings into existence more millions, and the wisdom of yesterday is foolishness today. Egotism never got anybody anything.

A DOOR KNOB TAG

A tag printed in black and white was hung on the door knob of every house in a certain parish on New Year's morning. The tag bore a reminder of that **New Year Resolution** that had been made about church attendance and urged that they begin carrying it out the first Sunday. An interesting series of sermon subjects as well as some music specialties was announced. The Young Men's Bible class in co-operation with the pastor had put them there. Their reward was a one hundred percent increase the first Sunday. This ought to work at other times as well as at New Year.

THE SUNDAY SCHOOL

What Counts for an Efficient Sunday School

By E. E. Frantz

The above and similar subjects have been so frequently discussed in convention and in print that we cannot hope to say anything new, however its importance will justify the restatement of the chief elements involved.

FIRST: The Teacher.

However much emphasis may be placed upon good organization and other secondary appliances, the bald truth still remains; namely, that the only things absolutely essential to the existence of an efficient Sunday school are consecrated and pedagogical teachers, and regular and receptive pupils.

It is impossible to place too much emphasis upon the teacher and teaching because it is here and here only that instruction and the soul-winning touch takes place. Better by far to have good instruction and no organization than to have perfect organization and little else.

Method in teaching, secondary to subject-matter only, should have due attention. The too common use of the "Lecture Method" is perhaps the chief criticism upon our teaching and this is often excusable due to lack of separate class rooms, yet the all-important value of self-activity in education should not be overlooked, therefore pupils should be permitted to do, to say, and to participate as freely as possible during recitation period.

When a thing so rare as a good teacher is found she should not be transferred to other duties which are secondary, for she together with others of her kind constitute the SOUL of the school.

SECOND: Equipment.

Next perhaps in order of importance are those conditions which contribute to quiet and successful class work. The importance of separate class-rooms equipped with suitable tables, chairs, black-boards, maps, and other illustrative material are second only to that of the teacher, and reasonable effort should be made to acquire such equipment.

These conditions will contribute much toward that quiet and orderly procedure which are necessary in those moments of warm soul-to-soul touch.

THIRD: Organization.

All are agreed that, as the numbers in a school increase and as classes multiply, organization becomes more necessary and more complex, requiring the time and energy of more workers whose duties become more and more differentiated. For example; the pastor, school officers, department officers, class officers, and others in charge of social affairs, all have their special work, yet all aim at the same end; namely, to interest to hold more and more people under forceful Bible instruction.

Efficiency of any school is increased by necessary and judicious organization, but it may be hindered by over-organization which seeks at all costs to reach certain set goals, which utilizes the time and energy of many that should appear in classes surcharged with the soul winning truth.

Finally, if pastors, teachers, officers, and pupils all do their best, there still remains the responsibility of the church laity which owes its constant and zealous support to make the school what it should be,—a responsibility which can be discharged by no one else.

Reports on the Challenge

Fremont, Ohio, Jan. 3, 1919.

I am pleased to tell you that the Sunday school of the First Brethren church of Fremont has accepted the challenge of the Waterloo Sunday school. We hope that many others will also join in the race

Respectfully yours,
H. M. OBERHOLTZER.

Ashland, Ohio, January 8th, 1919.

To The Sunday School Brotherhood:

It has already been announced editorially in the Evangelist that the Ashland Sunday school had accepted the Waterloo Challenge, but I wish to make that announcement official. We have accepted all seven points as outlined by the Waterloo cohort, and are after the high star.

A. H. HENDRICKSON, Superintendent.

TRAINING SUNDAY SCHOOL TEACHERS IN JAPAN

Christian Japanese of Osaka recently gave \$100 to the Sunday School Association of Japan with which to purchase a teachers' circulating library of the best Sunday school educational books, to be loaned to English-speaking Japanese workers. This indicates the deepening interest in the religious education of the youth in Japan.

Sunday school leaders have been fostering this movement for years. Already some twenty-five Sunday school books have been produced in Japanese, a number of them written by Japanese. The teacher training course has now 22 classes enrolled and provides for recognition of complete work by certificate.

The Summer Training School at Karuizawa has been very successful. Every province in Japan was represented last year when eighty-four were registered. The subjects of school organization, Sunday school pedagogy, etc., are presented by Sunday school experts, notes taken and recognition given. A Sunday school exhibit adds to the effectiveness of the training.

THE AMERICAN SUNDAY SCHOOL UNION

Nine hundred and twelve churches have grown out of the schools organized in the last eleven years.

In one hundred years it has circulated \$12,000,000 to \$15,000,000 worth of Bibles and Testaments and religious works, and has organized 131,814 Sunday schools (an average of over three schools for each day in 100 years). Into these schools have gathered 699,034 teachers and 5,179,570 scholars.

WHITE GIFTS OF VICTORY AND PEACE

The following "White Gifts" were received since last report:

Highland, Pa.,	\$ 15.50
Peru, Ind.,	13.43
Linwood, Md.,	20.00
Altoona, Pa.,	29.12
West Alexandria, Ohio,	5.00
Hagerstown, Md.,	100.00
Ardmore, Ind.,	5.42
Berlin, Pa.,	60.00
Uniontown, Pa., (additional),	2.18
Roann, Ind.,	60.00
Gratis, Ohio,	15.68
Meyersdale, Pa.,	60.00
Masontown, Pa.,	10.00
Elkhart, Ind.,	34.77
Allentown, Pa.,	5.20
Falls City, Neb.,	42.84
Flora, Ind.,	30.60

Total \$509.74
Previously reported, 259.50

Grand Total \$769.24

ALBERT TRENT,
General Secretary-Treasurer.

MISSIONS

Missionary Possibilities of the Central West

By G. T. Ronk

Last year's survey revealed possibilities for church extension in every district, judged by the size and location of present groups of Brethren who might serve as the nucleus of new churches. But the survey revealed something more: that in a long view of the church's future its great future lies west of the state of Ohio, in the middle and far west. This is from no inherent disposition in the people of the last named sections but simply because we are getting started too late in the eastern sections and the population is already crystallized in denominational moulds in the middle class on whom our hope must rest. The increase of the shifting industrial classes and the foreign element further complicate the problem, making any great advance laborious and slow in the extreme. Brilliant opportunities will always be present, it is true, but nothing of the open nature that still faces the church in the west.

Migration has played a large part in the spread of all denominations in the United States. Especially is this true among the Brethren bodies, so true that a new church is practically an impossibility without a sprinkling of the old stock for seed. Real Brethren churches, true to spirit, cannot be grown short of a generation, notwithstanding showy evangelistic results. Our faith is after all a culture requiring personal illustration, teaching and the growth through time. A general realization of this will be most salutary for our mission enterprises. It should cause us no alarm for it has been so from the beginning. Did not the early apostles build on the foundation of the Jewish synagogues throughout the Roman Empire? Even so our greatest success will lie along the lines of Brethren migration.

The general lines of this migration can be stated graphically thus: beginning in Somerset County, Pennsylvania, the greatest migratory center of Brethren peoples, from Myersdale draw a line through Chicago to the point where Wisconsin, Illinois and Iowa meet, thence southwest to the center of Kansas; from the same point of beginning draw another line through Dayton, Indianapolis, and on to central Kansas. These two lines form the actual route of migration of Brethren peoples from Pennsylvania and Virginia west. On the ledge of this great triangle or within fifty miles of them you will find practically all the Brethren peoples of the section of the central United States. Add, if you wish two braces to the low pitched roof thus formed, one from Indianapolis to Goshen, another from near Quincy, Illinois to Waterloo, Iowa, with a ladder running from your roof near Quincy down to the floor of your house in Kentucky and you will complete the lines of all Tunker churches. The ladder is the line of migration of the far western Brethren, known also as the Wolfe Brethren, who arrived in Illinois first and started a string of churches, out of connection with other Breth-

ren in America, and unknown to many of the eastern church, but later uniting with the eastern church.

To complete the figure, start from Philadelphia, running through Altoona and Conemaugh to Johnstown, thence south through Myersdale and Hagerstown to southern Virginia, thence back to Philadelphia, and you will get another triangle whose legs represent quite closely eastern Brethrenism in all branches today. The original lines of migration here, I believe, were rather from Philadelphia through Lancaster county to Myersdale, thence north and south in parallel lines to central Pennsylvania and Virginia, but the triangle represents pretty well present conditions.

Beginning in Central Kansas, run through north of Denver, Colorado, near Idaho Falls, Idaho, through Spokane to Seattle, Washington, thence south to Los Angeles, California, thence east and north to Central Kansas, and you get another triangle that bears on its legs the western churches, the mass of western isolated members, and the greatest field for church extension in the world.

Thus in three great triangles we find our opportunities as we proceed west; with the opportunities growing progressively as we go on into country less crystallized in everything but sin. Per capita wealth among the middle classes, general culture, liberality, openness to conviction, breadth of view and public education likewise increase in the same way toward the Pacific coast (contrary to the general impression of eastern people) until in the coast states there is found the highest paid teachers and most rigid tests in the country. But, on the other hand, utter infidelity, foreign cults, Christless worldly churches, fanatical spirit movements and "what not" prevail. While in educational work the writer once visited a rich county in this country where there were two towns of from three to five thousand, at least ten thousand people, some of the richest mines in the world, an educational system second to none in equipment and exactions, yet but two churches in the county, a tiny Catholic chapel open once a month, and an open side tabernacle for a holiness band in a secluded valley far from the population centers. This can be duplicated in many places in the west, though there are many well churchified cities.

The problem of the central west is far different as a whole. Sentiment is not nearly so crystallized as in the east nor is there the unchurched condition of the west, neither the unbelief, opposition, or radicalism. In fact wherever there is a nucleus of Brethren the time is opportune and the need urgent. Another generation and many opportunities will pass forever. Now is the time to get in though it be with but a small beginning. Territory should be pre-empted and the doctrine taught, for the east is steadily moving west.

Viewed as such possibilities are practically

unlimited in this great area of the first triangle. Groups are numerous which would form a nucleus for strategically located churches from which whole counties could be indoctrinated with the whole gospel plea. There is a hungering for such a message and a field when once the project is properly launched. The first and last great lack is for men to do this work. God give us men! Men who are not seeking a career but a service and who are willing to go out in the spirit of the foreign missionaries or like a St. Paul from group to group to stir up the people to remembrance. The field awaits; successful methodology has been worked out; the task waits on men—successful men who have found themselves in regular pastoral work and will launch out in this great work of the church. May God grant us the faith and devotion to make our possibilities into actualities.

MISSIONARY NEEDS

Twenty years ago John R. Mott, at the head of the Student Volunteer Movement, asked for 50,000 young men and the money to support them in his program for the evangelization of the world in the present generation. We gave 265,000 young men, and transported more than two million men to England and France, and these men were ready to give their lives, while we at home were pledged to support them to our last dollar.

If we had heard the voice of the prophet and evangelized the world, Germany included, then there would have never been a world war. Are we ready to heed the call?

SOME MISSIONARY HARDSHIPS

A missionary in Korea, when asked what constituted the real hardships of missionary life, said that it was not in the danger of murder or robbery, or in living in uncomfortable homes and eating strange food. A trip into heathen territory, described by this missionary, is illustrative of one of the many kinds of hardship. "We happened in the home of Mr. Yi, more poverty-stricken in manners than the average Korean. This home consisted of grandfather and son, four grandsons, all married, several great grandsons, all married, and a host of servants; and all, it seemed, spending their whole time in the guest room. But the chief trial came when I sat down to eat. They had never dreamed the world held such a sight. The knife and fork I used, the small size of my mouthfuls, the absence of red pepper in my food—in fact all I did was the subject of unconsented conversation. Here I stayed for three days, never having one moment to myself. I got near to the people, but was worn out mentally and spiritually by the contact, and it was a relief to get home and eat and sleep in peace again. I know now how the Master must have felt when the Pharisees crowded about and freely commented on his eating with unwashed hands."

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Set Your Society in Order. By J. A. Garber

No, this does not imply that there is general disorder. It is a blunt way of asking all our societies to prepare for a rapidly approaching birthday celebration. It is only three weeks until

Christian Endeavor Week, February 2-9

If the intervening days are consecrated to careful preparation the eight days of special effort will prove most fruitful in results. Study the daily program, outlined below, with a view of determining as early as possible what your society should and will do. Remember "Low aim, not failure, is crime."

Christian Endeavor Day comes on the first Sunday. It should be a time of Endeavor rallying throughout the entire church. Do your work so thoroughly that when the day closes there will not be a teachable person who has attended any service that does not know the history and leading principles of Christian Endeavor. Tell your story in the Sunday school. Have it told in the church services. Perhaps your pastor will tell it.

Other Great Days: Monday is fellowship day. The idea is to consider your relationship with the union in which you share membership. Attend the meeting, if one is held. Check up on your standards and note your standing. Tuesday evening may be used for a patriotic service, consisting of appropriate music, talks from returned soldiers or letters from those yet away and a consideration of urgent civic duties. Wednesday is church loyalty day. Surprise the pastor with a hundred percent attendance from the Endeavorers and with some special contribution to the meeting. Thursday is planned to introduce a comparatively new feature, Christian Endeavor Alumni. All who have given ten years or more of service may be organized into an alumni association. Why not have an Endeavor luncheon and have the older members give reminiscences with responses from some of the younger ones. Friday is set apart for the Intermediates, while Saturday is devoted to the Juniors. The idea is to provide a good time meeting for both, inviting other children who may be encouraged to join these societies.

Decision Day is reserved for the second Sunday. It is the time of ingathering. Then an opportunity will be given for decisions and one may decide to become a Christian, an Endeavorer, Quiet Hour Comrade, Tenth Legioner, Patriotic Servant, Life Work Recruit. Here is another chance to make good on our Four Year Challenge. If any goal has not been reached plan to attain it at this opportune time. Advertise the meeting in a most attractive way. Provide an interesting meeting with the program hereinafter mentioned and supplied by our Life Work department on the occasion of Ashland College Night.

New Life Work Superintendent

Herewith we present a likeness of Brother Edwin Boardman, Jr. To many of our Endeavorers he needs no introduction. Quite a number learned to know him personally in re-

cent General conferences, and those that were not privileged to form a personal acquaintance will remember him as entertaining director of social functions, an energetic leader of college yells and an enthusiastic director of conference singing. He became interested in Christian work through our society in Philadelphia. Feeling himself definitely called to the ministry he came to Ashland College for the needed preparation, and will graduate this coming June. He has been a leader in college functions, and has exhibited a spirit of fine loyalty. He is a student volunteer, and is preparing to go to Africa as a herald of glad tidings to a benighted people. Thus training, experience and consecration make it possible for him to enter wholeheartedly upon his new work. We earnestly solicit the undivided support of all our young people in his behalf. You did splen-



EDWIN BOARDMAN, JR

didly by Brother Lambert, the former successful incumbent, and we are happy to believe that you will yield hearty co-operation to the superintendency of Brother Boardman. All together for our most successful Christian Endeavor Week and Ashland College Night.

Life Work

By Edwin Boardman, Jr.

Life Work Recruits, more Life Work Recruits and then more Recruits than ever. This must be the story of the immediate years of Christian effort.

What am I to do with my life, is a question facing young people today. The call of the world comes loudly: "Young life hear my call. See I have fame, material wealth and ease to offer those who will devote themselves unceasingly to me. Seek to do my will and I will give you all that your heart can desire." The plea is strong and appealing and many young lives on the threshold of mature experience are lured by the white lights, limousines and apparent luxury. So, year after year finds increasing numbers of young people

giving their whole time to the professions and the great world of industry and commerce.

All unheeded goes the voice of the Master of men as he calls for young life to enter his service. His pleading voice—"Come, follow me"—falls on deaf ears and we fail to note the beckoning hands which would show us our task. Can it be possible that we hear the call of the material world and cannot hear the World Maker as he calls us to a spiritual service? Yes, this seems to be the truth of the matter and the shame is ours.

This age is a needy age and its supreme need is the life and teachings of Jesus. This has been true of every age but we are confident that it is most true of our present time. Prussianism with its emphasis on "might makes right" and "the survival of the fittest" has been crushed, but as this monster expires behold a deadlier spirit arises in its place. Bolshevism with its emphasis on anarchy, chaos and world dominion is a foe to be feared. A recent editorial in the Saturday Evening Post describes Bolshevism as "hell let loose" and we believe it as we view wretched Russia today. We say the world is at peace but every issue of our daily papers denies the fact. Peace conferences can be held, national boundaries may be established and theoretically all may be lovely but until the turbulent, rebellious spirit of man is calmed, conquered and consecrated by divine power, history will still record "one death struggle in the darkness twist old systems and the Word."

The Christian leader holds the key to the future and this is the reason we are urging young people to enter the service of Jesus Christ. A Life Work recruit is one who dedicates his or her life to Jesus for very definite Christian service. Preachers, teachers, doctors, dentists, printers, athletic directors, and music teachers are a few of the many lines of activity open to Spirit filled men and women who would surrender their whole life to Christian service. These are the factors that will really help to "make the world safe for democracy" and best of all will "make democracy safe for the world."

The Life Work department of our National Christian Endeavor work is especially interested in recruiting for Christ. Our work is two-fold:—(1) to help young people to decide through the Spirit their life course; (2) to strive to interest these recruits in vital preparation for their life work.

On the second Sunday in February we expect to make a drive for \$350.00 to aid Ashland College in its efforts to keep the chair of Religious Education adequately supported. Prof. J. A. Garber has done and is doing excellent work in this department and he deserves our hearty support. An extended announcement will be made in a later issue of the Evangelist regarding "Ashland College Night."

All inquiries regarding Life Work should be sent to me at Ashland College. If I can help any young life in their Life Work choice, I am at your service.

NEWS FROM THE FIELD

OVERCOMING DIFFICULTIES

It yet belongs to the old year, to report for the Baltimore Brethren, the first difficulty overcome—the securing of a place for worship. After months of searching there was nothing left on the horizon, but the gracious officer of the Arlington Presbyterian church, to use their frame building on Sunday afternoons in which they hold their Sunday school in the morning.

The next difficulty to meet is to get this spacious room somewhat filled. I found no new faces on my return from the Ridgely revival, where I had gone to help, while trusting for the doop to open in Baltimore. My leaving also gave fine occasion to discover to the people Brother William's ability as teacher and leader. He has proven himself a credit to his former church, Warsaw, Indiana. My absence worked out much good in other lines but not in attendance. How to get our ranks increased, is a problem made the more difficult, since the after effect of a sprained knee has put a new limit on the number of doorsteps a day. That this difficulty be speedily met is our additional prayer request brought to distant helpers pledged to stand back of us. There is more than one way for the answer to come. I am thinking of the girls at Winona conference who desired to get the actual training in city church work. If you see the opportunity, as we see the occasion, write. But the cause calls for immediate action, and some of our women, who have the spirit of the early Mary, have promised to go out with me this week. Might this be one purpose of my trial—Christmas blessing.

It is the testimony of Christian workers, that there never has been a time when difficulties have piled up as now. I am willing to accept also the personal lesson in it, as brought out by the Christmas messages sent by friends who did not know how well it applied. "In quietness and confidence—strength"; "Go slowly, you are too ambitious to accomplish much in a short time." I confess I was never more so than now. But no thought has come with greater force than what Dan Crawford brought a few years ago from the interior of black Africa, so Ezekiel too has become my torch-bearer for the year. The prisoner by the river Chebar, who could not run himself, God gave him to see the Throne on wheels doing the running for him (Ezkl. 1;10).

"Face to face with all the mad, unaskable questions of destiny here, I have my sacred solution at last. Am I stuck fast in a seeming conspiracy of circumstances, no advance possible? Then the throne of God is on omnipresent wheels, and he can run where it would not be safe for me to try. Those whirling wheels of my God are in consoling contrast to the Chebar chains.—Up to this point God's throne was revealed as the most unmovable thing in the universe. Seated on the Rock of Eternity, there was the high throne of God, unshaken and irrevocable. But here I see the same throne whirling on those wheels of celestial celerity. God immovable,

yet always on the move; God unchangeable, but always here and there for the sinner of the soul."

VIANNA DETWILER.

5105 Wilson Ave., Arlington, Baltimore, Md.

ASHLAND, OHIO

Having been without a pastor for a year the church at Ashland has chosen Brother J. A. Garber to minister to them, he giving to this service as much of his time as his other duties will permit.

The activities of the church here, as elsewhere, have been interrupted and handicapped by the epidemic. Meetings of all kinds were suspended for six Sundays, during October and November, necessitating the postponement of some special services and a complete abandonment of one, at least, in which the church was looking forward to a great blessing, not only to the people locally but to every one participating. I refer to the Bible Institute and College Rally which was to have commenced the last week in November.

On November 17, an installation service for the new pastor, the Sunday school superintendent, and departmental officers was conducted. It was a new kind of service for this church, and was very impressive. The charge and exhortation to the church by Dr. J. Allen Miller, the charge to the pastor-elect by Elder A. D. Gnagey, and the response by Brother J. A. Garber were reminders that not all the responsibility rested upon the pastor, but that each individual member of the church has a personal responsibility and that the success of the church depends very much upon how well we co-operate with the pastor and one another in the service of the Master. The Ashland church rejoices in having secured the leadership of Brother Garber and intends under his direction to make most, if not all the Four Year goals. We will strive by united effort to that end.

The Sunday school has accepted the challenge of the Waterloo Sunday school and the superintendent, A. C. Hendrickson, and the officers and teachers are planning in addition for goals of our own to strive for.

J. L. HAMILTON.

HOME MISSION NOTES A Fine Suggestion

A certain board of missions, not ours, received the following letter written on that historical day, November 11, 1918. Only one of the 1,631,748 members in that church thus showed his appreciation of the coming of peace. He wrote: "On the day that announcement is made that Germany has seen the light that right is more than might, I wish to assist in spreading the gospel that 'Truth shall make you free' to other enslaved peoples, even though their bonds be those of spiritual ignorance, and not the cruel restrictions of a military despot, and accordingly as a 'Thank Offering' for God's greatest blessing today, to me as well as to the rest of the Christian world, I hand you herewith my check for \$500 to assist in spreading Christ's gospel of freedom."

How many of our readers will get this suggestion and act upon it? It is not too late. Churches that have not taken the Thanksgiving offering for Home Missions should do so at the earliest possible time. Only thirty cents per member is the amount asked. Every church can reach the goal. How many will? Pastors, it is up to you to frame the answer.

Open Windows

One good brother sends a generous contribution for Kentucky mission work and writes: "In spite of illness and affliction the Lord has prospered me, so that my tithe permits my sending you the amount named."

Faithful tithing opens the windows of heaven. If every member of the Brethren church would test God's plan and pay the tithe to God's work faithfully one year the whole world would be astonished at the results both in dollars and spiritual life and souls won. This would mean a multitude of souls won to Christ where now only a few are won.

Alarming Indeed!

"Zion's Herald says that statistics recently published show that there is occasion for serious thought concerning the work of the Methodist Episcopal church. While the denomination has made an apparent net gain of a little more than 30,000 in the last year, it is said that the church is indebted to foreign fields in Southern Asia for more than 29,000 of that number. The alarm is set in the fact, according to these statistics, that the church in America has gained only about a thousand members in twelve months."

What is the net gain in the Brethren church in the past twelve months? We sing "Here on business for the King," but actions speak louder than words always. The vital question is, What are we doing as individuals and as local churches, as ministers and laymen to win souls? May 1919 be the best year for the salvation of many both far and near, that the Brethren church has ever known.

G. C. CARPENTER.

LOS ANGELES, CALIFORNIA

Our regular annual business meeting and election of officers took place as usual on New Year day afternoon and evening. The members brought their lunch baskets well filled and all ate supper together in the basement at about 5 o'clock.

Brother N. W. Jennings, our new pastor, and his wife arrived from the East Tuesday noon and it was a great pleasure to have them with us on this first meeting of 1919. Brother and Sister Bell of Long Beach and their family were with us in the afternoon and for the supper as visitors. This gave us all, and them too, much pleasure in renewing old acquaintances and making new ones. Elder R. H. Miller, pastor of the South Los Angeles Church of the Brethren was also present as a visitor and was much pleased with the character of the meeting.

There was a good attendance of our people and a fine Christian spirit was manifested in all the deliberations. The reports for the past year were not as good as they should

have been, partly owing to the fact that all during the latter part of the year we were without a regular pastor and partly owing to the prevalence of the influenza. With a new pastor and the epidemic on the wane we are expecting to go forward in this new year and accomplish some fine results this year. An excellent set of officers were elected to serve the church and there seemed to be general satisfaction with the outlook for workers in the different departments.

One of the best things that was done was the raising of a large part of the indebtedness that has been hampering us for several years. This amounts to about \$2,000. One good sister had made the proposition that if the church would raise \$1,000, she would give \$500 toward clearing off the debt. At this meeting the church accepted the challenge and raised in all \$1,500 that evening and have the greater part of the last \$500 in sight. There was a fine spirit of co-operation in this and all were much pleased with the result.

Brother Jennings has announced the topic of his first sermon next Sunday morning and it is "Going Forward."

One of our own members, Brother Harry Toler, who had been ill with influenza for several weeks during October and November, and since the influenza ban has been lifted, has been bringing us some good messages from the Word on Sunday mornings and evenings, was shown some appreciation of his efforts by the meeting voting him \$35.00 extra pay.

The officers of the Sunday school gave out some plans that ought to result in better work and greater results for the present year than was accomplished during the year just closed.

A. P. REED.

4910 Wadsworth Street.

"FLU" NOTES FROM GARVIN

There have been few reports from here of recent date. Immediately after our District conference all plans had been made for our meeting with Brother Coleman of Leon, Iowa as evangelist. When he and I arrived on the scene from the conference the "fludemic" had made such a spread that it was inadvisable to hold the meeting. We now expect to hold the meeting in the spring. We have had no services of any kind at the church since the 6th of last October. Some of the members think that we will not be able to have services until spring. The epidemic is raging in the community at the present time. While there have been and are a number of cases there has only been one death in the community. While the regular plans and work of the church will be interfered with to a great extent, there are many things that are not of our choosing. There are some of the goals and points of the work of the church that we will not be able to handle while we have no services, but I am optimistic that we will be able to go ahead with good progress when it is possible for us to once more engage unhindered in the services.

One of our boys has given his life for liberty and is now beneath the turf of old France. It was during the last stage of the fighting that Brother Raymond Peterson made the supreme sacrifice. Raymond was a splendid, congenial young man. He was faithful

in his attendance at services and a hard worker. May we at Garvin be remembered in the work of the Kingdom.

FREEMAN ANKRUM.

ASHLAND COLLEGE NOTES

After the holiday vacation the activities on the hill are moving along very smoothly.

Dr. Furry made a flying trip to Columbus recently to confer with the State fuel commission.

It is not probable that we will have any of the regular activities on the third floor of the College on account of the ruling of the fuel commission—"must conserve fuel." The literary societies will perhaps meet in the library room.

The students who have come in from the west and east of Ohio report lots of snow and cold waves. Here in Ohio we have had scarcely any snows as yet. Our share may be on the way.

We are glad to have several of the soldier boys with us again after the demobilization on December 21st.

We have been deprived of the use of the furnace in the chapel for several weeks on account of re-arranging it to burn coal. Sunday school and church services have been held in other rooms of the college building.

Work is quite scarce over Ashland for a few weeks and many of the students are out of their usual afternoon employment.

We are glad to report that Dora Zimmerman, a former student, is making good in her studies at Kings Oratorical School in Pittsburgh, Pa.

We are glad to have the smiling face of Joe Gingrich back behind the College Book store counter again. He spent the holidays with his people in McAllistersville, Pa.

The semester exams are near at hand and we are looking ahead fitting ourselves for the combat, to meet it with a determination and a will to go over the top.

W. R. DEETER.

FLORA, INDIANA

Our friends may wonder why things have been so quiet at Flora since we came. We have not been quiet because we wished or expected to be. The reason for it is that the "flu" invaded our midst. Out of the twelve Sundays, we have been at Flora, we have only had services five Sundays. Twice the ban was placed on the schools, churches and all public gatherings. There have been a number of sad deaths in the community. Almost a third of our homes have had sickness in them and three were saddened by the silent messenger.

Early last fall, we had planned for a series of meetings and the fall communion about Thanksgiving time, but they had to be postponed indefinitely. However, we are glad to report that the Flora church has received six additions. Two by letter and four by baptism. Two business men from neighboring towns were those received by baptism.

On the Sunday before Christmas we opened our services again, and are now planning to use General Foch's tactics by winning the victory on the counter-attack. So on New Year day we had an all day meeting at the church. It was again decided by the church to put

the Brethren Evangelist into all our homes for another year. The officers of the Sunday school were elected for 1919. We have been very much pleased to find the Sunday school here in such excellent condition. We have in Brother Sylvester Whetstone a first-class superintendent. He knows the school and understands the work, and has it in fine condition for a greater future. He is ably assisted by a fine bunch of workers.

One thing noticeable about the Flora church is the number of workers it has sent out into the work of the church. We recently had Brother Earl Flora, one of our young men who is making good in a pastorate in Pennsylvania, to preach for us. We all appreciated the excellent message he brought us. Last week two of our loyal workers, Brother and Sister Russel Hundred left for Lost Creek, Ky., to help in the school work there.

We are expecting Brother Beachler January 5 to begin his work in this congregation for Ashland College endowment.

S. C. HENDERSON.

GOSHEN, INDIANA

The Goshen congregation held their quarterly business meeting on New Year's evening. The business passed off in a pleasant way. Some changes were made in the officers of the Sunday school. Brother Roscoe who has been our faithful superintendent for a long time was urged to continue, but he felt that he had had the place long enough, and insisted that some one else be elected in his stead. The lot fell to Brother Irvin Duker, who is well qualified to fill the place. Brother Duker had been the faithful teacher of the Young Men's class known as the "True Blues." Brother Herman Roscoe was always on the job, so he was called to the superintendency of the primary department.

Both church and Sunday school were well attended Sunday, January 5th. Brother McInturf continues his weekly calendar. It proves to be a newsy little leaflet. Our pastor is lately seen with more than the usual smile, caused by the arrival of a little daughter at the parsonage.

The evangelistic meetings conducted at this place by Brother L. S. Bauman closed with one confession. The meetings closed at the end of three weeks just when it should have continued at least two weeks more. Quite a number of the members of our church were down with Influenza, but the attendance was all that could be expected under the "flu" conditions. The last night of the meeting the house was crowded. If truly we are the Lord's children we should learn to trust him when we are working under his banner. The world did not close her doors. The theaters, movies, pool rooms, and places of that sort remained open, but God's house must close and his work cease. This should not be so, nor will it be when we stand shoulder to shoulder and have on the armor of our Captain and have a will to work. We hear it whispered in the distance that the meeting was a failure. This is not true. God alone knows the seed sown where it may lodge and bring forth fruit to his harvest. Those who think it a failure should have heard the powerful sermons delivered and backed up by the BOOK. Brother Bauman made many warm

friends in Goshen. This was proven by the free-will offerings taken each night for him as a token of our appreciation of his efforts. Our pastor is emphasizing the evangelistic spirit also, and may we give heed to it. Some of the boys are returning home from the government's service. But the very sad part of it is that some dear ones will never return to their friends in this world. It was very sad when the news came that Brother Floyd Ganger died in France. He was a brother of Sister Frank Inbody, and a member of the young men's class of our Sunday school. He will be greatly missed.

M. E. HORNER, Corresponding Secretary.

OAK HILL, WEST VIRGINIA

On account of the "flu" in our family mixed with neglect, we have failed to report the Gatewood meeting. Brother Jennings came back and finished the meeting begun in the fall at Gatewood and Mossy.

As I said, our family has been sick and I haven't been out anywhere or seen any who attended the meeting, so I know very little to report.

There were nine baptized and there are others to be baptized yet. We hope the meeting was a success both in building up the church and bringing others to Christ.

The work at Oak Hill and Salem is moving on in the same old way.

The closing of all church services is the worst thing that could have happened just at the close of the revival at Salem.

I suppose church work is badly crippled everywhere. There was a called business meeting at Salem not long ago to consider hiring a pastor, but it seemed that not enough of the members knew of it, anyway only a few went, and Brother A. B. Duncan thought it best to wait until they could get more of the members together.

I am sorry for the mistake in our report of the meeting at Salem some time ago. There were forty-eight conversions instead of eight as our report read in the Evangelist. I don't know who made the mistake. I wrote at once to correct the mistake but never saw it in the paper. I suppose it got lost.

The first death from "flu" in our neighborhood occurred on Friday evening, January third. The victim being Brother Walter Johnson. He was a member of the Brethren church. He leaves a father, mother and brother and sister, a wife and six children. He was buried in the Odd Fellows' cemetery at Oak Hill. On account of the illness of his mother and his oldest child the funeral was postponed until some time in the future. Jan. 6, 1919.

ESSIE BOOTHE.

HUNTINGTON, INDIANA

Brother J. W. Brower sent a list of thirty-five subscriptions to the Business Manager and enclosed this letter to the Editor, intended for publication. We are pleased that Brother Brower appreciates the Evangelist so much, and because he appreciates it, we know his people will too. The letter follows:

Dear Editor:

We deem it a great privilege indeed to place our very worthy church paper in these homes. We regard our Brethren Evangelist as one of the greatest needs of our church

development. With George S. Baer, A. D. Gnagey, and R. R. Teeter at the head; with Charles A. Bame's "Four Year Program Page," J. A. Garber's and G. C. Carpenter's "Young People at Work," W. H. Beachler's "Campaign Notes," the inspirational and instructive articles of the Associate Editors, and the messages brought through the other departments, I know it will be a great help to any Brethren home or congregation.

Since beginning the work here, as pastor, January 27, 1918, there have been added to the church thirty-five very substantial members. The work was going forward in every department following the revival led by Brother Thomas just before General Conference, "but"—I was going to use a little word with three letters, but will not. Let us follow Saint Paul in Philippians 3:13-14.

Our Sunday school during the quarter just ended made slight gains in attendance and offerings over the preceding quarter which we think is fine considering conditions. The "Goughnour Contest" is on in full blast with seventy-five per cent of the attendance present and the offerings going considerably "over the top." And say, I want to tell you a little secret, "We are going to win that gold star." But don't tell Flora, Indiana, for it might discourage them.

I want to say in closing that old Satan is here in full force, we are fighting him to the death, and will win. Pray for us.

Yours in the name of Christ,
J. W. BROWER.

COUNSEL FOR CONVERTS

Giving your heart to God is the best thing you have ever done. The next best thing you can do is to "hold fast to that which is good," and go on to perfection. Conversion is only the beginning of the Christian life and character. It is the promise of God that having begun the good work in you, he will also perfect it. But God needs your co-operation. You must do your part. If you do your part all will go well and be well. Of course, you will be tempted and tried, but not above what you are able to bear.

There are some things you must do if you are not to lose your religion. You must pray without ceasing. To stop praying is like quitting breathing. "Prayer is the Christian's vital breath." You must pray fervently, frequently and privately.

Next you must feed on God's Word. You should let no day pass without spending some time in devout study of God's Word. No one can keep in close, living touch with God if he forgets and neglects the Bible. No one can keep up a real prayer life very long except he commune also with God through his Word. Only when you delight yourself in his Word do you get the greatest blessings from its study. Have a fixed program, if necessary, but to feed on the Word from the love of it is better.

It will also be a means of grace to support the gospel according as the Lord prospers you. Bringing offerings unto the Lord is as essential and helpful to the Christian life as praying itself. Some people are cheerful and liberal givers before conversion, but most people, young or old, have that to learn after conversion.

Next, be a worker. Be a soul-winner. Experience is worth a good deal in Christian service. But the only way to get experience is to get it. It comes by activity, not by idly waiting. Would you grow spiritually, would you get a larger vision of God, would you keep yourself in the bonds of peace with God and become rooted and grounded in the faith, be a ceaseless, tireless worker for Christ and the church? A praying, paying, Bible-loving, soul-winning Christian advances in the divine life, his heart becomes fixed, and he is kept by the power of God unto salvation for ever.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll.

Church	Pastor
Gretna, Ohio, 2nd Yr.,	Edwin Boardman
Washington, C. H., O., 2nd Yr., L. B. Wilkins	
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Neb.,	C. M. Pierce
Morrill, Kansas,	A. E. Whitted
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
Waterloo, Iowa,	H. L. Goughnour
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
College Corner, Indiana,	D. A. C. Teeter
Hamlin, Kansas,	Geo. E. Cone
Allentown, Pa.,	A. L. DeLozier
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Portis, Kansas,	Roy Brumbaugh
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Long Beach, Cal., 2 Yr.,	L. S. Bauman
Burlington, Indiana,	W. T. Lytle
Carleton, Nebraska,	Z. T. Livengood
Falls City, Nebraska,	H. F. Stuckman
Summit Mills, Penna., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Lordsburg, California,	Thos. H. Broad
Salisbury, Penna.,	E. D. Burnworth
Flora, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr. N. W. Jennings	
Nappanee, Indiana,	C. E. Kolb
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Johnstown, Pa., 1st Ch.,	J. F. Watson
Sunnyside, Wash.,	Chas. H. Ashman
Denver, Indiana,	L. A. Myers
Bryan, Ohio,	G. L. Maus
Elkhart, Indiana,	H. H. Wolford
Sidney, Indiana,	L. A. Myers
Loree, Indiana,	W. T. Lytle
Linwood, Maryland,	E. M. Riddle
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Akron, Ind., (New Highland), D. A. C. Teeter	
Pt. Scott, Kansas,	Mrs. L. C. Webb
Clay City, Indiana,	Geo. W. Kinzie
Roann, Indiana,	W. E. Ronk
Tiosa, Indiana,	Ora I. Oxley
New Paris, Indiana,	Ora I. Oxley
Fremont, Ohio,	H. M. Oberholtzer
Postoria, Ohio,	M. S. White
Oakville, Indiana,	A. R. Staley
Berlin, Penna.,	I. B. Trout
North Liberty, Indiana,	C. C. Grisso
Dutchtown, Indiana,	Homer Anderson
North English, Iowa,	W. H. Miller
Fillmore, Calif.,	Sylvester Lowman

Prepare for Service.—There was a brier growing in a ditch, and there came along a gardener with his spade. As he dug around it and lifted it out, the brier said to itself: "What is he doing that for. Does he not know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said: "What a mistake he has made! Planting an old brier like myself among such rose trees as these!" But the gardener came once more; and, with his keen edged knife, made a slit in the brier, and "budded" it with a rose, and by and by when summer came lovely roses were blooming on that old brier. Then the gardener said: "Your beauty is not due to that which came out of you, but to that which I put into you." Just so can God cause the most glorious of roses to grow out of such poor dried sticks as we all are.

IN THE SHADOW

COWGILL—Harlan Page, was born in North Manchester, Indiana, January 15, 1849, and died in the Marion, Indiana, Soldier's Home, October 22nd, 1918, aged 69 years, 9 months and 7 days. He was one of six children, three of whom crossed the Great Divide preceding him, and two of whose whereabouts not much is known by the family. He was married to Emily Jane Weekly at Roann, Indiana, in 1872 with whom he has lived in happy wedlock ever since.

He united with the First Brethren church of this city more than 10 years ago, and remained in good fellowship to his death. A few weeks before his death, he called for the elders of the church and was anointed for the healing of the body. He was unafraid of death but longed to live and enjoy his family if it were the Lord's will. He died full of faith that all was well with his soul and that he was going home to give a good account to his Maker and Master.

In 1864 when this country was engaged in the civil war, at 15 years of age, he ran away and enlisted for 100 days, and served to the end of the conflict when he was honorably discharged. He was a member of the 138th regiment Indiana Volunteer Infantry and the memory of those days was a bright page to him and the object of much of his thought and conversation in later years.

CHARLES A. BAME.

KNAP—Loren Austin, son of John and Etta Knapp, was born on the Knapp farm, 4 miles east of North Manchester, Indiana, January 24, 1892, died in Ranzac, France, October 20th, 1918, aged 26 years, 9 months and 5 days.

All of his life was spent on the farm with his parents. Answering the call of his country, he went to Camp Sherman, Ohio, on June 24th last. After less than two months' training there, he was transferred to Camp Mills and from there, sailed for France about the first of September, being a member of the 84th Division, Co. L, 334th Infantry. A letter, dated October 15th, was received from Loren saying that he was ill but, trying to shield his parents from worry, he did not wish them to know of it. So, when a telegram was received last Thursday telling of his death, it came as a thunderbolt out of a clear sky, to them. The official notice says his death was caused by pneumonia.

Loren is remembered as a young man of fine ideals and clean character. Honest, unassuming, faithful to duty, he was a young man that the country can ill afford to lose. His grave, "somewhere in France" is one of the seeds sown that is springing up in the

world ridding it of Kaiserism, oppression and servility. Not in vain did he live.

Thus, the first star of the more than thirty on the service flag of the First Brethren church, as well as the first of the township has turned to gold. At the little village of Ranzac, France, he sleeps the sleep of victory, while we live to enjoy the fruits of his sacrifice.

The sympathy of the entire community is bestowed on his parents and brother and sister whom he leaves behind. The memory of his sacrifice for his country will shine as a halo around them and the family name as long as freedom and democracy are cherished. Peace to his ashes and salvation for his soul.

CHARLES A. BAME.

SHOEMAKER—Willow, daughter of Brother and Sister Merle Shoemaker, of influenza pneumonia, aged three years. Funeral at the home near North Manchester by

CHARLES A. BAME.

FARLEY—Millard Byron, son of Millard and Alice Farley, was born December 5, 1900, died December 14, 1918, aged 18 years and 9 days. Pneumonia following influenza was the cause of his death. He graduated from Chester high school last year at the age of 17 and would have graduated in a business course at North Manchester College next spring. It is no mere post mortem statement that Byron was a young man of exceptional talents and gracious spirit. Perhaps the finest tribute that could be paid to him is to state that no one can remember him saying a mean or harsh thing about anybody. He never quarreled nor indulged in the sins of many young men of his day. At 14 he united with the First Brethren church and to its services and its Sunday school he has been a faithful attendant. The community will mourn with the parents and other relatives in his early passing of the Great Divide. He leaves a father, mother, sister Liela, and brother Eudell.

CHARLES A. BAME.

FLORA—Merit Flora departed this life December 11, 1918, at his home near Chili, Indiana, at the age of 63 years. He united with the Brethren church at Roann, in 1891 and was always a loyal and consecrated member. Since 1901 he has served the Center Chapel congregation as deacon and trustee and was one of the charter members of this church. He leaves to follow a devoted wife, two sons and two daughters and a large circle of relatives. One son preceded him only seven weeks. Funeral services were conducted from the home near Chili by the writer, assisted by Brother Willis Ronk, pastor of the Roann and Center Chapel churches. May the Lord greatly bless the bereaved family.

L. W. DITCH.

FROST—William Harvey, was born September 25, 1838, departed this life at his home in Leon, November 7, 1918, aged 80 years, 1 month, 12 days. He left a wife, seven children, thirty grandchildren, five great-grandchildren, as well as two brothers and two sisters. The deceased was a member of the Presbyterian church, and the father of Sister Belle Evans. Funeral services by the Brethren pastor.

G. T. RONK.

FROST—Malinda Jane, was born in Licking county, Ohio, January 30, 1838, died at her home in Leon, Iowa, December 11, 1918, aged 80 years, 10 months, 10 days. Her husband had preceded her to the other world by 3 days. To him she had been married 57 years and was inconsolable at his loss. She too was a member of the Presbyterian church and was laid away by the Brethren pastor. A numerous family grieve the loss of devoted parents.

G. T. RONK.

DALE—Homer, born in Decatur county, Iowa, December 16, 1895, died in France, October 12, 1918, and was buried there in the land of his forefathers. He was a member of the A. E. P., leaving his home on May 25, 1918, to join the colors. He was a member of the Methodist church but attended the Brethren

Sunday school and was enrolled on the service flag of the Brethren church.

G. T. RONK.

ROBERTS—Earnest Vere Roberts was born May 24, 1891, died November 23, 1918, aged 27 years, 6 months. He became a member of the Brethren church in January, 1915. He was married to Helen Deek, December 8, 1915 with whom he lived happily till his sudden death from the epidemic. He was one of the widest known and best loved young men in his county and his death seems most untimely but the Father knows best. Funeral services from the home.

G. T. RONK.

ALLBEE—Laurel Allbee died at her home in Des Moines on November, 1, 1918, aged about twelve years. She was brought to Leon for interment the service being held from the home of her grandparents by the pastor of the Brethren church. She was a niece of Sister Worden, formerly attended services at the Brethren church, and was a child of beautiful promise. We dare not complain when the Lord claims for himself these flowers.

G. T. RONK.

SHIERY—On December 26, 1918, at the age of 34 years, at his late home in Dallas Center, occurred the death of J. E. Shiery. He had not been well for about one year and so the dread influenza found him an easy victim. He leaves a wife and three children besides three brothers and two sisters. Funeral services conducted by the undersigned.

R. F. PORTE.

McCULLUM—Harriet Bernice McCullum, daughter of Mr. and Mrs. Ray McCullum, died on December 29, 1918 at the age of two years, nine months and 25 days. The parents have the sympathy of many friends in the loss of this bright little girl. Funeral services conducted by

R. F. PORTE.

ANDERSON—Dora, daughter of Mr. and Mrs. K. Anderson, was born at Stanwood, Iowa, December 3, 1889 and passed away at the home of her parents November 5, 1918, after an illness of pneumonia following influenza. She was aged 28 years, 11 months and 2 days. She leaves to mourn her loss, her aged father and mother, four brothers and one sister. She had devoted practically her entire life to her parents and the duties of the home. She was held in high esteem and leaves many friends to mourn her departure. Services at the home and burial at Rose Hill, cemetery, north of Toledo, Iowa, by the writer.

FREEMAN ANKRUM.

PETERSON—Raymond O., was born in Marshalltown, Iowa, January 19, 1894, and made the great sacrifice upon the battlefield of France October 7, 1918. Raymond went to Camp last July, and was a member of Company K, 47th Infantry. He leaves to mourn his loss, the father, mother, one brother and two sisters all of the home. He was a member of the Carlton Brethren church, a faithful attendant, willing worker and possessed an inspiring personality. Raymond was a splendid type of American manhood, with a smile and a cheering word for all. Many hearts were filled with sadness when the wires bore the fateful message, for Raymond was blessed with a host of friends, who mourn him. Memorial services will be held for him in the Carlton Brethren church when the epidemic permits.

FREEMAN ANKRUM.

HAYNES—Elpha Wilbur, youngest son of Marion and May Haynes, was born October 6, 1893, in Carlton township and died at his home in this vicinity, December 30, 1918 of pneumonia following influenza. On April 12, 1917, he was united in marriage to Miss Kittie Turner, whom he leaves to mourn his loss with his widowed mother, four sisters, and two brothers, besides many relatives and friends. He was a boy of good disposition and habits, and will be greatly missed by his loved ones and friends. Services at the cemetery by the writer.

FREEMAN ANKRUM.

CHRIST MAKES ALL MEN FREE

By Rev. Thomas Wilson Dickert

Tune, "Battle Hymn of the Republic"

In the harbor of our country stands a statue
large and fair,

Which the friendship of two nations long ago
erected there,

That the world might learn the lesson which
its torch is meant to bear:

How Christ makes all men free.

CHORUS

Glory, glory, hallelujah!

Glory, glory, hallelujah!

Glory, glory, hallelujah!

Our Christ makes all men free.

At the gateway of the nation that's the marvel of the world,

'Gainst this emblem of true freedom oceans' waves in vain are hurled

As in blazing light its motto to the nations is unfurled:

That Christ makes all men free.

It has been a lamp of safety to the ships upon the sea,

And it signifies the blessings God would give humanity;

It will ever be the guardian of world-wide democracy,

For Christ makes all men free.

As a harbinger of peaceful progress it has ever stood;

And, though war has cast a shadow o'er a world now drenched with blood,

It points forward to the day of universal brotherhood,

When Christ makes all men free.

Christianity's the culture which the world shall ever need!

'Tis the statue's silent message that men everywhere should heed:

Whom the Christ shall crown with freedom, they shall e'er be free indeed;

Yes, Christ makes all men free.

COMMUNION NOTICE

The members of the Brethren church at Bryan, Ohio, will hold their semi-annual communion service on Sunday evening, January 19, beginning at 7 o'clock. All of like faith are cordially invited to enjoy the blessings of the service with us.

G. L. MAUS.

Business Manager's Corner

There is in the city of Ashland a large manufacturing plant that is given almost entirely to the manufacture of toy balloons, balloons of almost every color, shape and description. Though the balloons are mere toys in themselves yet they are supposed to fill a need of the day as they are used for advertising purposes, but in their deflated condition they are entirely useless: they must be "blown up" before they can fill the place they are intended to fill in the advertising world. But many times as they come into the possession of children an attempt is made to make a small balloon look like a "big" balloon by

inflating it unduly which frequently results in a blowing up or an explosion. Moral—a toy balloon can be made to carry passengers across the country.

Some years ago I was in a telephone office talking to the manager and as I mentioned the further growth and development of the system he remarked that he did not want another phone on the system, that any increase would be a detriment and loss to the system. This might seem strange at first, but when it is remembered that telephone systems are installed in units and that one unit can care for only so many phones and that when the unit is once full any additional number installed will require an additional unit in the system and that there is a great possibility of not securing enough additional phones to pay for installing the new unit, the possible loss is easily understood.

Students of boy psychology know that there is a period in the life of the growing boy when he is no longer a boy and he has not yet become a man. It is the awkward age, the self-conscious age, when he doesn't know what to do with his hands and falls over his own feet. He has reached the stage when the only thing that will keep him from "blowing up" is for him to really "grow up" and become the man that nature intended him to be.

Application

The Brethren Publishing Company is now in the condition that is described by all three of the above illustrations. It is too big to be called little and it is too little to be called big. It is like the awkward boy, or the toy balloon or the telephone unit. It must now "grow up" or "blow up." It can no longer fulfill its mission without going forward. The present equipment and working force are taxed to the limit, and any little accident or slight interruption of the work causes unavoidable delays. Our equipment must be en-

larged and the working force must be increased to make it possible to get our work out on time as it should be at all times. A few cases of sickness and a few other interruptions cause some, yes entirely too much, of our Sunday school supplies to go out late. This is a condition that should not be allowed to continue, and it will not be if the churches and their pastors will stand by the work of the Brethren Publishing Company. The Company has reached the point in its development where it must GROW up or BLOW up. Which shall it be? That very largely depends upon the co-operation of the pastors and churches with the Publishing Company in the development of its plans. More business must be had by the Company and you must help us to secure it.

It's Up to the Pastors

The help we need is the help the pastors can give and just at the present time the best help that can be given is that of getting the Brethren Evangelist into the home of every family in the Brethren church. We are asking nothing impossible nor impractical. Many churches have succeeded and many more can do likewise, if they only will. The latest addition to the Evangelist Honor Roll is that of the Huntington, Indiana, mission, with Jonas W. Brower as pastor in charge. Here the subscription list was increased exactly SIX HUNDRED percent. You say it does not speak very well for the work previously done and we admit it, but we can name scores of other churches where the field is equally fertile as well as similarly unworked. Both the man and the hour are needed to bring about great things in the world, but there are more hours than men apparently. What has been done by many can be done by many more. Brother pastor, will you be one of the many who will help us grow?

R. R. TEETER,
Business Manager.

"THE KING OF SONG BOOKS"**Herald of Praise**

Edited by Dr. H. W. Stough, Dr. W. E. Biederwolf,
Prof. E. O. Excell and Bob Jones

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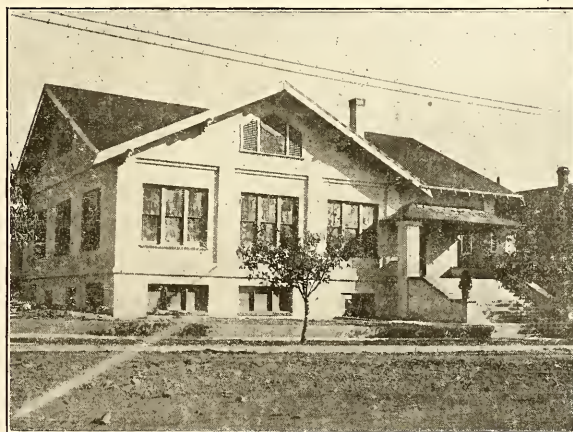
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The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



**The New Brethren Church at
Fillmore, California**

Dedicated December 15, 1918

(See report in this issue)

Thus saith the Lord of hosts; Let your hands
be strong, that the temple might be built. Zech. 8:9.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

OFFICIAL ORGAN OF THE BRETHREN CHURCH

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EDITORIAL

The King of Pity and of Love Is Calling You

There comes to Christian America a call so urgent and so compelling that she dares not ignore and continue to wear Christ's name. It is a call to a duty so vital that he who directs the mouthpiece of a church that prides itself in its loyalty to the spirit and word of Christ, cannot fail to pass on to his brethren and remain true to his trust. It is a call so inseparably interwoven with the plainest and most sacred obligations of human kinship that he who bears it cannot be unresponsive and remain human. It is a call from the "King of pity and of love" to minister in his name to those who are hungry and naked and sick and in prison.

Mr. Cuddihy in The Literary Digest for January 18, 1919, describes vividly the distressing condition and the appalling need:

Four million Armenians, Syrians and other war sufferers in western Asia are practically without food, clothing or shelter, the vast majority helpless women and children. More than a million and a half have been deported. Nearly a million have been brutally murdered and massacred. Four hundred thousand children are orphaned. It can be said that there are no more children left under the age of five, all having perished from exposure and disease. For every hundred births there are from two to three hundred deaths. The newly born children die almost immediately, their mothers having nothing to give them but tears. Deaths... are increasing from day to day with appalling rapidity. The homeless—a pitiful stream of women and children—wander aimlessly through the streets of their wrecked villages.

All winter long they have slept in nooks and corners, in alleys and by the roadsides, with no blankets, no covering whatever, their clothing the merest rags. The women clasp their wan-faced children to their breasts and on their faces is written the pitiful story of their utter despair.

Throughout the length and breadth of these countries there is no food save bread, the dry crusts of bread that they receive at the hands of charity. No meats, no soups, no vegetables, no sugar, less than a pound of bread daily, and even this poor morsel has often to be shared with others. "A poor old woman, faint with hunger said to me today," writes one of the devoted workers, "Sahib, the bread won't go down. I soak it in water, but it sticks in my throat."

"Wheresoever I go," a missionary reports, "I see men or women fallen on the street dead or dying, and little emaciated children stretching out their wasted hands 'for just one shahie for bread,' tears running down their cheeks, and still more awful are the little

ones sitting propped against a wall, listless and torpid, indifferent even to food, waiting quietly for death."

"Just now," says another worker, "I have been interrupted in my writing. A Jewess has come to tell me of a woman who staggered to her door begging, late last evening. She was allowed to spend the night in a corner of the house and this morning she was dead. 'Won't you please send some one to bury her,' implored my caller.

Such pleas are frequent now. There are more dead than buried in Armenia. Men and women once in good circumstances and self-respecting, now hungry, helpless, friendless, crawl away like animals, out of sight, die unseen, and lie unburied.

There is no joy of victory in these distraught lands; but only the cries of an agonized people to whom peace has brought neither benediction nor blessing; neither rest nor respite; lands where the war has left an awful human wreckage in its wake; a great Kingdom of Grief filled with the cries of mothers and of orphans, a distressed people prostrate with desolation, numbed with suffering, having no partnership in the great joy of a liberated world.

No sons, no fathers, no brothers are returning victorious to their homes in Armenia or Syria, for their villages and their cities have been razed and ruined and lie in dust and ashes, and the men by the thousands and hundreds of thousands have been pitilessly murdered or barbarously deported.

Many such scenes of terrible and tragic suffering are in the very lands where Jesus walked with his disciples; where he had compassion on the multitudes and fed them and healed them and comforted them.

But that is nough, Mr. Cuddihy, stay the description, for our hearts are strained with pity. The call of these homeless and starving millions has pierced the most callous among us and stirred human sympathy to its depths. The pitiful cries of those in distress have reached our ears. Their prayers have ascended to the throne of God and have descended into our hearts, and we see them as our own kin in the flesh and rise to meet their needs. Would that every Christian heart would thus respond to this appeal coming from a land fallen among thieves more disastrously than any other. It is Christian America's opportunity and it is our individual opportunity and privilege to be a "Good Samaritan" to stricken Armenia and Syria, pouring in their wounds the healing balm and supplying them food from our Inn of Plenty. If ever there was a time when our sym-

pathy should be measured by the need of a starving, dying people it is now. This is our Christian privilege and duty.

The American Committee for Relief in the Near East, under the able leadership of Cleveland H. Dodge, is appealing for a minimum of thirty million dollars "with which," says the committee, "we can, humanly speaking, save every life." The Literary Digest, after careful investigation, declares that every dollar will go for relief without a cent deducted for organization expenses. The call is urgent. Send contributions to Cleveland H. Dodge, Treasurer, Room 190, No. 1 Madison Ave., New York City.

EDITORIAL REVIEW

Brethren Garber and Boardman are coming to the Christian Endeavorers again this week with some very definite things. No Endeavorer can afford to miss these messages.

Next week's issue will be a Christian Endeavor number and we believe we can safely say that there is something good in store. Young people, get set for Christian Endeavor Week.

You will not overlook the new department in this issue, "Our Devotional." Brother Rensch writes this week on "Prayer." As you read it make it your devotional, that is the purpose.

A word from Brother Lytle states that the evangelistic meeting in progress at Burlington had resulted in six accessions to the church at the time of writing. Let us pray that many more may come to the Fountain of Life.

The Ministers' reading course recommended by conference is ready and those desiring to take up the work should write at once to Dean J. Allen Miller, (Ashland, Ohio), chairman of the committee. The other committee members are, Dr. J. L. Gillin, Prof. J. A. Garber and H. L. Goughnour.

There is to be a conference on "World Evangelism and Vital Christianity after the War" held at the Moody Bible Institute, February 3-7, at which some very prominent churchmen and religious leaders will speak.

Brother Hazen, the wide-awake superintendent of the Fostoria Brethren Sunday school reports the work of the mission at that place and we notice they have been very busy practically all year. And now that they have induced Brother White, who is engaged in business at that place, to preach for them, we shall look for still greater growth.

Now is the time to get your Four Year Program reports started toward your district director if you expect to be on time. You surely can't be uninformed about it after all that Brother Bame has written about it. It's simply a question of getting at it; isn't it? Well, "now then do it."

Brother A. E. Thomas is now in Columbus helping Brother Christiansen in an evangelistic campaign. They will appreciate the prayers of the brotherhood in their earnest effort. From there Brother Thomas goes to Muncie, Indiana, where he begins a similar campaign with Brother Kimmel. Brother Thomas states that he will be open to a call to a pastorate about April or May, when his evangelistic season closes.

Such assurances of prayer as that which Sister Mary A. Snyder gives in this issue makes us feel stronger for our task. I am sure Brother Bame will feel its staying influence, too, as Brother Teeter has felt it for three years, and others have felt it. Thank you, Sister Snyder, for your prayers. And we are praying for you that you may soon have your voice back again and be fully restored to health. But we don't think your prayers will be any more effective when spoken than now when they are only "thought." For God hears the voice of the heart and not of the lips.

Because the question has already come up, I want to state that I have been advised that it has been the policy of the Brethren Evan-

gelist for years not to run pictures with death notices except in cases of persons who were quite generally known or had occupied positions of prominence in the church. And I am sure you will understand the reason for it when you stop to think of the number of death notices we publish every week. It is also advised that your obituaries as a rule be not extended write-ups.

The entire Evangelist family will be glad to get a glimpse at the beautiful new church at Fillmore, California, and also to see the delighted face of the pastor, Brother Lowman. Who wouldn't be delighted after having received such blessings from God as Brother Lowman and his faithful co-workers have recently enjoyed. It is a church that we are proud to welcome into the Brethren fraternity. And did you notice that this youngest church of all is on the Evangelist Honor Roll? How did they do it? Ask them. At any rate you will all admit that Fillmore deserves a place on "first page." All the new churches dedicated this year will get "first place." What state will have the next?

We were somewhat relieved when Brother Beachler said "That's all for Pennsylvania for a while," for we were living in mortal fear lest we should have to buy a new thermometer. She kept pushing the mercury towards the top until it looked as if it might be pushed out. When "Old Pennsylvania gets to giving she doesn't seem to know when to stop. We never thought she would hit the endowment trail so hard. But when you get the mother state of Dunkerism back of a proposition like college endowment and a man like Beachler directing the campaign, you may rest assured that it will be done up right. I said, we were relieved. But now that man Beachler has gotten Indiana stirred up again. And the Hoosiers are about as bad as the Dutch when it comes to giving. Those Florida people struck a \$2,000 score to start with. Where will it stop? Indiana may push the star, Pennsy's mercury and all out at the top before she quits. Well, we'll get another thermometer ready for any emergency.

Still they come! What comes? Who comes? Yes, "what" and "who" both. Evangelist subscriptions, Honor Roll churches and pastors alive to the importance of a church paper in the hands of their parishioners! All these are coming, and it seems that nothing can stop them. They are coming this week from Fillmore and Whittier, California, Dallas Center, Iowa, and (for our item mentioning Milledgeville, Illinois and Huntington, Indiana, was cut out last week for lack of space) another church from the Iliokota district and one from the Indiana. Ohio, you will have to pull a little harder on the traces. But Ohio is getting ready for some hard strokes. She'll be there on the home stretch. By the way, do you know how much more anxious our people are to write for the Evangelist since the subscription list has grown so large? Everybody wants to write, because they feel that it is worth their time. And since we want the folks to keep on wanting to write, just keep on sending Brother Teeter long lists of subscriptions.

SPECIAL NOTICE—Louisville, Ohio, Sunday school started something. They are so well pleased with the new dress of the Evangelist that they are anxious to help improve it still more. And of course there will always be room for improvement. This is what they agreed to do. The editor is to get whatever illustration or picture he thinks appropriate for the front cover page and send the bill to them and they will pay it. It is not likely to cost more than four dollars. But then that doesn't matter, they want something nice, and something with a message, and that bunch of loyal workers is willing to pay for it. It occurred to us that some other schools might think we were partial if we did not give them the same chance to help in this way. If there are any others who want in on this proposition, write us. Or if you prefer to send an offering of three or four or five dollars to make up a fund for brightening up the first page, that will probably be more convenient for you and for us. I am sure Louisville will be willing to do that too. Any school sending an offering of not less than three dollars will be given the privilege of having their name accompany the "cut" they pay for, in some such manner as the following: "By courtesy of the Louisville Brethren Sunday school." Do you want in on it? If so, write the editor at once.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Other Churches' Programs

Last year, nearly one half of our churches did not report. Many reasons enter into the failure but doubtless some did not have a good reason for not getting into print. Now, in this letter, I'd like to tell you that we are not alone in trying to do something worth while in the kingdom. Big programs of reconstruction are being put on by many of the denominations. Just this week in one of our big continental dailies, were these two editorials that are worthy of the most careful thought of our people. I hope that you will count them worthy of your time. They have a big bearing on what we ought to do. Here they are:

Methodist, Presbyterian and Baptist churches will begin active preparations tomorrow in their respective denominations for the big campaigns in reconstruction and the raising of millions of dollars to push the work of the church in home and foreign mission fields, educational institutions, and social work in downtown centers of big cities all over the country.

Presbyterian Foresight

While many agencies that have made much more noise about reconstruction have been muddling over their blue prints, demanding legislation or waiting for the other fellow to make the first move, the Presbyterian church in the United States has stepped out boldly and started something.

The church does not call what it is doing "reconstruction," but it is the best sort of reconstruction nevertheless. Designated the "New Era Movement," the program calls for the expenditure of \$75,000,000 within the next five years in ways that will benefit society.

Yesterday the sum of \$1,000,000 was appropriated to increase the salaries of 6,500 pastors in 1919. Just as chaplains were invaluable in the armies of Foch, so will clergymen of all denominations be needed in the social readjustments upon which the world now is entering and the end of which no man can foretell.

The Presbyterians are to be congratulated for their foresight. Able men will be needed in the ministry in the years ahead and plenty of them. And you must permit an able man to hold up his head in the corner grocery if you expect to get out of him all that is in him.

Altar and pulpit are bulwarks against that which is most feared by thinking men today. When they fell in Russia—dragged down, it is true, by the Czar—Bolshevism rose. The cloth, under any name, represents that which is constructive. In the ratio that it is free and respected a country will prosper.—Chicago Herald and Examiner.

Now, let me remind you that these are not all the programs being promoted. The Baptists had one going before we had ours started. The Church of the Brethren has one which will be given a new impetus, doubtless at Winona Lake, next year. So have others.

In the Race?

Now, if we do not do our best while the larger denominations go forging ahead, where will we be in the race? If we do not report, our showing will not be as good as is our race. See? Of course you do. Now, we have an advantage over many.

Our Advantage

We had a start of most of them. We made a mighty good start last year, too. We can recoup much this year. Here in North Manchester, we are accepting every challenge that comes along and getting the benefit of all that goes with contests. "The King's business requireth haste" and we ought to go at our work with renewed zeal with each renewed glimmer of the sun. "Make hay while the sun shines."

A Judgment

Just today, I had a talk with a prominent business man, a banker. He gave it as his matured judgment that the sinful world is passing through some direct intervention of Providence. With all the sorrow and suffering, the world has not turned to God. A plague that seems very contagious where it develops and yet which develops where contagion never could have carried it, is a mighty strong argument to such a conclusion. Are we as busy at the Master's business as we should be?

Are We Consistent?

Church leaders are often found these days among those who argue that revivals should not be held because of the "flu." At the same time, they are as busy at their business as they can be regardless of contagion that flaunts them in the face. Today, I placed with both of the town papers, an "ad" in which I say something like this: "A Revival! Yes! Why not? Everything else goes right on. Business, lodges, pool, movies, dinners, parties. Our children go to school. Are church people the biggest cowards? Is church work the least important? We believe not. We shall prove it. Revival begins at The First Brethren Church next Sunday." Let us not be caught by the subtle arguments of the Devil, so as not to be found watching when the Master comes.

BAME.

AN OPEN LETTER TO ILLIOKOTA

Dear Illiokotians:

I feel constrained to thus write to you for I fear you may have lost your "Four Year Program Booklet." If you were at conference at Dallas Center you know that the pastor, superintendent of the Sunday school and presidents of the Christian Endeavor and of the Sister's Society were given each a book. If you were not there and have not received such a book by mail write me at once, if you are one of the above named officers. You will find these books to be absolutely indispensable.

Now open the book and you are confronted by a post card. Please fill out your report and address the card to me and be sure and mail it at once. All reports of the Four Year Program should be in my hands this month. As a district conference we hold second place in the brotherhood, a fine record indeed showing that we have made a strong and steady effort together. We must not fail now. I thank you in advance.

Very sincerely,

B. T. BURNWORTH, District Goal Director.

P. S.—Please send with your report your first quarterly apportionment for District Missions.

B. T. B.,
Secretary of the Mission Board.

GENERAL ARTICLES

The Heart of Evangelism By G. C. Carpenter

(The following article by Brother Carpenter dealing with personal work, is the first of a series of articles on Evangelism.—Editor.)

Do you know how the Young Men's Christian Association began? A young man named George Williams came to have a vital, close, personal acquaintance with another person, the Lord Jesus Christ. It made George Williams a new man to know that person, it made his life all over. What did he do in consequence of this new personal relation? HE SET OUT TO INTRODUCE OTHER YOUNG MEN TO THIS PERSON, JESUS CHRIST, WHO HAD BECOME THE REDEEMER OF HIS LIFE. Bishop McDowell made the above statement in a recent address before the Conference of Federated Churches and concluded the statement with these significant words, "And that, in the heart of it, in the great big depths of it, in the inaccessible heights of it, is EVANGELISM, that one person, who knows Jesus Christ as his Redeemer, should introduce other people to Jesus Christ, that he may become their Redeemer."

The greatest need in the church today is not more meetings of any of the many varieties, not more organization, not more evangelists, not more preachers, but that the burden of the tragedy of lost and condemned souls might rest with tremendous weight upon the laity of the church. The heart of evangelism is both in the pulpit and in the pew. If only one side of this organ of evangelism is active the result is a critical and dangerous condition. And it is that condition with which the church must deal today. Long ago the great preacher, Spurgeon, said in London, "It is the business of the preacher to fill the pulpit, but it is the business of the laity to fill the pews. There has never been such a thing as an empty church when all the laymembers did their duty." Every minister ought to be a personal worker, that being one form of his ministry, but his work must largely fail unless the laity of his church are busy introducing people to Jesus Christ. And therein is the greatest need of the church today.

There is no sufficient excuse for not doing this work. Every person who really knows Jesus Christ as his Savior must and will set out personally to bring his brother and his friend and his neighbor to his Christ for their salvation. Timidity is of Satan. Trying to get to heaven without living for others is paradoxical. Pleading inability to argue Scripture is not in order. Another well says, "Men are not brought to Christ by being beaten in an argument. It is the beauty, the persistence, the tenderness of an interest, it is the consistency of a testimony, that wins men to Christ." It is the tender heart interest in another that is needed in the church today, more Andrews to go out after Simon Peters. Many try but give up all too easily. The Bishop says, "I asked a young man if the young woman he had been paying court to had agreed to marry him." He said, "Not yet." "How many times have you asked her?" "Every time I have seen her for three years, and when I have not seen her I have telegraphed her or telephoned her or written her; there is never a day that the girl goes to sleep without know-

ing I want her." I said, "How long are you going to keep that up?" Then he said a perfectly fine thing, "UNTIL I GET HER OR SOMEBODY ELSE DOES." There must be a persistent and tender and unwearied interest, a testimony as clear as the sunlight, a life consistent and earnest. Even the weakest lay member of the church can with an overflowing heart of Christian love be an evangel to co-operate with the pulpit in bringing the unsaved to the cross.

The blessing that accrues is double, souls are saved and the soul-savers are kept saved. Souls become rich in eternal wealth. Two brothers in Ohio, one a cripple and the other a strong athlete, grew to manhood on the farm. Both were educated. Both came to Christ and united with the church. The time came to consider their careers in life. The athlete said, "I will be a farmer and stockman. I want to get rich." He prospered and succeeded in getting rich. But his health failed and in his zeal to lay up riches on earth he cut out the church and lost his zeal in the work of the Kingdom. The cripple said, "I will go to the Northwest and mine will be a Sunday school career." The Lord prospered him and greatly blessed his efforts, and when he died there were a "thousand Sunday schools organized" to his credit. When the rich brother died scarcely any one mourned, but when the crippled brother died thousands of people in four states wept. The reward that comes to the true evangel, minister or layman, is inestimable and imperishable.

"Deeds not words" was the keynote of the life of Theodore Roosevelt. He was a man of words but his words were backed by deeds. He made his profession good. "No man since Lincoln's day had so many followers among the plain people." This was in part because of his heart sympathy with the masses and also because his entire life was one of "affirmative action." A favorite text of his was, "Be ye also doers of the Word, not hearers only." And the motto he set for himself early in his youth was, "Better faithful than famous." His active life brought the word "strenuous" into common use. He was known as the greatest apostle of the "strenuous life," yet he often exhorted the people to lead the "simple life." He taught himself never to cry "quits," no matter how severe the bludgeonings of chance. He was a true patriot. It was his proud boast that he was of no section but was "straight United States." Would that the laymen of the church were all "strenuous" in "affirmative action" and straight Kingdom of God.

"And Andrew brought Peter to Jesus." Andrew lives in Peter. Ananias lives in Saul of Tarsus. That faithful mother lives in her boys whom she gave to the Lord. That faithful minister lives in them whom he led to Christ. In whom will the laymen of the church of today live when they depart this life? Jesus came to seek and save the lost, and he said, "As the Father hath sent me, even so send I you." The heart of Evangelism is in personal soul-winning.

Gratuitous Service By Edwin E. Jacobs, Ph.D.

There seems to be a notion abroad, that it is not only proper and desirable, but even possible for certain classes of men to give their services wholly or in part gratuitously. It seems to be a time-honored notion that those who engage in any form of socialized work should look elsewhere other than their present job for a livelihood. To mention the wholly trivial and unimportant matter of salary, with which one is to feed and clothe one's children, when dealing with such organizations as the Y. M. C. A., the public schools, colleges, the church, or any other form of socialized work, is the sin positively unpardonable. Did a teacher or preacher

ever ask for an increase in salary? Now let the arguments begin to show how utterly impossible it would be. There is, first of all, the poor taxpayer. He must be considered. Then there too is the matter of endowment and other demands without end. Fie! and shame on such an unworthy member of these high professions who would ask for an increase of pay!

The mere matter of properly feeding, doctoring, and clothing one's children sinks into utter nothingness when compared with the high ideals of certain professions! Even the beginner in these callings ought to know better than to

ask for more pay. Does not plain living and high thinking go hand in hand? Is not the slave to appetite, even a small or normal appetite, something of a disgrace to the intellectually elect? Ought not the comforts, not to say delights of this world be taboo to those who are dealing with the "higher values" of life? Is not the making of a life giant high above all else in the world? When one is thus seeking bread, may he not after all be getting a stone? And those who are seeking a fish, may they not in reality be receiving a scorpion?

But really, the clothing and shoes of such consecrated men and women will wear out for there seems to be no special providence as there was with the Israelites to make them wear forty years, although by much repair and saving and methods of dry cleaning, they may be made to go considerably over half of that awful stretch of time. Men and women who serve the state as teachers as well as those who serve the church in like manner must live, or almost live, after all. Their needs and tastes are quite human. Do you see that rich banker going there in his high-powered automobile? Well, what in the world would a very tiny and humble teacher in the grades want with such a piece of machinery, any way? Have you seen his library of buckram, half-ealf, gold stamped? Such books give such a classy look to the library! But as for the humble man who really wants to read, let him be content with such books as come from Leary's Old Book Store (Philadelphia, Pa.) or Long & Hummel (Columbus, Ohio), and as for the automobile and butlers and valets and servants—some are so utterly low in the scale as not to be able to appreciate them anyway. Are not some of us to be hewers of wood and drawers of water, so that some are born to walk and some to ride, although "all are made of clay?" So plod along, ye teachers and preachers, ye mental toilers of earth, take no thought for the morrow but let the other fellow take the thought and the comforts and joys.

Now, gratuitous service, oh what a joyous and blessed thing in the abstract! Oh, how pleasant to think about, for when the cold of winter chills this thought gives a warmth and a glow that nothing can remove, unless the winter cold becomes a bit too intense. But in the concrete, pure and complete and unadulterated gratuitous service does not exist. In the last analysis it can not exist. It is only a beautiful thought conjured up to make some of us feel good. That is all, for if one gave his service unstintedly to charity, still he would have to be kept while doing his task. Now there are only two ways that this being kept may be accomplished; either his own job must keep him or some other man's job. Suppose I decide to give my whole time to work that does not keep me and my family. Who will keep them? Some other gratuitous job? Hardly. Either my friends, my wife, or children or an inherited estate, if I were so lucky as to have one, must keep me or else a job that does pay must supply my living. There is no other way. Hence all men

could not give their whole time to work that does not pay for, if they were to rely on inherited wealth, then that wealth would have to be gotten by some one who did work for pay.

It is utter nonsense for a college, church, or public school board to assume that they can keep good capable men or any men on starvation pay. It is more than nonsense, it is a sin. For every man not only has a right to the four following but it is his bounden and Christian duty to provide them; the maintenance of proper living conditions while he is at his task; the keeping, clothing, feeding and doctoring of his children; the giving of them a start in life, either by money, or by a training and education; and the laying away of enough to keep him off of public charity when he is old. This is the minimum Christian duty along these lines and nothing less is right. Professor Carver of Harvard some time ago wrote a book called "A Religion Worth Having," and this was his thesis in part, that one has a religious duty in the above named lines of endeavor. For while one may be willing to give his services for small or insufficient pay, one still has a duty to his family, which duty is the highest and most sacred of all worldly obligations.

And hiring boards which are paying less than a living wage, in so far as they are able to pay more than they are now paying, are committing sin and those who are willing to accept this little pittance thrown even unwillingly to them, are committing no less a sin if thereby they are robbing a family of the things which they should have in order to make their lives blessed, fruitful, and complete.

I speak for two things in this paper. First of all, I want to call attention to the utter nonsense of assuming that one can give a lifetime of service and not be paid anything to speak of for it, for back of everything one uses, there is expressed an economic endeavor and if one does not earn enough to keep himself, then some one else has to do so for him. That makes him in so far a pauper and a public burden, a parasite, and a stick-tight on the economic system under which he ekes out his miserable life.

Secondly, I speak for the family of the man who toils with insufficient pay. There are countless thousands of children born now who have their chances of a decent and honest life put in jeopardy because their parents are forced from sheer economic necessity to neglect them. If the public school boards, the managers of great businesses, and hiring boards generally, have any doubts about this, it is high time that some one should at least lead them towards the light. If you have a right to ask me to work for insufficient pay, then I have as good a right to ask it of you, regardless of who you are or what your business is. Sin is sin, no matter who commits it or where, and error is error wherever found, and it is about time that the nonsense of the blessedness of working for about half pay be properly aired.

The Place Music Holds In Worship By Hazel Keiser

Music claims a great part in any program, and especially in a religious service. Yet how frequently we find it undervalued, considering the great good it brings to countless souls.

A writer has said that without music we would have no avenue of approach to God. How true this is! Nothing will melt hardness of heart and unlock the bolted doors of the inmost soul of man more quickly than music rendered by a spirit-filled person, overflowing with the love of God. From the singer's soul and by his music God's love is passed on to another life.

Of all the definitions of music that we have seen none satisfies as well as that of Luther, who said, "Music is an art which can calm the agitations of the soul." He realized, no doubt from the part music played in his work during the reformation, that nothing could give such calmness and comfort when the heart was troubled nor inspire such hope

when depressed, and nothing can induce such a sense of restfulness when weary in body and mind. In this way music has played a large part in the busy world throughout the ages. Even as far back as Saul's time, we are told that he and his people summoned the aid of musicians to drive away the evil spirits, leaving their soul refreshed and in peace.

If music has such value, how important it is that we should have the very best music in our worship. After six days of hard labor, with the mind intent on business, many men often enter God's house on the Sabbath day tired in body and mind, still holding on to the tasks of the world. In a condition like this, nothing is more important and more helpful in preparing the mind and soul for the worship to follow than a soft, quieting, prelude. It consoles the mind just as it lulls the tired baby to rest.

And then, much should be made of the songs of praise and prayer. During the reformation, it was said of Luther

that he made more converts by his hymns than by his preaching. To do the greatest good, these hymns must come from hearts that are in harmony with the great music Master, God, for then they will reach the souls of listeners and make their minds ready for, and hearts receptive to the word which is presented. Every singer should use what talent he has in praising God with his whole soul. We should say as Jenny Lind once gave answer to a friend, "I sing from the heart; realizing that my voice is a gift from God. I always feel in singing that I am singing to God and from God; it is the only return I can make unto the Lord for the gift he has bestowed upon me." When every one can truly say this we can feel certain that we are pleasing God in our worship, and extending his kingdom in the hearts of men.

Music is a great means of inspiring and thrilling the souls of men. Who has not been spurred to greater service and inspired to live a better Christian life after having heard songs with soul-stirring melodies sung with religious enthusiasm and in a spirit of praise to God. How often we have heard it said, "that song just puts new life in me. I know I can work harder now." Such singing stirs our feelings and sends us forth with light hearts to do our daily tasks, and to do them more nobly.

But more than merely inspiring worshippers to nobler living and greater service, those who sing have an opportunity of singing the word of God into some unconverted soul. The hymns and songs are the choir's direct message to the world as truly as the preacher's sermon is his. Therefore it should sing to the glory of God, sing with spirit and with power, sing with the hope of calling men from darkness into light, from the paths of sin back to God.

Then again, good music often attracts people to the house of God who would not come otherwise. Sometimes people, who are indifferent to religion, have no care for the preacher and no desire to hear his message, come to listen to the music. And occasionally a person is found, who even when he considers the sermon dry and unhelpful, and is wholly deaf to any message which the words of the songs may bear, attends simply for an hour of entertainment, for the pleasure received from the music alone. And in a moment when he is least expecting, "all things are possible with God," some message which the music brings, thoroughly pierces his soul and he is either made to think seriously for the first time, or is converted entirely. As it was possible for God to so instantly pierce the heart of Saul and change him into a true follower, just so it is possible for him now, to act through the power of music in changing men's hearts.

We are told that music is of divine origin, that it takes three to write a hymn—God, the writer of the words and the writer of the music. History tells us that all great writers of music, especially of sacred music, have received their inspiration while seated within some church or cathedral. So it was with Gounod, who was observed, day after day, sitting in a corner of Notre Dame cathedral, receiving his inspiration from that noble temple, as he worked busily on that widely known and remarkable production, "The Redemption." If, then, we must consider God as one author, with the other two authors depending on him and the things made sacred by association with him as well as the wonders of his world for their inspiration, should we not give full honor to the one great and only real Author of music and recognize the power he can exercise by it? As he has done in the past so he can today, use this wonderful work of his in turning the hearts of men to him and in converting them even instantly to his righteous ways.

Again sacred music encourages prayer. It produces a prayerful atmosphere which makes those present feel the need of communion with God. Many silent prayers have been made to ascend to his throne by the delivery of some quiet, peaceful hymn, and, in turn, God has sent back his message of "be ye not afraid, I will be with thee," thus making his children feel the safety and the assurance with

which they can encounter the evils of this world and, at the same time, making them realize the satisfaction which God has in their attempts to do good. It is quite safe to say that often these prayers come more deeply from the heart than many prayers made audibly. And nothing is more needed in making our worship more acceptable to God than hearts overflowing with the atmosphere of prayer.

That which the world lacks most today is a sympathizing heart, one who considers the troubles and trials of others, and who is right willing to lend a helping hand at any time. But it is sad to say that in this busy world we are so likely to become thoughtless, thinking only of self and leaving others to work out their own salvation, when perhaps their way is much rougher than ours. In such times we need often only the right music, music coming from a soul inspired of God, to change our selfish hearts and give us a sympathetic nature, ready to serve "others" rather than "self." In this way many whom the sermon cannot hold are kept within the church and away from the snares and temptations of the world.

Yet, in spite of all the good that comes from music, and in spite of the sacredness with which each song should be sung, we find that music is often abused. It is sinful thoughtlessness on the part of any one to call for a song to be sung while windows are being adjusted, or as a cover for any other disorder. If songs are worth singing, they are worth choosing and handling with the same degree of conscientiousness that is bestowed upon the sermon or prayer, for they, as much as any other part of worship, are messages to and from God.

Good music is as important in the Sunday school as in the church, because it instructs, inspires and influences young minds in a wonderful and far-reaching way. No one can tell the influence of sacred music.

Longfellow so forcefully brings out in his poem the lasting effects of a song within the heart. His poem reads as follows:

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?"

"Long, long afterward,———
The song, from beginning to end,
I found again in the heart of a friend."

Just so if we require good music in the Sunday school it will find root in the heart of some child and will grow, and in time will blossom forth into good thoughts and deeds, both so necessary for Christian living and friendship. And in this way foundations may be laid for the building of good characters in the future.

Let us learn to value music highly and use it rightly. And let us have a better understanding of its wonderful influence and its important place in worship. Remember the words of that man of God when he said that music affords a great avenue of approach to God and leads men to higher and more lasting things, and that it is a means of making life dearer and heaven nearer.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." (John 3:8). We know that the wind listeth to blow where there is a vacuum. If you find a tremendous rush of wind you know that somewhere there is an empty space. I am perfectly sure about this fact: if we could expel all pride, vanity, self-righteousness, self-seeking, desire for applause, honor and promotion—if by some divine power we should be utterly emptied of all that—the Spirit would come as a rushing mighty wind to fill us.—A. J. Gordon.

THE BRETHREN PULPIT

Christ's Challenge to the Church

By H. M. Harley

TEXT, John 20:21

The time of special evangelistic effort is even now upon us, and a few thoughts along the line of our opportunities and responsibilities for personal evangelism, should be particularly apt just now. And in order to find our proper place in the world, as ambassadors for Christ, we must first of all consider the mission upon which Jesus himself was sent into the world.

God saw the sinful condition of men, and he knew where sin would eventually bring the human family. He loved mankind, and looked down upon them in pity. And so he sent his Son Jesus into the world, to tell men of his love for them, and of his power and desire to save. Jesus recognized his mission early in life, even at the age of twelve and often during his ministry he referred to the fact that he must do the work to which he had been called.

Now, Christ's mission was not completed until he laid down his life for the world. But before he did this, he knew that his message of love and good will must be taken up by someone and heralded down through the ages and around the world. And so he called to himself, first the twelve, and later on the seventy, and he asked them to take up and con- that they were to go out among men everywhere as his representatives, as those entrusted with divine authority, and they were to serve as ambassadors for God. The words, "I send you," read in the original Greek, "I charge you;" "I charge you to go forth and accomplish this commission of mine in the world." And while these words were addressed in the first instance to the apostles and to the early church, yet they were meant as well, and with no less force, for every individual who has ever named the name of Christ, and all those who have found a haven in the church of Christ today. All such persons does Jesus send forth, to work his works upon the earth. As Jesus came to work the works of his heavenly Father, so all who are partakers of his salvation, are sent out by him to do the Father's work, each according to his calling, and according to the gift he may have received. To every man and to every woman there is given a work to be done. To all Christ gave the charge to work in his vineyard. And none need fear lest they will not be able to do anything yorth while. When our Lord first gave this charge, the account says that "He breathed upon them, and said to them, 'Receive ye the Holy Ghost.'" He gave to them the Holy Spirit to strengthen, to enlighten and to put life into their words and power into their efforts. And this same Holy Spirit is granted richly to all who have really given themselves to God, to do their Master's work in the world. Christ promises the Holy Spirit to all who desire to know and to do his will, and through him they not only receive strength and enlightenment, but he, the Spirit, promises to help and prosper them in every good work.

And we must remember, in taking up this work of Christ in the world today, that we are to do the work of God, even as Jesus himself did; that we have God's authority for our efforts, even as did he; that we, in the doing of this work, have the favor and help of God, as did he; and that we shall likewise be rewarded for our faithfulness, by being owned and made heirs to heaven's same good that Christ himself received from the Father.

A revival in the church is the result of several things: one or more persons letting the Lord Jesus Christ be not only their Savior, but really their Lord and Master; those persons faithfully studying the word of God to know his will; praying earnestly in his name, that his will may be done in all things; and faithfully witnessing to his power, in or-

der that he may enter into lives round about them. When the mind of Christ becomes the mind of one or more persons in the church, when his burden becomes their burden, and his desire their desire, then a revival is sure to manifest itself.

Charles G. Finney, one of the world's greatest revivalists, said that there are three requisites to a true revival of religion; first, devout prayer and consecration; second, house to house visitation and third, personal contact of Christians with unbelievers. These three methods have all been tried and proven effectual. And where there are lacking, no other thing that is substituted will bring any results worth the while.

If you were to ask me what one thing is necessary for the Christian worker, I would answer without hesitation, "Personal holiness." No gifts, however brilliant, no labors, however diligent, can take the place of this. We must first of all examine and judge ourselves and put away all known sin, if we would draw another soul to Christ. If we cherish or practice known sin in our lives, God will not hear us as we pray, and the world will not be influenced either by our words or efforts. We must be "living epistles for him. And more, we dare not be too sensitive to the things that others may say or do. We must be loving, forgiving, long-suffering and always return good for evil.

Then, next to personal holiness comes prayer. Every revival worthy of the name has been born in prayer. A true revival costs lots of prayer and an agony for souls. tinue the work that he himself had started. He told them Many entire volumes have been filled with wonders wrought through prayer. And what prayer has done for others, it will do for you and yours. Have you any loved ones out of Christ, whom you would like to see saved? It matters not where they are, whether at home, in the West or the Southland, or whether even across the seas, the shortest route to them in any part of the world is by way of the throne of God. You can lift up a prayer in Pittsburgh today, and God will answer it, even unto the uttermost parts of the earth. This has been demonstrated beyond dispute. And listen, if you would see a true revival in your midst, parents must pray for their children, wives must pray for their husbands, Sunday school teachers must pray for their scholars and young people must pray for their associates, while the whole church must pray earnestly for the unsaved. Get the people to praying, and a revival will be the result.

But prayer of itself is not enough. If we would bring about a true and lasting revival, we must work as well as pray. There is such a thing as superfluous prayer. A person prays too much when he makes prayer a substitute for work. It is no use asking God to do for us what he expects us to do for ourselves or for others. I believe that there are those to whom we are bound to extend the offer of salvation, for we have more influence over them than any others, and when we refuse to extend the offer of salvation to them and content ourselves merely with praying for them, our prayers will not go very far. The shirking of the man who prays and the praying of the man who shirks are equally displeasing to God, and will prove equally fruitless in bringing about any results. There are many people in the church who sit down and let souls die in sin under the plea, "I am not led," or "If the Lord opens the way," and maybe God has been waiting all these years for that very person to do just that very thing, small though it may seem to be. The scripture says,

(Continued on page sixteen)

OUR DEVOTIONAL

THE SUNDAY SCHOOL

The Christian and Daily Prayer

By G. W. RENCH

Our Scripture Lesson

"Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak" (Col. 4:2-4).

Our Meditations

There is a great lack of appreciation of the place and power of prayer in our lives. What a large place it occupied in Paul's ministry of the Gospel, and how he taught the duty of prayer for himself. As ministers, we do not realize how much we need the prayers of the laity. To the

Thessalonians he requests prayer: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as it is also with you." Mark how that prayer for the success of the gospel is bound up with prayer for the preacher of the gospel. The figure carries us to the race course. It represents the gospel as a runner—a contestant—in the course of life. The triumphant finish is in view. Rejoicing in heaven over the one sinner that repenteth, is a thrill of mighty triumph. He wants prayer for the triumph of the gospel, which he afterwards saw in Ephesus, when multitudes came together and made a bonfire of their bad books. That was a great race, and what a splendid finish.

Then, to the Colossians, he reminds them that he is in Rome, a prisoner, dwelling in his own hired house, meeting many people. That the widest latitude of success to the gospel may come in that great city, he urges prayer that God may open doors for the Word. That prayer was founded upon the conviction that "God is living and present and powerful in providences that open the way for the preaching of the Word. And the answer came, for to the Philipians he wrote, "Now, I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear." Yes, this is Paul, of like nature with other men, urging brethren to pray that open doors may be presented while he is a prisoner, for the Gospel of the Son of God. Oh, yes; pray for your ministers, brethren. Pray for an opportunity of speech—"that moment when one word of love and light" will win some obstinate soul to Christ. Pray for the opportunity of example, when in the moment of great tension, a storm of passion may be quieted by the spirit of Jesus shining through the life. Pray for the opportunity of great sacrifice, when such an example may open the eyes of selfish hearts to the beauty of being "hid in him."

Our Prayer

"Father in heaven, banish hate from our lives, and dread, and the last trace of selfishness. Let no guile linger in our hearts. Spirit of God, enlarge us, and steep us, with thyself. We would rise to our high heritage as God's own children and comrades. We want the wide vision, the lofty aim, a spirit always noble, a heart quick to feel, and a hand strong to serve. Oh, for a love that will pierce through barriers, and touch the unlikely to new life! We want to be of use—not dribbling out our days in pampering self, or in fretting over failures, or in moping over losses. We would walk with thee—above the fog; or, if that be better for us, through the fog, serene and buoyant; magnets, drawing the disheartened to us, and with us into thy peace and gladness." May this veteran pastor's prayer begin the year for us.

After the Revival---What?

One answer to this frequent question was suggested by a letter of inquiry. It was written by Brother Ora C. Paul, of Muncie, Indiana. His thoughts follow: "In view of the fact that by the requirement of the Standard of Excellence each Brethren Sunday school must have a Teacher Training class in order to make Point 5 or lose the 1919 seal, and because of our own need of trained workers, we are interested in the New Three Year course. We are looking forward to a revival in February, and will want to organize our class about March first."

This forward-looking plan will commend itself to others who are wondering what they may do to conserve the results of the revival. Obviously enough the best method of conservation is training and enlistment. It accords perfectly with the apostolic injunction: "The things which thou hast heard among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The most effective means of such committal is the training class. Full proof will be found in a study of "The Educative Process in Religion" by Dr. L. L. Garber.

J. A. GARBER.

Explanation On Counting

According to Brother Goughnour, points on attendance may be gained from Sunday to Sunday by a two percent increase over the required amount for the preceding Sunday, though it will mean more to your school if you try for a two percent over the preceding actual attendance, if that was above the required amount. Here follows Brother Goughnour's own words written in response to inquiries:

"To make the contest valuable there ought to be a two percent increase over the first Sunday's attendance, if the first Sunday's attendance is more than sixty percent of the enrollment. If the first Sunday's attendance is less than sixty percent, the requirement should be a two percent increase over the sixty percent. However any Sunday any school has its two percent increased based on sixty percent the first Sunday qualifies in attendance.

H. L. GOUGHNOUR.

Elkhart, Indiana, Jan. 19, 1919.

This is a little late but please announce that the Sunday school of First Brethren church, Elkhart, Indiana, accepts the challenge of the Waterloo Sunday school to contest as announced in Evangelist. We could not announce it sooner on account of no teachers' and officers' meeting during the "flu" ban.

A. J. WINELAND, Superintendent.
H. H. WOLFORD, Pastor.

La Verne, California, January 6, 1919.

The LaVerne Brethren Sunday school accepts the challenge of the Waterloo Sunday school for a month-long contest.

MRS. J. A. McCLELLAN.

Carleton, Nebraska, January 13, 1919.

Our school is in for the four months' contest. We stated last Sunday, January 5 and intend to carry it through to a finish.

J. D. KEMPER.

Listie, Pa., January 9th, 1919.

The Listie, Pennsylvania Brethren Sunday school accepts the challenge of our sister school (the Waterloo, Iowa school).

C. J. LARMON,
Superintendent.

MISSIONS

The Call From Kentucky By G. E. Drushal

Under the above caption, we shall try to suggest some things that must enter into the Call from Kentucky, though the time finds us mighty busy. Getting the religious services under way again, school also starting up now, and with the "flu" among our dormitory boarders and no nurse on hand, make a very very anxiously busy combination.

"The Call from Kentucky" has purposely not been pressed any for the last two years. The purpose of this was that the Kentucky work might not interfere with some of the other activities of the church in any way, but that those other needs might be met and cared for before presenting the larger Kentucky program. But we now believe that the time is near, if not here, when the needs of the work of our brotherhood in Kentucky are calling for more help. We believe this to be true of the field generally and also of Riverside. As a denomination we must expand and enlarge, OR ELSE LET GO OF WHAT WE HAVE ALREADY POSSESSED. We can hold things about even for a time, but the time will come when there must be enlargement, or else decay will be the inevitable result. This is naturally true of all such work, and especially true of our work in Kentucky at this time.

First, the Call from Kentucky is a call from a real mission field. There are not a few, who doubtless have come to think that the mountaineers of Kentucky must have developed to the place where they could be classed as those not in need of outside help any longer. Fourteen years ago there were at least two people in our brotherhood who thought that the work of changing the older order of things to the newer and better would be only the work of a couple of years. But they now see differently. They have, ere this time, found that the things that have been lived by a people for generations are not so quickly and easily thrown off. They find that the change is a matter of growth, and that much of the better things have to take time to grow up in the lives of the younger people. And even this growth, in the younger, is often retarded by the old order of things still existing in the older people. Here in the mountains, as elsewhere, the older people do not change their habits of life much. This is natural.

But much of the conditions existing fourteen years ago still persist in many places. It is true that into Eastern Kentucky during the last few years have come much capital used in coal development along the railroad line. But this affects only principally the places along the railroad. But back from the railroad line there are many large areas where conditions are still quite similar to what was found at Lost Creek. There are also places, and some quite large ones, along the railroad, which are holding out their hands for the gospel. These railroad places are susceptible of quicker financial development than those inland. But please do not understand me to say that many of these

places do not have any religious services. They do have such, possibly monthly or quarterly. BUT THEY PRODUCE PRACTICALLY NO RESULTS. Ninety-eight to ninety-nine percent of the people do not know Christ in such places, in our judgment.

Secondly, the Call from Kentucky PLEADS FOR AN ENLARGEMENT OF OUR FIELD OF OPERATIONS. There must be more places of religious services established. The needs of the destitute places call for this. The needs of the places already established call for this. The demands for the continued life of our mountain work call for this.

This enlargement in turn calls for volunteers for service, volunteers who are possessed with the unconquerable Christ spirit, volunteers who after they have put their hand to the plow do not look back nor become discouraged, and who are deeply and fully equipped with much common sense.

And this enlargement of operations calls for a larger financial basis, for a time at least. This does not mean that giving is not to be preached and practised here. The older places are now putting that pressure on as heavily as possible, and the new ones will. There will be good financial returns in due time. But with this the program of enlargement which the Call is now sounding, including the enlargement of the field and the better equipment of Riverside, calls for a larger financial program for awhile. This program must not thwart or throttle any other enterprise of our brotherhood. There must be mutual development in all the activities of the church. This will give opportunity to help the needy everywhere and thereby lay up treasure in heaven, the place of our future abode. "He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven."

HOME MISSION NOTES

By G. C. Carpenter

Twenty Stars

As you read the report of Home Mission receipts as given by Orion E. Bowman, Secretary-Treasurer, you will find twenty stars that indicate that only twenty churches have thus far gone "Over the Top" with the Thanksgiving offering. That means that only twenty churches have reached the thirty cents per member average. It will be noted also that the First Brethren church at Washington, D. C., sent the largest amount among the star churches, which amount was seventy-five dollars. One hundred stars should be added in the next report. What will your church do? Make good, of course. To reach the goal of \$7,500 for this year over \$3,500 must yet be contributed. The Brethren churches should reach this goal in the modern, Red Cross, Y. M. C. A. fashion. If we reached the goals set for us in the war drives, how much more should we reach our goals in the drive for the Kingdom of God!

Sixty-five Churches

Thus far sixty churches have responded with Thanksgiving Mission offerings. No church should make excuse because of the "flu" conditions that have hindered public services for a time in many places. Where there is a will there is a way. The other seventy percent of the Brethren churches should respond at once. Those that have not reached the goal should not give it up.

No Time to Spare

One girl in Riverside Institute says, "The studies that I take this year are Bible, Arithmetic, Composition and Rhetoric, American History, History of Kentucky and Physiology. The "flu" hurt me very badly, my temperature was 104."

Tithing Weekly Salary of \$12.50

One faithful, aged brother writes, "I am keeping books for this firm, getting only

\$12.50 per week, but we are tithing and can save some besides." The Lord will make the remaining \$11.25 go farther than the whole amount would go, if the brother had been dishonest with the Lord and robbed him of his share. "The tithe is the Lord's."

"My Partner in Business"

A faithful young brother writes, "The Lord, who is my partner in business, has certainly been wonderfully blessing me. In a short time I have cleared up \$485 in cash. Pretty good for both the Lord and myself. His portion is \$48.50 you know. He is a great fellow to work with and I want to be worthy of his partnership."

"Little Brown Church Tithing Band"

There are at present nineteen members in this band and others are expecting to adopt the tithe as a minimum of their support of the Lord's work. The writer recalls that at one time, while he was pastor of the First Brethren church at Warsaw there were 55 active tithers in the Band at that place, and the showers of blessing that fell upon that work were doubtless due in no small measure to this fact. With tithing always comes a deeper spiritual life, hence the opening of the windows of heaven. The Peru church wants to open those windows directly above Peru.

Bryan and Milledgeville—Twins

Brother G. L. Maus, pastor at Bryan, Ohio, writes, "Enclosed find check for \$40 from the Bryan church for the Kentucky support fund. This places us in the class with those who have reached this goal of twenty cents per member for Kentucky. Trusting that all the churches will reach this goal as well as all the rest and that at next General Conference we will have reached all these important goals." Brother Miles J. Snyder,

(Continued on page 16)

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The New World Campaign By J. A. Garber

Knowing that its membership consists of young people who are constantly dreaming of better things the officers of the United Society have aptly sensed the desire of their constituents and wisely outlined a campaign of

Mobilization for World Brotherhood

Its successful promotion requires a World Union committee of three or more forward-looking persons in each society. Ten duties of wide range have been suggested for the performance of this special committee. 1. To keep the society informed as to the proposed plans for world brotherhood, like the League of Nations. 2. To encourage the support of world-wide Christian Endeavor as a promotional agency. 3. To promote, as the opportunity allows, international acquaintance through international intervisitation. 4. To encourage correspondence with Endeavorers of other lands as a means of cultivating closer fellowship. 5. To keep the aims before the society in each meeting, devoting at least one to this particular task. 6. To organize study classes using text-books designed to advance world brotherhood. 7. To distribute literature advocating international fellowship. 8. To help provide workers, and their support, for the rehabilitation of Christian work in war-stricken lands. 9. To encourage Endeavorers returning from service, who are capable and worthy, to list as Life Work Recruits. 10. To keep constantly before the Endeavorers the world-wide, democratic, humanitarian and Christian ideals of the new era. All of these activities will help to realize the aims of this great movement, which are epitomized in the motto "One is your Master, even Christ, and all ye are brethren."

Believing that this large program of far-reaching consequences can become effective and fruitful through the localizing of specific needs, the naming of particular agencies, the suggestion of efficient methods and the statement of definite goals, those responsible for its execution have proposed the following

Local Program of Work:

1. Christian Endeavor Membership

The Need: To bring up the membership of our Christian Endeavor societies so as to fill the ranks depleted by war and render the strength of the societies adequate to their great new tasks:

Agencies: The lookout committee, the Sunday school committee, social committee, and society officers. All of these have their share in the work of recruiting.

Methods: New members' socials to which each Endeavorer will be expected to bring one possible new member. A canvass of the Sunday school, with invitations to join the society. A similar canvass of the community; the placing of an empty chair next to the chair of each member, who is expected to fill it with a new member obtained by himself. The division of the society into two sections,

with a contest to see which section will obtain the largest number of new members in a given time.

Goal: As many young people in Christian Endeavor as there are young people in the local Sunday school.

2. Larger Giving

The Need: The enlarged work which Christian Endeavor should undertake calls for larger gifts to Christian Endeavor; and the enlarged work of the church calls for enlarged gifts from Christian Endeavorers to current church expenses and denominational missions.

Agencies: The society treasurer, at the head of a society finance committee.

Methods: The adoption of a society budget; frequent reports of the finance committee to the society; a canvass of the society presenting the claims of the Tenth Legion; raising money, if desired, by means of bright and helpful entertainments, as well as by direct giving.

Goal: Every society during 1919 to give twice as much as any year before, the gifts to be apportioned to the local church, and denominational home and foreign missions, and the work of Christian Endeavor.

3. Evangelism

The Need: The church greatly needs recruits to do the larger work that opens before it.

Agencies: The lookout committee, prayer meeting committee, and music committee.

Methods: Emphasize the prayer meetings whose topics are suggestive of evangelism. Form a personal workers' class. Divide among the personal workers those that are not church members, and strive in every way to persuade them to accept Christ and join

the church. Hold frequent private meetings to report and consult regarding this work. Pray much for this task. Obtain the help and advice of the pastor.

Goal: Every Christian Endeavorer in your society a church member.

4. Patriotism

The Need: In order that our country should do its part worthily in the new order of the world, it should be purified from the evils that exist here, and strengthened in every way for its world-wide tasks. Particularly, as the prohibition amendment to the national constitution is so near ratification, there is need to push it to complete success with all the force of the churches; and after the amendment is ratified, there will be need to see that it is thoroughly enforced, and then to go on toward the still more glorious goal of a saloonless world.

Agencies: The temperance and good-citizenship committee.

Methods: The appointing of a temperance and good-citizenship committee in every society where one does not already exist. The strengthening of the society meetings on civic and temperance topics. The planning of temperance mass meetings, obtaining speakers, furnishing music, and advertising them widely.

Goal: The full realization of our Christian Endeavor slogan: "A saloonless nation by 1920, the three-hundredth anniversary of the leading of the Pilgrims on Plymouth Rock, and a saloonless world by 1930."

5. World Brotherhood

The appointing of a World Union committee in the local society, and its activities according to the suggestions made above.

Ashland College Night

February 9th is the day especially set apart for Brethren Endeavorers to remember Ashland College. Programs are in the course of preparation and will be sent out upon request. Every Endeavorer ought to have a part in the victory we expect to report. Leaders of Endeavor societies will help in the "drive" if they will report how many programs they will require.

Our goal has been set with three very definite objectives in mind: (1) A new life work recruit from each society. This goal will only be reached through prayer and preparation. Every young man and woman—yes, every Endeavorer—ought to come to the decision time with a prayerful, willing spirit and then as the call of a bigger, nobler task comes they should honestly decide what to do.

(2) Three hundred and fifty dollars are needed. The money will be apportioned thus: \$300 for Ashland College—chair of Religious Education; and \$50 for the National Christian Endeavor expenses. In this day of big achievement it seems to me we ought to raise \$500.00. Last year something like \$460.00

was sent in and we ought to better the record this year. All that we raise over \$350.00 will be put into the permanent endowment fund of the College.

(3) A greater spirit of enthusiasm and real loyalty to Ashland is our third goal. This is something we dare not overlook; What if the College hasn't come up to your expectations. Is it going to help matters along if you keep on "bumping" the school? Remember you only get as much out of an institution as you are willing to put into it. Stand back of the College and show your fine loyalty. Boost! Boost! Boost!

Just a word to the pastors. Now is your time to get in some personal, heart searching work with your young people and thus pave the way to that Life Work decision that some young-soul should make.

The Angelus for February 2nd and 9th will have some items of interest for College night.

Send requests for programs and the members desired to either J. A. Garber or myself.
EDWIN BOARDMAN, JR.

NEWS FROM THE FIELD

CANTON, OHIO, HAPPENINGS

It has been entirely a matter of forgetfulness and neglect and not because of any likes or dislikes in the matter of editors or officials, that there has been no report of the work at Canton for a long time. Personally I shall continue to give my support to the Brethren Publishing Company no matter who is at the head of affairs with the Company. It is as much my concern as any one else in the church and so my obligation is as large to it as any one's else.

Canton has experienced no startling upheavals in the work of the congregation during the last six months. The attendance at the various services of the congregation has not diminished, though we cannot say that it has greatly increased. Part of this stationary character of the crowds is due to the set-back which we experienced along with all churches, in the seven-weeks ban under which we were placed by the "flu" epidemic. But I must hasten to say for the Canton church that she has "come back splendidly from the effects of the ban. And Waterloo's challenge, which we have accepted, will doubtless help to bring us back more quickly to the pre-ban status in attendance and offerings.

Financially the work at Canton is the best it has ever been. But of course it would be too bad if any report from a growing organization did not show development in its finances as well as otherwise. The report of the financial secretary at the yearly business meeting on January 8, 1919 showed the gifts of the congregation to have increased constantly during the past three years. In 1916 the gifts of the congregation increased \$460.41 over 1915; in 1917 the increase was \$621.33 over 1916; while in 1918 the increase was \$231.30 over that of 1917, and the total for 1918 in receipts from all organizations and auxiliaries was \$2,386.66. And it is due the congregation to say that the pastor received an increase in salary for 1918 and at the meeting on January 8, received a call for another year with increase in salary. Some of the above results are to be attributed to the very efficient work of the financial secretary, and the business-like methods which are in use in the gathering of the funds.

With the large number of deaths everywhere from the ravages of the influenza the Canton congregation has, as yet, lost none of its members. There were deaths among members of some families and some of our regular attendants at church and Bible school have been taken by the Grim Reaper. But the active membership remains intact. For this we thank God. And we are looking forward to a season of ingathering about the time of the spring communion.

Christian Endeavor work continues to tax the ingenuity of the active membership to maintain its existence. In the city the lure of the larger churches, with paid choirs and orchestras and modern-day preaching, together with the picture shows, which are open on Sunday despite the law, make it mighty uphill work to hold the interest and allegiance

of the young people. But there are the faithful few who delight the heart of a pastor always and make sure the ultimate results of all efforts put forth for Christ and the church, and these we have, too, and for them we continue to pray and work. We are planning to co-operate as largely as possible with the plans of the United Society and the Ohio Christian Endeavor union, as well as the County Union, for the advancement of Christian Endeavor, and are hoping to see some good accomplished.

Takig all conditions into account we are hopeful for the work at Canton, and we are looking forward to our fourth year's work with the good folks here with considerable confidence and hope. But we want to assure the readers of the Evangelist, and all the brethren, that we need their prayers, for it is "not by might, nor by power, but by (God's) Spirit" that any great good is accomplished; and so in his fear we go forward, aspiring to larger and better things than we have ever yet accomplished for his cause.

Fraternally,
DYONIL BELOTE.

CAMPAIGN NOTES

This time the news comes from the Flora, Indiana, church, and I consider it very good news. Just about a year ago the Flora people dedicated a splendid new church, and it was not the part of wisdom to make the canvass for College endowment immediately after that event. Consequently we waited a year in order that Flora might recuperate. And as we have taken up the last lap of our work in Indiana we decided to begin with Flora. We started on Sunday morning, January 5th, and was there just one week. The Flora church has many country members and it took a great deal of time to cover the field.

Brother S. C. Henderson became pastor of this congregation last fall. He has had the same experience practically all pastors have had, viz., his plans have all been held up or upset altogether, because of the epidemic. Nevertheless he is right on the job and hoping that things may soon take a turn for the better. Brother Henderson entered most heartily with me into the campaign, as I knew he would. I found him very anxious to have his church go over the top for Ashland College. In this he was certainly not disappointed.

Flora went \$2,000 and I am bound to pronounce that splendid in view of the fact that their dedication is only one year in the past. I have scarcely been at a place where the number of people who did nothing was so nearly an incident as at Flora. What I mean is this, that practically everybody whom we approached did something for the cause. The Liberty Loan idea appealed strongly to the Flora people, and so I got the largest number of Liberty Loans there I have received at any place.

I must say that the Flora people are a most hospitable people. The home of Brother Amos Clingenpeel was my general stop-

ping place, but I was made to feel at home in many other homes besides. Brethren Walter Pearson, Albert Clark and John Humbert used their cars freely in getting me around. You will note that I say "cars;" there are not many Fords around Flora. The land around Flora is so black and deep and rich and valuable that Fords don't seem to thrive very well there. Well, we had a fine time at Flora. Our services each night were well attended considering that there was still some "flu" at nearby points. Our last service on Sunday morning the 12th, was exceptionally well attended and it was very apparent that the Flora people felt good over what had been accomplished for Ashland College.

The Sunday school at this place is coming rapidly to the front. Brother Sylvester Whetstone is the superintendent. He enjoys the confidence of the people, and has a Sunday school vision, and I predict splendid things for the Flora Sunday school under his leadership. Brother Henderson also recognizes the importance of the Sunday school and is fully acquainted with the organization and methods of the modern Sunday school, and I am sure these two men will do some good team work.

On my first Sunday at Flora, Ex-Governor Frank Hanly had a union temperance meeting in one of the Flora churches and that deprived me of the evening service. However, Brother Lytle got wind of this and he invited me over to preach for him that night. I went. Lytle don't like to see anybody idle around him, and that is why he is a good pastor. I have reached the conclusion that one of the best ways to keep church fights at the minimum is to keep church members so busy they won't have time to scrap. Anyhow, I was glad I answered Lytle's call. It was a fine service. Brother Lytle had just begun a meeting and general appearances pointed to a successful meeting.

The reports will be from Indiana now until Indiana is finished.

WM. H. BEACHLER,
Campaign Secretary.

GLOVER GAP, WEST VIRGINIA

I was not a little interested when I read Brother Baer's introductory remarks, as he took up the editorship of our beloved Evangelist, when he asked the help of all its patrons, saying that those who could write should do so, and those who could not should pray. I was reminded of my great uncle who was a constant exhorter. On being asked why he could make a much better prayer than address, replied, "It is a great difference between talking to God and talking to men." So when I think of what Brother Baer said, I remember that there is a great difference between talking to God and talking to 20,000 readers of the Brethren Evangelist. God will accept our poor jumbling jargon and understand it. So many of us can pray better than we can write.

Well, I am glad to know that we have a God like that who can understand all our

needs, frailties, and peculiarities. If we shout aloud he can hear; if we write he can understand and if we think he knows our thoughts.

Now, Brother Baer, rest assured that there is at least one isolated member of the Evangelist family who will think a prayer for your daily success, and if my speech comes back again I will then ask petitions in words. As we loved Brother Teeter and his jurisdiction, we also feel the same towards you.

I am daily thinking a prayer for Brother Bame and the success of the Four Year Program, for I am greatly interested in it.

I think only success for Brother Baer in his new position for his many friends throughout the brotherhood will give him their co-operation, I am sure.

Sincerely in his name,
MARY A. SNYDER.

FILLMORE, CALIFORNIA

Dear Evangelist Readers, and all the Brethren and Sisters, Greeting: I am writing you to tell you that we have dedicated another church for the Brethren. This cuts off another one of the 40 churches proposed in the Four Year Program.

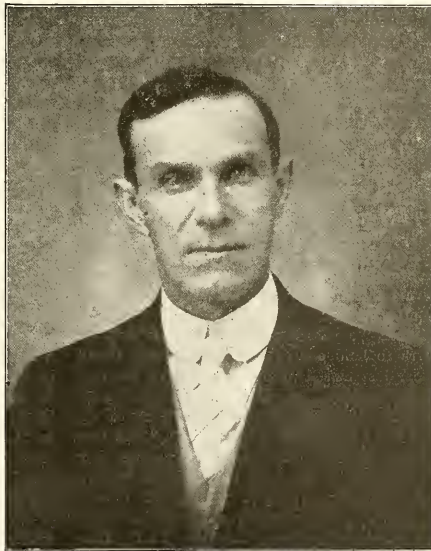
Just a restatement of the work done here since last May. The Mission Board of Southern California moved their tent to Fillmore. This ten when all up will seat more than 800 people. We used the smaller size here. Brother Louis Bauman was the first evangelist with all the other five churches co-operating. As a result of this meeting some 27 people came into the church. And on July 2nd, 1918, we organized into a working body, but still under the care of the Mission Board. From this humble start we have gone on from one victory to another.

It was planned from the start that we should build a church building in Fillmore. So at our district conference held at Long Beach, it was decided to build, and an offering was raised that totaled more than \$1,200.00. That was a fine start for a building for we had paid \$1,700.00 cash for our two lots, situated almost in the center of the town, so on the first of August we broke ground for the church which is of the bungalow style of architecture with a main auditorium seating 250 and a primary room on the side of this seating almost another hundred, the two thrown together by sliding doors. There are besides, a study 14x14, three class rooms and a dressing room. In the basement there are toilet rooms, an up-to-date kitchen and one large room 40x50 that can later on be fixed for class rooms.

For this structure we have spent more than \$11,500.00, and our fellow townsmen say it is a credit to the town. This could not have been possible at all aside from the Mission Board and the faithful members of the other five churches. Many of you know our Brother N. C. Neilsen of Long Beach, California, a man small of stature but towering head and

shoulders above the average church member for his untiring zeal and love for God's cause, and for the Brethren church. Brother Neilsen has fathered about four or five of these churches and helped them to victory in Christ's name. And, as I said to the Board last Sunday at the dedication service, I have been from ocean to ocean and have seen a good deal of church work, but I have never run across as loyal a bunch of Christian men banded together to do Christian work as these men, for they not only have prayed and had a vision, but have gotten behind this movement with their money and with their lives.

On Sunday morning, December 15th we met in the first service of the day in charge of Elder A. V. Kimmel from the Whittier church, who had pioneered this work. With some 35 or 40 of his people he metored here and was here for Sunday school. They had come 80 miles. How is that for Sunday morning? And they got here in time for Sunday school too. We had a large attendance at all the services of the day. Elder Kimmel preached for us in the morning and afternoon, and had charge of the dedication which was at 3:00 P. M. On December 15th in the



SYLVESTER LOWMAN
Pastor of the new Fillmore Church

morning service when the invitation was given a splendid mother and her grown daughter came forward for membership, and at the evening service a young man came forward. Then we asked for money and our folks did themselves proud. We received over \$1,600.00 in cash and pledges, making a total of over \$4,500.00 given since May for lots and building. We praise his great name, for all good things come from God. And it is through Jesus Christ we are saved to serve, with our money and lives. Any time any of the brethren come to the coast we expect a visit from them.

S. LOWMAN, Pastor.

FINANCIAL REPORT

Receipts for December, 1918 (This includes The Thanksgiving offerings of 55 Brethren churches which have reported).

Scott Michael, Polk, Pa.,	\$ 20.00
Interest on daily balances, .....	.88
Mrs W. A. Price, Nappanee, Ind.,...	5.00
Mark B. Spacht, Williamstown, Ohio,	2.00
*Allentown, Pa.,	33.00
*Sidney, Ind.,	20.12
Mrs. B. Musser, Nappanee, Ind., ...	3.00
Mrs. Lillie Warren, Silver Lake, Ind.,	3.00
May Paul, South Bend, Ind.,	1.00
*Tiosa, Ind.,	15.60
W. P. R. Shank, Brockville, Ohio, ..	5.00
First Brethren, Dayton, Ohio,	133.85
Buena Vista, Va.,	2.50
Beaver City, Nebr.,	30.00
North Liberty, Ind.,	40.00
White Dale, W. Va.,	39.50
J. S. C. Spiekerman, Maryville, Mo.,	4.50
D. W. Early, Grand View, Wash., ..	5.00
Aaron Showalter, Adrian, Mo.,	5.00
Friends, Strathmore, Cal.,	15.00
*Huntington, Ind.,	16.20
Mr. and Mrs. Richard Harding, Tur-	
lock, Cal.,	15.00
Jacob Thomas, Mt. Etna, Iowa,	5.00
Mrs. J. R. Kimmel, McLouth, Kans.,	5.00
Sergeantsville, N. J.,	13.00
Mrs John Dintaman, Wooster, Ohio,	5.00
*Hamlin, Kans.,	25.40
*Ashland, Ohio,	70.00
*Telford, Tenn.,	25.00
A. Grisso, Sidney, Ind.,	1.00
*Martinsburg, Pa.,	30.02
Maple Grove, Kans.,	6.00
Mauertown, Va.,	50.96
West Alexandria, Ohio,	9.35
S. Cook and family, Harrisburg, Ore.,	5.00
Highland, Pa.,	10.00
New Lebanon, Ohio,	14.10
Carleton, Nebr.,	74.19
Roanoke, Va.,	22.55
*Festoria, Ohio,	6.50
Mary J. Shank, Lockwood, Mo., ...	1.00
Masontown, Pa.,	25.00
*Linwood, Md.,	26.35
Gratis, Ohio,	30.00
Fillmore, Cal.,	16.32
Nampa, Idaho,	3.00
Arda L. Hedrick, Hallandale, Fla., ..	1.00
Laura E. N. Hedrick, Hallandale, Fla.,	5.00
Long Beach, Cal.,	125.00
Hamlin, Kansas,	5.00
*Peru, Ind.,	34.20
W. O. Ringler, Somerset, Pa.,	1.00
Mrs. B. F. and Gladys Reuch, La Paz,	
Ind.,	1.50
Annie M. Rorabaugh, Conemaugh, Pa.,	2.00
R. K. Steiner, Sterling, Ohio,	5.00
Cloypool, Ind.,	3.65
*Bryan, Ohio,	60.00
Dayton, Va.,	13.00
Dutchtown, Ind.,	15.25
North Manchester, Ind.,	73.55
Denver, Ind.,	10.00
*Washington, D. C.,	75.00
Pleasant Grove, Iowa,	15.00
Prosperity, W. Va.,	8.00
Pleasant Hill, Ohio,	5.81
J. O. Harrison and family, Hart-	
ville, Ohio,	4.00
Hagerstown, Md.,	62.23
J. M. Tombaugh, Hagerstown, Md., ..	5.00

Russell Humbert, Flora, Ind.,	45.00
Pittstown, N. J.,	12.10
*Campbell, Mich.,	63.28
Orange Minear, Minburn, Alta, Canada,	200.00
*Morrill, Kansas,	51.74
*Canton, Ohio,	45.50
Nickerson, Kans.,	3.00
Jos. A. Price, Unionville, Iowa,	5.00
Mrs. H. D. Lampert, Shiloh, N. J.,	5.00
Berne, Ind.,	75.05
*Berlin, Pa.,	63.90
*Ankenytown, Ohio,	24.00
*Fremont, Ohio,	27.82
Cerro Gordo, Ill.,	13.25
*Louisville, Ohio,	59.75
Susan Bezona, Redondo Beach, Cal.,	5.00
S. M. Ruby, Philadelphia, Pa.,	10.00
Nappanee, Ind.,	25.00
Interest on daily balance,	1.86
J. H. Peck, Marvel, Texas,	5.00
Lavern, Cal.,	11.00
Roanoke, Ind.,	4.80

Total Receipts from Sept. 1, 1918 \$3994.71

P. S.—Churches marked * are Star churches having contributed 30c per member.

Our Goal is \$7500.00 for Home Missions this year. Just a little over one-half of this amount has been contributed by a list of faithful supporters individually and by 55 Brethren churches. What about the remaining 125 Brethren churches? Do you not want to be counted on the list of Home Mission contributors? We realize that this year is an extraordinary one, but we must not take a backward step.

Can I not hear from each one of the remaining churches at once with a splendid offering aggregating at least 30 cents per member! Will not the churches who have not reached this goal take an extra offering to reach the goal?

Thanking all who have helped in the past and trusting that we can again reach our goal this year, I respectfully submit this report.

ORION E. BOWMAN,

Secretary-Treasurer.

Dayton, Ohio, January 8th, 1919.

FOSTORIA, OHIO

A summary of events happening at the First Brethren church and Sunday school at Fostoria, Ohio, since March 17th, 1918:

March 17th—Observed South American Day in the Sunday school.

April 17th—A delegation of Sunday school workers spent the day at Fremont in attendance at the Ohio State Conference.

May 12th—Observed Mothers' Day; Brother White addressed us.

May 26th—Two received into the church.

August 8th—Organized an S. S. C. E. Sister Baringer of Fremont assisted in the organization. Literature committee secured 1) subscriptions for the Woman's Outlook.

August 11th—Brother White was extended the call to preach.

August 11th—Church voted to send Brother C. B. Newcomer as delegate to National Conference at Winona Lake.

August 18th—Observed African Missionary Sunday in the Sunday school.

September 8th—Church paid \$10.00 toward

the burning of mortgage on the Washington, D. C. church.

September 15th—Church voted to place the Brethren Evangelist into all Brethren homes, the Y. M. C. A. and the Public Library.

November 24th—An offering lifted for National Home Missions amounting to \$6.50.

December 29th—White Gift Offering lifted amounted to \$10.00.

For the past two months or more Brother White has been conducting the mid-week prayer services. His subjects have been the doctrines of the church. These have been well treated and all feel profited by them.

The Sunday school received into the treasury \$106.01 from March 17th to January 1st, 1919, including 38 Sundays.

Four Sundays of the year we were closed on account of the "flu."

R. ALGER HAZEN.

"THAT'S HIS LIMIT!"

A strange sort of a subject that! But wait a minute and we will tell you where we got it. You know we gave up a mighty good job out in California, and came east this winter to enter into an evangelistic campaign. After driving our little Ford (wife and children accompanying us) from Long Beach, California, where the waves of the Pacific toss and romp in all their glory, through to National Conference at Winona Lake; and, then on to Buffalo, Niagara Falls, Albany, New York, Philadelphia, Washington, and back to Clay City, Indiana, we held just one week of a revival when a state order closed our meeting on account of the "flu." We found a mighty fine little bunch of Brethren at Clay City, ready for business, and were sorry to have to leave them. But the best we could do for them was to promise to return and finish the meeting for them before our return to California this spring. This we will do in March, if all goes well.

Well, we passed on to Dayton, where we were to hold our next meeting and found them just closed up also because of the epidemic raging. And it was raging,—27 dead persons lying in an undertaking establishment at one time near the church,—that was enough to make any man think things! Our thinking then and since has made us believe that this whole thing is nothing less than a pestilence,—one of the pestilences to which our Lord referred in Matthew 24:7. During practically five weeks at Dayton we, (wife and I) spent two weeks in bed with the "flu," our principal occupation being to watch the hearse go by the window carrying the dead to their last earthly resting places! But the Lord was kind to us, and restored us, through the ministration of kind hands that we shall never forget, to perfect health. I never felt better, and more like preaching just a little longer than now. (Poor Long Beach!) And Mrs. Bauman never weighed what she now weighs. She refuses to get weighed, so I do not know how much that is. In Dayton, after the lifting of the ban, we were able to hold only two weeks of the revival that was to have continued four or five weeks. Through the insistence of the pastor at the next point of service that he could not possibly hold his meeting in January, and that I should keep my engagement there at

the time set, we passed on from Dayton, leaving Brother Cobb to finish his own meeting. It is said to be mighty poor policy to "swap horses in the middle of the stream," but when you have an expert "horseman" like that Cobb at Dayton, it can be done, and was done. For I understand that he lined up twenty-five or thirty in the week following our farewell. There is a Cobb in the Brethren ministry. There is another Cobb in professional baseball. From what I have learned of these two men, they must be related in some way. At least, they both must have had the same sort of ginger-bread to eat when they were boys. However, we shall miss the point we want to make, if we fail to state here that while we were in Dayton in revival work for those two weeks, there were three accessions to the church. Two of these were by letter, leaving but one confession. (We have not yet gotten down to the "Billy Sunday" style of calling all who can be persuaded to step to the front and shake hands with our celebrated (?) personage confessions.)

Our next point was Goshen, Indiana. Here we expected one of the greatest revivals we ever held; and, from the standpoint of the field and the opportunity of the Brethren there, that expectation was, and is, but reasonable. Goshen has a mighty fine bunch of good folks (and cooks, too,—none bitter in all this broad land). From the standpoint of their treatment of an evangelist and his wife, they were superb. We never expect anything better this side the grave. But say, we preached three weeks there as hard as we ever preached in all our life, and there was but one confession. Now, we candidly admit that we would gladly preach three weeks again for that same confession. But why were there not many more? Various reasons will be offered. In the first place, we preached for two weeks almost entirely to Christians, simply because we thought they needed it! We would not have done it surely had we thought otherwise. Most churches do need it in the beginning of a revival. Then, after we began turning our attention to the unconverted, the pastor informed us that in the third week of the meeting, the "flu" had laid low members of twenty different families of the church,—an increase of from two to twenty families in one week. While conditions were as bad or worse in the memberships of other churches not holding any revival, we could hardly blame the revival for this sudden epidemic which had not before reached Goshen to such an extent, yet it seemed to be the judgment of some that the meeting should close. Certainly, we did not want to take upon ourselves the responsibility for its continuance under those conditions, and closed when we should have begun to see some results. Yet candidly, we were not optimistic about results had we continued. Conditions were abnormal. Moreover, with all due respect to the Goshen folks whom we learned to love, I think it but right to say that what they really need there most of all, is a "Peace Conference," in which grievances of long standing should be buried out of sight. After the "Peace Conference," then you could look for one of the greatest revivals in Goshen this broth-

erhood of ours ever knew. The material is there for it. Thus, with one single confession, we had our third attempt at a revival cut short by the "flu." Yet, in those three weeks we should have seen fifty confessions, but we didn't!

Berne, Indiana, where we were to have spent one week, and Camden, Indiana, where we were to have held our next revival, both were closed at that time by the "flu." We began to think (almost sorely) of a big Bell holding down our work at Long Beach, drawing our salary; and, likewise because of the "flu," he did not have to even sound his "clapper." But as Alva McClain recently wrote us, "Bell always did have a perverted sense of humor!"

Brother Thomas, pastor at Milford, came to our rescue, and saved us from enforced idleness once more by inviting us to Milford, just south of Goshen twelve miles. We found Brother Thomas a royal lad with whom to work and greatly enjoyed his fellowship. He has the courage of a lion, and if his church is not lined up for efficient service, it is not because he has lacked in courage in telling them plainly of the fact. Some evangelist once went into a church and told the inhabitants thereof that it was not a revival they needed, but a funeral. We were kinder than that and used the word "resurrection" instead, but a funeral. We were kinder than there that "the Brethren church is the liveliest church in the town." Even the pastor of another church told us that. But upon inquiry, we found that that was not saying extremely much. And unless some power shall awake the sleeping Christians of that town to a sense of their duty to God and the unsaved in that community, the churches might as well close up shop. We never saw a place to which the words of Revelation 3:14-19 could more appropriately apply than to the spiritual conditions in Milford. I think the pastors of the town will approve of what I am here saying. We stand ready to take off our hat to any man of God that can go into that town and spiritually quicken it unto the salvation of souls. Let us pray for Brother Thomas, that God may use him as a mighty instrument for spiritual awakening in Milford. He will surely do the best he can. God graciously used him at Beaver City, and we trust that he may yet be wonderfully blessed at Milford. There were two Christians who applied for membership in the church, and one other who came to the church by way of the great confession.

Now note: one confession at Dayton, one confession at Goshen, and, one confession at Milford. The total time put in, eight weeks. This takes us back to our subject. While at Milford, a certain person asked Brother Thomas how many confessions we had in the meeting to that date. Brother Thomas replied, "One!" This person then, jokingly or seriously, (it matters not which), replied: "That's his limit!" Say! there is more truth than beauty in that so far as our present experience in evangelistic work is concerned. But—but—BUT—the sad part of it is, that that was not merely MY "limit;" but, at Dayton, it was, for two weeks at least, the "limit" of nine hundred members and a pastor working with me. At Goshen, it was the "limit" of six hundred members and a

pastor working with me for three long weeks. At Milford it was the "limit" of two hundred members (!)—I could not learn exactly the number—and a pastor working with me for three weeks. Now, there you have it; one thousand seven hundred members with large Sunday school memberships as well, three pastors, and an evangelist worked eight weeks and one and one and one were the limit of confessions! Of course, there were extraordinary conditions, especially at Dayton, where we were only two weeks and where another week's effort by the pastor did bring a revival. But these figures are worthy of study. Where were these "extraordinary conditions?" Was the "flu" to blame? Was the evangelist to blame? Were the pastors to blame? Were the members of the churches to blame? Is the war atmosphere to blame? Or are all these things to blame? Or is something else to blame? It is an unusual condition that confronts us. Next week we shall use our best judgment in giving a candid answer to these questions and, if the medicine belongs to the evangelist, pray for him that he may take it gracefully. We certainly have been frank in telling the most painful experience we have ever experienced since we first attempted to preach the gospel.

We understand that the editor is planning a series of articles which will deal with evangelism in its various phases. We therefore felt that a full statement of our experience might be food for thought as those articles are read.

At this writing, we are in Camden, Ohio, trying for at least our "limit." But, some way or other, we have a very hopeful feeling coming over us in the two days we have been here, that we may exceed our "limit." This church is neither large in numbers nor strong in financial power. But they seem to have the spirit, the determination, the readiness to do anything in their power and the consecration that spells success, even in extraordinary times. We believe that God will bless a people such as he has here, and hope to send good news in a couple of weeks. Somewhere we have read in the good old Book, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith?" That being true, money may sometimes be a positive hindrance to a church possessing it and poverty, a help. But, we will finish next week!

LOUIS S. BAUMAN.

Camden, Ohio, January 10, 1919.

MINISTERIAL AND CHURCH EXCHANGE

WANTED—Resident pastor for the Highland Brethren church, on or before April 1. Interested pastors please write to

z MRS WILLIAM PIATT, Secretary,
R. D. 1, Marianna, Pennsylvania.

We will be open to a call to a pastorate immediately at the close of our evangelistic season, which will be probably around April or May.

A. E. THOMAS,
1159 Harrison Ave., Columbus, Ohio.

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COLLEGE
ENDOWMENT

Watch Indiana Raise the Star and Push Pennsylvania Out at the Top

Business Manager's Corner

How It Is Done

The Business Manager's notes will be especially brief this week as he is afflicted just now with what would be considered by many as the "flu," and he has just now got off the couch to try to write this short message.

The Evangelist subscription list is growing rapidly and churches are winning places on the Honor Roll every week. Some people ask how to go about it to win such a place. Brother I. B. Trout tells how it was done in Berlin, Pennsylvania. He says: "First, We decided it ought to be done. 2nd. We decided to do it. 3rd. We did it." Now doesn't that look easy? Why shouldn't any church in the brotherhood proceed along similar lines and succeed equally as well? Of course at Berlin they appointed a live committee of three to make a complete canvass of the congregation to collect two dollars from those who would pay that much and then to collect whatever they could from others until they had enough to send the Evangelist into every home in the congregation where there was even one member of the Brethren church.

Three other churches that won places on the Honor Roll since we wrote our notes last week are Fillmore, California; Dallas Center, Iowa and Whittier, California. It was a commendable achievement at each place. Fillmore is one of the very newest congregations

in the brotherhood and their pastor, Sylvester Lowman, decided that a Brethren church should feed on Brethren food and placed the Evangelist in every home in the church. Dallas Center, Iowa, is one of the older and more conservative congregations and Brother Porte found he had a man's job on his hands when he undertook to win a place on the Honor Roll for that church, but regardless of the size of the job he succeeded. Whittier, California, is still a new congregation. It has been but a few years since A. V. Kimmel opened the work at this place, but it had been a success from the start. It is not a mushroom church but has had a steady growth until after about five year's work sixty-three Brethren families are listed for the Evangelist which raised their subscription list ONE THOUSAND percent. And yet there are some people who think the Business Manager crazy when he said two years ago that the subscription list of the Evangelist could be increased from twenty-five hundred as it then was to SIX THOUSAND as it ought to be, and, please God, it will be before this campaign closes. Brother Kimmel did not try to force it on the Whittier church but LED them into the project gradually until he was able to secure a unanimous vote of the church to include it in the budget.

Other churches are still working on the project and still others that won a place on the Honor Roll last year are working to repeat the performance. We surely appreciate what has been done and would like to be able

to find time to write a note of appreciation to each one who is helping to do this great work. It is a good work, and should be continued.

R. R. TEETER,
Business Manager.

(Continued from page 10)

pastor at Milledgeville, writes a similar letter and encloses a check of the same amount. Thank you, brethren, may others go and do likewise.

Ravenna

It is probable that a new station will be added to our present work in Kentucky. Plans are on foot at present to try out the new field at Ravenna under the direction of Miss Elizabeth Haddix and brother Thomas Allen. Brother Drushal considers the field a needy one and promising of results.

Nurse Needed

The teaching force now at Riverside will be able to handle the work, some local help having been secured, but the need of a nurse is still pressing.

In North China, where Dr. Eddy held meetings there was a subsequent mobilization of Chinese Christian activities, some of the results were as follows: In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. In Manchuria 6,000 workers took part, and 1,000 villages were reached.

Christ's Challenge to the Church

"As ye have therefore opportunity, let us do good unto all men." We can never hope to reach the non-church goes until we have called out a consecrated people, who are willing to go anywhere or do anything to get men and women in touch with Christ and the church. Here is where the work must begin.

Few women have left as noble a record behind them as Florence Nightengale, and when asked what she thought was the secret of her beautiful life, she replied, "If I were to give you any information concerning my life, it would be to show how a woman of very ordinary ability has been led of God to do in his service what he has already done in her. I have worked hard and I have never refused God anything."

When we talk about arousing the church and the community through a revival effort, we must remember that we cannot undo in a week or two what sin and the devil has been carrying on for months, or even years. It is impossible to bring about an extraordinary condition or meeting in the ordinary state of mind by using just ordinary methods, or by giving no more than just the ordinary amount of prayer or service. If we would undertake to stir up others, we ourselves must first be stirred. It takes feeling to engender feeling, even as it takes fire to kindle fire.

There is told a beautiful story of a Scotch village, in which many years ago all the hearth fires had gone out. It was before the days of the match. And the only way people then had of rekindling their fires was to find some hearth where the fire was still aglow. The search of these villagers was fruitless, until at last they found a flaming hearth away up on the top of a steep hill. One by one they made their way up the hill to this hearth and lighted their peat, put it carefully in a pan, shielding it from the wind, and soon again the fires were burning throughout the entire community. Remember, friends, God has plenty of fire on the hill. Climb

up into his divine presence through the path of personal consecration, and he will take the live coal from the altar and lay it upon your heart and lips, and both cleanse you from sin and empower you for service. And do not forget that it is not so much a matter of being able to do, as it is of being willing. After having looked up for the necessary strength and guidance, if we will put forth our best and honest efforts to accomplish the task, our efforts will not have been in vain. God is able for every task, and the Spirit is willing and ready to lead us into every good thing. It is up to us whether or not we really want to be and do for him. God says, "Be ye doers of the Word." What can we do?"

Pray for cleansing, pray for others, search the scriptures, walk not only in his way, but out of your way to get folks to the service. Do some singing, visiting, shining, remembering all the while that the whole joy of the Christian religion is not in the knowing, but in the doing of the good that has been revealed to us. "If ye know these things, happy are ye if ye do them." "Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city."

Just this one illustration and I am through. At a cashier's desk in a large store there is a notice which reads, "Don't delay for one minute charging up goods that you have sold. No matter who may be calling you, the rule of this house is that you enter the charge first. It has the right of way. In spite of clerks or customers or anyone else, charge the goods. Business is business."

Christ's charge to you and to me is, "Even as the Father hath sent me, so send I you," and no matter what else may press itself upon us, if we would be about our Father's business, we must learn to put first things first, we must put ourselves into a position where we can really prove of service, and then give his charge to us the precedence in our lives. And if we will do this, we will truly be "Workers together with him," and shall be, with him, heirs to heaven's good, whether for the life that now is, or for that which is to come.

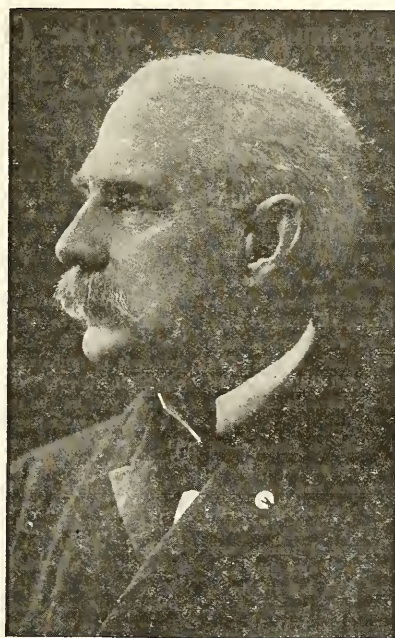
CHRISTIAN ENDEAVOR IS THIRTY-EIGHT YEARS OLD FEBRUARY SECOND

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JANUARY 29
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



DR. FRANCIS E. CLARK

Father of Christian Endeavor

PRESIDENT OF THE UNITED SOCIETY AND THE WORLD UNION

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

The Training School of the Church

Christian Endeavor is the training school of the church. That is saying nothing new: the statement has been made so often that it has become commonplace. But it is so true that it seems new to every situation because the institution is so increasingly practicable. For more than a generation it has served Christ and the church by training the young people in religious activities and in all manner of practical Christian service. It has been so indispensable that no church has been willing to do without it in some form or other. It has been indispensable because it has always stood for the training of young people, for therein lies the hope of every church.

When Dr. Francis E. Clark, as a young pastor, had received a goodly number of young people into his church at Williston, Massachusetts, he sensed the need of activity and training for them if they were to be held for the church. An organization was effected with the idea of training for service uppermost in their minds. The young people were held and trained; and so successful did the experiment prove to be that it was tried out by other churches and soon its value became quite generally recognized.

The little organization so easily adapted itself to churches of every creed that it almost immediately became a movement of interdenominational relations, holding great conventions and launching campaigns of national significance and inter-church interest requiring inter-church co-operation. And by means of a wisely conducted propaganda it spread rapidly around the world, following the missionary extension movement of every denomination into every new field and, in some instances, blazing the way for the church. But everywhere it has given first attention to training and equipping for service those whom the church through its evangelistic endeavors has brought new and untried into its fold. An organization with a history of such phenomenal and persistent growth and such wonderful accomplishments to its credit must be organized along lines that are vital and inspired and directed by a spirit that is divine.

It's very name indicates that it's field of endeavor is with young people. It has set itself to the task of training those who are of a trainable age. In that it is wise. Experience tells us that it is hard to teach an old dog new tricks, and if perchance it be done, in the same length of time a dozen puppies could be taught the same tricks with the prospect of longer life of service and greater efficiency acquired. The same laws of fixity and plasticity apply to the old and young of the human species. There are and must be organizations

for the rescue and revitalizing of human wrecks, but such is not Christian Endeavor's prime purpose, else she could not lay claim to begin a training school. Her great aim is to so direct youthful energies, that from the outset of life they may be consecrated to Christ and dedicated to and trained for service in the church. It aims to so lead and train those who are of a plastic age that they will realize an ever increasing growth in quality of life, in holiness of aim and in efficiency of service. And this most worthy aim has been Christian Endeavor's appeal and defense. For if young people can be inspired, directed and trained so as to spend their lives for Christ and the church, there soon would be no need for rescue agencies.

Christian Endeavor is worthy of being called a training school because it gives to its young people not only theory but practice. The principle on which it works is "Learn to do by doing." And this principle is fundamental in human advancement and essential in all education. Every successful pedagog takes into account the importance of getting the pupil to act out the theory explained in order to a clear understanding of it. A mathematical principle is never thoroughly understood until the pupil follows it in the working out of a problem. Young people cannot understand the importance and worth of public prayer, nor can they acquire the ability to pray publicly by listening to lectures on the subject, they must be induced to do some actual praying. They cannot become public speakers even in a very small way merely by reading a book on how to speak in public, they must actually make attempts at speaking. They must try to do the thing they would learn to do. That is the very thing Christian Endeavor encourages—the doing of things for Christ and the church in order to acquire the ability to do them well. And so it is a most practical and efficient training school.

Christian Endeavor not only trains but it trains for the church. Loyalty to the church is written in its unchanging slogan. It never forgets the church of which it is a part; all its training is done with an eye single to the largest possible service to the church. The practice in leading the Endeavor meetings makes it possible for its young people to lead the prayer meeting of the church. Their work on the Missionary committee gives them knowledge and training for the carrying on of the church's larger missionary activity. The society's presidents are trained to conduct the business of the church, its secretaries are trained for record-keeping and its treasurers are prepared for managing the finances. Christian Endeavor is to the

church what domestic science schools are to the cook and house-keeper, and what agricultural schools are to the farmer. Young people get in Christian Endeavor both the theory and practice (in some measure, at least) of nearly all the varied forms of church organization, government and activity.

Christian Endeavor has been a very loyal and worthy child of the church, always obedient, active, unselfish, co-operative, ever planning, organizing and training not for self, but for Christ and the church. Everywhere it is a part of and works in the interest of some church. It trains young people for the church. It encourages the devotional life in order that young church members may be more genuinely Christian, teaches tithing, personal work, temperance and community service in order to bring its young charges to the church with the deepest consecration, the truest obedience and the greatest usefulness possible. And for all this devotion to the church and training in its behalf it asks only a place of continued service in training the young church of God, a service which, thus far, no other organization has been able to do so well.

EDITORIAL REVIEW

Has your church sent its report to your Four Year Program Director?

Brother Hubbard writes a letter this week from Washington, D. C., where he is engaged in commercial work.

He who is unwilling to suffer for principle will some day suffer for the want of it.—Rams Horn.

Dost thou love life? Then do not squander time, that is the stuff life is made of.—Franklin.

Don't overlook President Furry's announcement on page 16 concerning the opening of the second semester at Ashland College. That is where Brethren young people should be.

The editor noticed last week after the paper had gone to press that some items of personal mention had been left out in the "assembling." They are included this week.

The series of articles being run on "Evangelism" will not appear in the order in which they were planned, because the "flu" has interfered with the prompt arrival of some, yet they will all be in due time and we hope will prove of great value to the brotherhood.

Brother W. R. Deeter's "College Notes" show that the young preachers as well as the professors at Ashland College are keeping in touch with the practical side of the ministry as they are studying the theory. They are contributing a real service to the church as they make their way through school.

We have spoken editorially about Christian Endeavor, but would urge that you do not fail to read the "Greetings from Boston" as well as everything else on that page. Read also Brother Belote's article on the "Four Year Program Page." Christian Endeavor is worthy of this prominence at least once in a year.

Brother DeLozier is using his rare command of languages to good effect in the Allentown high schools. And we dare say that from this community service will come, as has already been noticed, and in more ways than one, fruitage that will be abiding. The pastor's opportunities for service are not limited to the pulpit and the homes of his parish.

You will notice the change in arrangement of certain departments this week. "Our Devotional" is given all of page 9, "The Sunday School" is given page 12 and "Missions" is put on page 13. The putting of the mission page next to the "News from the Field" does not detract from its value, but rather enhances it. For these letters from the churches are more widely read than any other part of the

paper. And much of the material on the mission page will be closely akin to the news department. This week "Missions" bristles with good things. However, there are and will be good news in all the departments and every page will be kept valuable, so don't fail to read any part. We ask especially that our readers will make the "Devotional" of real personal value.

The Warsaw, Indiana, Sunday school is the first to follow the example of Louisville in offering to pay for a "cut" for front page. Brother Albert Ronk their pastor, writes that they like the idea and that a check for a sufficient amount will be sent in a few days. Thanks to dear old Warsaw, our old "home sweet home." Who will be the next?

Keep on sending in your church news. Everybody wants to know what your church is doing. And please, send your reports in time to reach the editor not later than Friday noon, if you wish them in the following week's issue. Address all matter for publication to Editor, The Brethren Evangelist, Ashland, Ohio. Business matters should be sent to the Business Manager, Brethren Publishing Company.

Prof. J. A. Garber was with Brother Kolb and his Nappanee Brethren on Sunday, January 26. The occasion was the graduation of a class in Expert Endeavor. We shall expect a report soon. During Brother Garber's absence from the Ashland church of which he is pastor, Dr. Miller preached one of his characteristically inspiring and instructive sermons.

Brother Ashman gives a good report from Sunnyside this week. He and his loyal people certainly improved their time while the ban was on. It's no small thing to pay off half a church debt amounting to \$3,000, when you can't even have a meeting. And they are planning some aggressive work on the Four Year Program as soon as Mr. Flu leaves the community.

It's just as popular as "flu," this getting on the Evangelist Honor Roll, and it will have just the opposite effect on your church work. So don't try to avoid it. Three more churches report they have "got it" for the second time. See the Business Manager's Corner. Brother Teeter is tickled over the in-rush of subscriptions, and why shouldn't he be? We are too. It makes the paper more valuable.

Brother Shively has reason to be gratified over the splendid financial record of the Masontown church and Sunday school, for it indicates in a large measure the depth of consecration. That "Loyal Men's Bible Class" is certainly true to its name. It must have made Brother and Sister Shively feel good to have such a prominent part on the Christmas program. We can sympathize with you, Brother Shively.

A letter to the Brethren Publishing Company in December has been brought to our attention. It states, aside from the request of a change in address for his paper that Brother M. V. Garrison of South Bend, Indiana, has accepted a call to the pastorate of the Campbell church of Michigan and that his address will be Lake Odessa, Michigan. That part of his letter intended for publication will find a place in our next issue.

This week we have an encouraging letter from Brother Paul Miller of Spokane. It is encouraging because he states that the "flu" has not permanently hurt the church. They are soon to be in an evangelistic campaign with Brother Ashman as preacher. Those whose hearts have been touched by the heavenly Father to help in the building of a church at this place should send their money now.

In the city of Chicago, for 1914, there were 3,614 divorces to 33,897 marriages; for 1915, 4,116 divorces to 31,509 marriages. Sixty-four percent were childless. Over 20 percent secured divorces during the first year. Only 3 percent were home dwellers. The cases for 1914-1915 affected 4,337 minor children, of whom 1,999 were girls and 2,338 boys. By far the greater number of those divorced were introduced at dances rather than at home or at church.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Christian Endeavor and Our Four-Year Program

By Dyoll Belote

At our last General Conference the writer was surprised to overhear a discussion among some of the younger ministry of the church as to the feasibility of the Efficiency plans laid down by the United Society of Christian Endeavor. Now it appeals to me that these brethren are either ignorant concerning these plans of the United Society, or else they have never tried them out to see what results their inauguration will bring. It is in the hope that some may be stirred to an effort to reach a larger number of these goals—and which are a part of our "Four Year Programme"—goals—that this discussion is written.

May I take our Programme, item by item. **First**, we have the endeavor set before us to attempt to deepen and strengthen the spiritual life of the membership of our beloved fraternity. How shall we do it? Of course we will have no difference of opinion, at least not on some things that must be done. There are two universally accepted requirements for the deepening and quickening of spiritual life—absolutely necessary to the maintenance of healthy spiritual existence. These are Bible study and prayer. If ours is anything like a common experience in the ministry, then we certainly need to find some way to get people to give time somewhere to the study of the Bible and to prayer. For it is a sure thing that they do not attend the mid-week prayer meetings (too tired to come, or it is a long way from their home to the meeting place, or else they are indisposed and cannot come). Now all these arrangements can be largely overcome by securing the pledge of these parties to become Comrades of the Quiet Hour in the Christian Endeavor society. And the purpose of this movement is to secure the promise—and its keeping—by the members to spend at least fifteen minutes each day in Bible study and meditation and prayer. And we know how the family altar has disappeared from many homes, then why not urge the private observance of this devotional period?

Again, for an intelligent and zealous heralding of our "distinctive plea, principles and practices" we must have a constituency which is acquainted with the Word. Again the Christian Endeavor prayer meetings offer an opportunity for systematic Bible study at the Sunday evening meetings and in the home preparation for participation in these meetings. And the Brethren church courts the commitment of its membership to honest, consistent Bible study, for we claim that an unbiased study of God's Word will make Brethren. And the very pledge of the Christian Endeavor society calls for denominational loyalty.

We have been frequently warned of the constant depletion of the ministry of the church, with its certain ultimate results unless arrangements are made to recruit men to take the places made vacant in the ranks by death and other causes. And again the Christian Endeavor movement comes forward to assist the church to overcome this almost universally prevalent state of affairs by the workings of the Life Work Recruit department of the society. Our programme calls for the gaining of 75 new workers for the ministry and distinctly Christian work until 1920. Where are these recruits coming from if not from and through the work of the Christian Endeavor society? At least this department of the society's activities may be made an effective

assistant to any other plans formulated for recruiting the ministry.

Lack of space forbids me to enter at any great length into a discussion of all the ways in which the Christian Endeavor movement with its efficiency plans will prove a real factor in the attaining of the goals of OUR Four Year Programme. But of the fact I, at least, am certain; though I have not been able to accomplish as large results in every congregation as I am convinced is possible where every member of the society enters heartily into the working of the larger plans of the movement.

It may be that some will think or argue that the Christian Endeavor movement is too methodical or mechanical, that it sets too many objectives with limit, instead of just "expecting great things from the Lord." May it not be that we have been too long aiming at nothing—and hitting it too frequently. Personally I have felt that the objectives of the Christian Endeavor society have always been reasonable, Biblical and yet flexible enough to admit of expansion as the ardour and activity of the Endeavorers have made expansion necessary.

I therefore stand as one to sponsor the "Efficiency plans"—or any other plans—that the United Society may propose. I may not always be able to attain the objectives it sets in the work of my own congregational unit, but I still believe that "Not failure, but low aim is crime." I cannot compel my hearers to accept all that I may preach to them, but that does not excuse me from holding out the highest ideals possible for their emulation. And so I shall continue to attempt to accomplish some good, as much as possible "For Christ and the Church" by joining in most heartily in the working out of every plan which offers any opportunity to further and hasten the accomplishment of the great purpose of God in sending Jesus Christ into the world, viz., to fit men here and now for largest service in the kingdom in its earthly manifestation in the hearts and lives of men, and for fullest enjoyment of the kingdom in its final consummation in the presence of God.

TO THE MARYLAND-VIRGINIA WORKERS

A report from every church, in time to be properly registered is our hope and prayer. Fill out the first card in your Hand Book at once, and that report in itself is one big credit mark for your work. Please do not fail to report because your work has been hindered by the "flu" for we are all in the same boat. Let us thank God that it is no worse, and move forward in his work. Let the cards roll in now.

L. G. WOOD, District Director,
1118 Gilmer Ave., N. W.,
Roanoke, Virginia.

Four Million starving refugees in Western Asia are calling to us for their very existence. Most of them are decimated, exiled, homeless widows and orphans, who are dying at the rate of 50,000 a month. These sorely stricken folks have been the victims of what Henry Morgenthau, former U. S. Ambassador to Turkey, describes as the "single greatest horror ever perpetrated in the history of humanity." Will the Brethren church do her share of this stupendous task of binding up the wounds of those who have fallen among thieves?

GENERAL ARTICLES

THE EXALTATION OF SERVICE ABOVE SELF

By Prof. L. L. Garber, Litt. D.

"It is a disgrace to die rich," was the favorite statement of a much monied millionaire. In his living, this man carried out in large degree the sentiment of his saying, and he is consequently known far and wide for his constructive charity and princely benefactions. Multitudes are happier, wiser, better, because of his attitude toward others. Museums, hospitals, art galleries, public libraries, simplified spelling, constructive movements in public education, the Hague Peace Palace, and the present momentous movement to organize the world into a League of Nations so that the war god may be dethroned, the Janus gates forever closed, the crowning step in political organization be achieved, and the vast energies of humanity turned from waste and destruction into co-operative peaceful accomplishments,—all bear eloquent testimony to efforts of this man to serve others rather than to gratify merely his own personal, social and sensuous appetites.

Akin to this man in spirit is another also of our own time, of quite different type. This man gives not great wealth but his unique genius and untiring efforts in earnest and useful service. He too feels that his life opportunities and what he has should not be wasted or squandered upon himself. No "pink teas," fashionable follies, "innocent pastimes," or custom-made inanities consume his energies and waste his hours. He works when he can, sleeps when he must, eats to live, recreates when recreation promotes strength and efficiency. For the varied and multifarious contributions of this serving genius to human comfort, welfare, and progress, we are indebted in more ways and in greater measure than can be detailed and specified in many pages.

Suggestive and typical examples of the passion for service are these two men: the one of the constructive consecration of wealth to service, the other of a like consecration of time, talent, and opportunity. The wealthy, indeed, are awaking to a new sense of their social responsibility and opportunity. They realize more definitely that they are not so much owners as stewards. They feel more keenly that of the abundance they possess much came as a happy accident, as a fortuitous gift, or perhaps as the partial result of the working of imperfect social arrangements. They appreciate more than ever the fact that the whole social organization, that every special organization promoting human betterment—as the church and Sunday School, that the high morals, the clean thinking, the industry and effort of every individual who in any way contributed to the happiness, comfort, or welfare of our common humanity, each and all have been partners and co-workers in creating what any or all of us are privileged to call our own and use as such. Hence these wealthy are less haughty, less wasteful, less selfish, less self-centered, but more considerate, more thoughtful, more ambitious and energetic and patient in their efforts to consecrate themselves and theirs to a service that rises above self.

The conditions created by the late war strongly accentuated and increased the desire for service. Old customs were abandoned, traditions shattered, habits changed, so that the innate longings of men and women had an opportunity to assert themselves. Many who heretofore had felt it their duty to do nothing or found nothing to do have felt for the first time the joy of activity and the satisfaction of creative effort. Out of this they have acquired the invaluable habit of industry so that from this time forward the customary social follies, the card table, the frivolous talk, and the petty round of nothings will seem empty as they are. Anew have their days been consecrated to service in great

Caught up in this same passion for service have been not only the calloused and indifferent, but also the great mass of men and women everywhere. Who can calculate the number of their gifts or measure the magnitude of their sacrificial service! Men and women of all ranks, villages, townships, counties, and organizations, have contributed a great ideal with a generosity and magnanimity in comparison with which all former giving seems trifling and small. More beautiful and more significant still is the similar gift by these persons of themselves to great causes. These number in their shining ranks men and women of all races, creeds, and conditions. Their example and service is beyond praise and make us glad and proud to belong to a brotherhood of humanity which may be attached to such glorious issues and stimulated to such magnanimous expressions of human endeavor and service.

"Ah, there is something here.
Unfathomed by the cynic's sneer,
Something that gives our feeble light
A high immunity from night,
Something that leaps life's narrow bars
To claim a birthright with the hosts of heaven;
A seed of sunshine that can leaven
Our earthly dullness with the beam of stars,
And glorify our clay
With light from fountains elder than the Day;
A vexing, forward-reaching sense
Of some more noble permanence;
A light across the sea,
Which haunts the soul and will not let it be,
Still beaconing from the heights of undegenerate years."

A new age of service has dawned upon the world. Nationally as well as individually the tendency to exalt service above self is manifest. We are hearing strange glad notes these days; notes that ring with a lofty idealism; strong notes from world leaders such as Woodrow Wilson, Lloyd George, Premier Clemenceau. To the old selfish standpoint politician the idea that the power and resources of a nation might be used for any purpose other than selfish and private ones or be employed to right or avenge other than some personal concrete injury was unthinkable. To such as he the world is really a crowd of aggressive grasping individuals, each trying to get as much as possible for himself, and hence it is unwise and dangerous to act from any other principle. But a nobler and truer ideal is in the ascendency. Appeals to the old selfishness and isolation fall upon deaf ears. The gospel of Love is becoming universalized. As nations we are coming to feel that we must feed the hungry, clothe the naked, succor the distressed, help the unfortunate, see that truth, justice, and honesty be made national principles, and demand that peace and good will prevail between nations. This will mean the exaltation of service above self, or at least the exaltation of self through service, and to this high plane we are rising, confident that as "man is incurably religious," so he is also incurably idealistic.

? ? LET US ASK OURSELVES ? ?

Does the good and the ideal need to be sugar-coated with free lunches, entertainments, and vaudeville in order to appeal to men?

Have we made the church and religion too cheap?

Have our concessions to physical gratifications and social standards destroyed the power of our gospel?

How can the church adjust its demand so as to call out the ideal passion for service and arouse and utilize the heroic in men and women?

The Challenge

By J. A. McInturff

These are days of extreme trials, thrones are falling, kings exiled, governments crumbling and the social order shadowed by Bolshevism. Never before has the world been in such a "time of trouble." This is the day of **testing**. Old things are passing and what shall remain? Shall the church remain? Yes, but it must **change**. The Protestant church has ceased to protest and has joined hands with the very "beast" it once saved men from. It has lost discipline and is corrupted because any one who will "pay" can be a member. Character is no test of continued membership. The church has lost its standing because the world is in the church. She is weak because her "samples" are no better than the world offers at a lower price. She has lost her Bible in that she fails to teach its contents and is unable to present a consistent claim to the Book as authority. How many churches can open the Bible and square their practice by the Word? How does the modern life of a church member compare with the life and teaching of the "example?" There are vital questions because they present the world view of the church. If the church is to remain she must **change, in teaching, practice and character**. The challenge of the church today is not to do but to **be**. We have long tried to do that which we were not, let us **change** and be what we ought and then do.

Now the question is, has the church the power to throw off the corruption and the moral degeneracy with the breaking of the chains which have been drawn to a painful grip in the last few years? Can she re-establish her charities which are now in the hands of societies. Will she awake and save herself from the destructive critic or the legal and

political Rome? If the church awakes the questions of adaptation and community interest with church attendance will solve themselves. The church must change. Men will work with something alive but they reluctantly handle the dead.

The needed **change** must come in a **new** and **higher** spirituality. There must be a **new** presentation of the Bible by our **new** life. A **new** seriousness must possess us, with a **deeper** interest. Real faith will stand, and the church which will square with the Book need not fear. We must protest and condemn the claims of sin, and especially the black sin which comes as a "religion" which would rob us of our faith and liberty with our Bible.

From all over our land we hear the cry of church **indifference**. Leading church papers plead for the young people to "return." Finances are wrecked, missions lagging. Fear is on every page of the papers coming to my desk. What is wrong? Nothing, this is just what we **are**. Parents are indifferent and sinful; church members live in sin; not a few never pray; they have a kind of belief (?) in Christ but no atonement, believe in a kind of ethical heaven but no hell and live a kind of Judas-life—that is the condition. The church must get on her knees. I would not be surprised if we must go even deeper before the **change** which will not only make the church more spiritual, but will purify and cleanse it so that it will go forward triumphantly. The future church will be clean and pure. This is the day when we are being tried and the pure of heart will stand. In the coming years the church will come to her own, and will serve men. "I am with you to the end."

The Holy Spirit as a Factor in Evangelism

By Louis S. Bauman

"That's his limit" has been the sneer that has caused more than one faithful pastor or evangelist to feel as though he had missed his calling at the close of his pastorate, or evangelistic effort, on which he has spent his best heart's blood almost in vain. But now, let us go deeper into the failures in our present day evangelism.

First, let us consider for a moment some of the excuses that are often offered for smallness of results. We frequently hear it given as an excuse that the community in which the revival was held was not sympathetic. However, the greatest revival this world ever saw was on the day of Pentecost, when the preaching of a single day "added unto them (the church) about three thousand souls" (Acts 2:41). And we will have to confess that the very city where stiff-necked Jewish mobs surged to and fro, crying, "Away with him! Away with him!" but fifty days before, and where he trod the winepress **alone**, was hardly to be considered as a sympathetic community. The gospel is noted as having made its most tremendous strides in communities antagonistic, rather than in those sympathetic.

Sometimes, failure is laid at the feet of "an unpopular preacher." But on the day of Pentecost, they had a revival, and we dare say that the most unpopular one of the twelve was the principal spokesman of that day. The popular young man would more likely have been John, whose influence with the Jews was greater than that of any other; while, Peter—well! had they so soon forgotten his base denial of seven weeks before?

Sometimes, lack of organization is blamed for failure. But let us remember the terrible disorganization that followed in that little band of disciples after the crucifixion of their Leader. There was nothing that we would call organization on the day of Pentecost save the informal organization of a prayer meeting; yet, they had a mighty revival!

Man is born to excuse-making "as the sparks fly upward." And the more the blame lies with himself, the greater his inclination to make excuses for his failures. The

"flu" comes in handy these days. It assists us to get rid of some of the old time-worn excuses. But when all is said and done, there is just one great outstanding reason for practically all failure in evangelistic work so long as the God of Pentecost is still alive. (We would not go so far as to say that there is but the **one** cause for failure; for, we read that "Jesus himself did not many mighty works there because of their unbelief"). That one great outstanding reason is the failure of the church (by which word we mean laity, pastor, evangelist, deacons, and all the rest of the organization) to become a channel through which God can pour forth the power of the Holy Ghost.

An American clergyman once invited a friend, who was an English clergyman, to accompany him on a trip to see the great Niagara Falls. Standing at the foot of those Falls, the American clergyman pointed to the vast fall of water, saying, "There is the greatest unused power in the world!"

The Englishman answered: "Ah! my brother! Not so! The greatest unused power in the world is the unused power of the Holy Ghost!" And he was right.

"And, behold," said Jesus, "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:29). "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). And on the day of Pentecost, that promise was fulfilled, and the "power" fell. We all know the result. And we must be persuaded that the great lack of the professional church today is to put herself in the place where she can again become the recipient of that same old-time power. We have manufactured a lot of modern machinery and tried to substitute it for that "power," but in vain. Surely, God is able to infill with power today as then, whenever he can find a vessel meet for the filling.

The Holy Spirit is the mightiest of all factors in evangelism, because his presence in the church means personal rightness with God and men on the part of the membership

of the church, without which there can be no great revival. Said a Brahmin to a Christian missionary, "I have found you out. You are not as good as your Book. If you Christians were as good as your Book, you would in five years conquer India for Christ!" "Physician, heal THYSELF!" It is useless for the church to ask others to yield to the Spirit until she herself does so. Even David, under the law, understood the real secret in the life of a successful soul-winner: Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation. THEN will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:11-13).

The presence of the Holy Spirit in evangelistic effort means united effort, without which no real victory is possible. They had a revival on the day of Pentecost; but, "they were all with one accord in one place" (Acts 2:1). "Behold, how good and how pleasant it is for brethren to dwell together in unity. * * * for there the Lord commanded the blessing" (Ps. 133:1, 3). There must be peace in God's house before its message of peace can be effective before the world of unbelievers.

The presence of the Holy Spirit in the congregation means unwavering faith in the power of God; and, likewise a lack of self-confidence which gets the eye of Christ. "Without me, ye can do nothing." When the Holy Spirit is ignored, the tendency is to exalt the evangelist or the pastor, or the church itself, instead of Jesus Christ, and God is mightily grieved. Jesus said of the Holy Spirit, that when he should come, "He shall glorify me" (John 16:13). We have seen whole cities talking about, and glorifying an evangelist, while the name of Christ was hardly mentioned by the glorifying multitude! No wonder modern evangelism has "a black eye!"

The presence of the Holy Spirit brings forth a real passion for the unsaved, which is so essential to evangelism. A man of Ethiopia was sitting in his chariot reading Isaiah the prophet, but utterly without an understanding of the message of the prophet. "Then the Spirit said unto Philip. Go near, and join thyself to this chariot. And Philip RAN thither to him" (Acts 8:29, 30)—most certainly he did! When the Spirit has his place, there is no loafing on a job like that! "I say the truth in Christ, I lie not," cried the greatest evangelist and soul-winner of all time, "my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for, I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3)! When a spirit like that,—a passion like that,—dwells in a congregation of believers, a revival is inevitable. But that spirit has never been known except where the Holy Spirit is recognized and honored.

The presence of the Holy Spirit means a revival built upon a true knowledge of the plan of salvation,—the preaching of "the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16). The true revival is founded upon the preaching of the great fundamental truths of the gospel, and not merely the excitement of warnings and exhortations, as necessary as the latter may be. The true revival must establish men in the faith, and not bring forth merely to spring up for a season and then fall away. Now, the Holy Spirit doesn't waste much time on philosophy, sociology, science, art, etc. Listen! "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself. * * * He shall receive of mine, and shall shew it unto you" (John 16:13, 14). Yes, "The Comforter, which is the Holy Ghost, * * * shall teach you all things, and bring all things to your remembrance, WHATSOEVER I HAVE SAID UNTO YOU" (John 14:26). Study carefully the matchless sermon of Pentecost, that brought forth that greatest of revivals, and you will find that it was because Peter stood squarely upon "the impregnable rock of the Holy Scriptures" that conviction swept over that multitude and brought it in repentance to its knees.

The Holy Spirit is a mighty factor in all successful evangelism because where he is you will ever find a spirit of enthusiasm. Cold storage plants with steeples on top turn swiftly into hot houses with ten thousand windows open toward heaven's warm and healing rays, when the Spirit of God is present. On Pentecost, it waxed so warm that the frigid unbeliever mockingly said: "These men are full of new wine!" They spake truer than they knew. It certainly was not the old "wine" that did the work on Pentecost. How many times I have been in a church that only changed its frozen face long enough to frown when some old-fashioned saint wandered in long enough to shout, "Amen!"—yes, how many times have I been in such a church and wished that they might somehow get "full of new wine!" "Where the Spirit of the Lord is, there is liberty."

The Holy Spirit instantly calls for the spirit of prayer, whenever his presence is felt. We can never forget the story of the child with the dumb spirit, foaming and gnashing with his teeth, described by the sacred writers, just after relating the story of Christ's transfiguration. The disciples utterly failed to cast forth the dumb and tormenting spirit, when just a word from the Master healed him perfectly. "Why could not we cast him out?" they asked. The Master replied, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). And does not this hint to us the story of our oftentimes defeat? But the presence of the Spirit of God means prayer; as it is written, "The Spirit himself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

The presence of the Holy Spirit assures the spirit of testimony. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). The spirit of testimony is a factor of tremendous power in evangelism. "And they were all filled with the Holy Ghost and began to speak;" "and they were all filled with the Holy Ghost, and they spake the Word of God with boldness;" "on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues, and magnify God." Thus and thus and thus do we constantly read in the Acts that the presence of the Holy Spirit unloosed the tongues of the disciples, and started them forth testifying for God. "And they overcame him (Satan) by the blood of the Lamb and the word of their testimony" (Rev. 12:11).

The presence of the Holy Spirit means surrender to the will and work of God, whether it means constancy in attendance upon the services of the church, or the going forth to do personal work, or the engaging in definite and prevailing prayer all the night long. "The Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Surrender to the will and work of God means evangelism and revival in any church where it may be found.

We now hear some one say, "Ah! It is doubtless true that it is the lack of real experimental fellowship with the Holy Ghost that accounts for the small 'limit' of so many of our revivals. But, it is a subject so full of mysticism that we shun it!" My brethren, we grant you that there is much of mystery about it. Nevertheless, we know that something happened on the day of Pentecost, and that something that happened then can happen again. O, that something that happened then, we want to happen again! We do not understand the mysterious power of electricity, either; but, we harness it and we use it. We do not understand the mysterious power that enables the hand to obey the brain, but we make the hand obey the brain,—we use the power we understand not. So we can harness and use the Holy Spirit, the mighty power of God, though the great mystery of that indwelling power we may not fully understand. God has very definitely set forth in his word the means whereby we may become the channels for the old-time power of the Holy

THE BRETHREN PULPIT

A Creed For The New Year. By B. T. Burnworth

TEXT: I believe, help thou mine unbelief. Mark 9:24.

The familiar narrative found in Mark 9:14-29, describing an agonizing father bringing his epileptic boy first to the disciples and then to the Master for healing, has an important lesson for us just now while the new year is yet young. The particular truth that I am concerned about here is that set forth in the twenty-fourth verse, teaching the importance of belief. Without faith it is impossible to accomplish anything of importance. Never was a treatment more justified in its operation than that administered by the Master to this too importunate clamor for bodily healing, which resulted in turning his attention from physical distress to a sense of need and a contrite prayer for the grace of faith. Let us take a spiritual invoice thus early in the new year and see what we really believe as a working creed for 1919.

1. I Believe in My Job.

Of course a man always has a job and a woman has a position whatever be the nature of that work. But nothing takes the sparkle out of the eye, the elasticity out of the step, the vigor out of life, like the feeling that we have a poor little insignificant task. I believe God has a job for every man, and one that is big; he has no small ones in his repertoire. It is our business to find that job and do it. I recall how in my first pastorate of being told of a wonderful janitor they once had at the church, a kind of janitor now almost extinct, who took pride in keeping the house of God. The Psalmist was right when he exalted that job by saying "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness for a season. The sexton should be the best man in the community, for a good sexton is worth more than a poor deacon. Very few janitors have ever been as big as this so-called 'small job.'"

My job may seem to be unimportant but the important thing about it is that it is **my job**. If I were an usher I would study the art of ushering. I would endeavor to seat the aged as comfortably as possible, with a view to their proper distance from the register or radiator, and also from the pulpit if they did not hear well. And I would use discretion in seating young people who have not developed the faculty of self-control and by tact I would try to see that their behavior was proper. Yes, I would believe in my job thoroughly, and do believe in it. And I will do my work the best I can, knowing that no one can do my work for me, and no one can take my job. The other man has his own job and must do his own work as I must mine.

When Mr. Roosevelt was President he seemed so cheerful and so carefree that he was asked how it was that he could hold such a responsible position and not be careworn. "He replied, 'I like my job.'" If I were a member of the choir, I would sing to the glory of God. If I were a Sunday school teacher I would consider the most important thirty minutes of the week those during which I stand before my class. May God keep us true to our tasks, to ourselves and true to God, then I know we shall be happy and successful this year.

2. I Believe in My Fellow Man.

To love faith in my fellows is to do myself greater harm than them. There is a vast difference whether I believe all men are thieves until proven honest, or whether I believe all are honest until proven thieves. The one makes a world full of thieves and the other makes it full of honest men, which it is. Preachers can testify that everywhere you go you will find good people; people who are good neighbors; Samaritans to the afflicted; large, tender, generous hearted folks, true friends to men and true to God. They are in every

community. God did not segregate the good and the bad and leave any one community wholly bad. Everywhere there are people worthy of confidence. I want greater faith in common humanity. Not to have it, is to be out of joint with society; important as I may seem to be I must get back in line. I believe, therefore, that there is no more good in all men than we may know or are willing to admit, and as the salvation of many men may depend upon our confidence in them, let us believe in them. Because of the wonderful hope of salvation I believe in my fellow men.

3. I Believe in My Church

I can't say that without qualification, for it is not a perfect church because it is made up of individuals like you and me. But despite the fact, I believe it is the most powerful organization on earth ever will be. There are more in it that are good than bad and always it has enlisted the very best wherever it has been established. I believe in the church because it has been a great white shining light throughout the ages, flooding the pathway for the feet of the struggling and straying. It is the organic union of like-minded peoples, that by precept and example has instilled more courage and good cheer and pointed out the way of salvation more plainly than any other institution known to man. It is the one original divine institution. From it there has gone out a rich influence that has been the inspiration of all other benevolent and beneficent organizations, from the Y. M. C. A., Red Cross, W. C. T. U., to the Prohibition party. The church to the sinner is like America to the homesick khaki-clad soldier; it is both home and mother. For the church is the mother of all good and is the home of the soul.

I believe in my church because I believe she is going to make many changes in the near future for her own good and that of her posterity. She will throw off her swaddling clothes of tradition and clothe herself only in the essential garments of salvation. That change will make no longer impossible salvation to those that cannot pronounce our "Shibboleth." Yes, I believe the church is the branch God has thrown in the bitter stream of civilization and it will sweeten, purify and sanctify every life and institution through which it is permitted to flow.

4. I Believe in My Home.

I have been in homes where I had my private bed and bath and sat at the table on full leather diners. My home is not like that. I have been in homes where there were no carpets, little furnishings of any kind, children ragged and unkempt. My home is not like that, because both of these homes are extreme. My home is just an average one. I believe I could change my profession and add to its luxury, but after all its the best home on earth for me. I don't know that my home would suit some folks, but it contains some things that can't be purchased on the bargain counters of the world. Its motto is service, and its reward is love. Many a boy across the sea is longing for home now. Some have a vision of a home on a boulevard or the avenue, some of the humblest cottage, but they all make the same kind of a heartache. It does a man good to be homesick at least once in his life. I believe in my home because it is the place of dignified parenthood and sanctified childhood, a place where God is no stranger and where the dust is kept off of some of the Bibles all the time. It is an average Christian American home and I believe every man should have a home.

5. Lastly, I Believe in My Country.

First, because it is made up of my fellow countrymen no better and no worse than you and I, and I can't go back on either of us. It may even be the best country on earth

(Continued on page 16)

OUR DEVOTIONAL

The Christian and Temptation

By M. A. Witter

OUR SCRIPTURE—James 1:1-15

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. . . Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed (vs. 2, 3, 12-14).

OUR MEDITATIONS

The certainty of temptation. No Christian can escape being tempted. There is no such thing as living above the plane of temptation. Christ was tempted though living a perfect life and all who follow in His leading will find that the same evil one is still as ready to attempt the ruin of Christ's followers as he was to wreck the plan and purpose of the Lord himself.

As the Christian advances in the spiritual life growing in the likeness of his Master he will find the old temptations of former days loosing their attraction. He may overcome the temptation to gross immorality and the baser forms of sin so that they no longer appeal to him. But in the room of the former temptations there appear new and more subtle attractions aimed at the fellowship between the believer and his Lord with the purpose of wrecking that fellowship.

A trinity of tempters. Satan, the leader and ruler of the hosts of wickedness, never wearies in the use of his original weapon, the lie. "He is a liar from the beginning." "He is the father of lies." "He is also called 'the great accuser.' He aims his lies at the loving purpose of God in the salvation of man. He falsely accuses God to man charging him with unkindness, indifference, or even with cruelty. The evil one would have us believe that all of the suffering and heartache of the great was the result of God's indifference and unconcern. He would charge God with being either helpless and impotent in the face of great problems or heartless and cruel in withholding relief from the sufferers. The tempter points to the wicked man "spreading himself like a green bay tree" and whispers that sin is no barrier to success. Again he points to the suffering child of God and suggests that that is the way God rewards the faithful. In a thousand cunning ways his cunningly devised lies seek to embitter the heart of man against the loving heavenly Father that maketh all things to work together for good to them that love him.

The world which lies in the wicked one joins in his attack on the love and faith of the believer by presenting all of its alluring attractions and by its extravagant promises of pleasure, gain, success, popularity, and power. With its countless attractions varied to every condition of life the world does not fail to make its appeal in some form or another to every child of God. To those on lower planes the world allures to indulgence and excesses, to another class the temptation is to selfish and heartless application to gain, to still another the appeal is to do the good thing and the kind thing for the sake of the applause it will bring, to another class the world offers its praise in exchange for a surrendered conscience. And to all of these allurements the flesh, the old carnal nature adds its appeal. How the flesh shrinks from every sacrifice, how the flesh seeks ease, how the old carnal pride responds to the world's appeal and promises of praise and success, how willing is the flesh to join hands with the world and the devil in deception and every wicked device that would further the selfish plans and purposes,

The focal point at which all temptation is aimed. Temptation may assume a million different forms and may seek to allure, to drive, to crush, to intimidate, to numb, to harden, or in countless other ways to cause the tempted to sin; but whatever the form of the temptation or the form of the sin to which it leads, the ultimate aim of every temptation is to break up the loving confiding faith of the believer in his God. That end may be cunningly concealed but only there can the world, the flesh, or the devil really win a victory over a human soul. When the tempted yields to the temptation and sins the guilt of that sin causes the sinner to dread the face of God, and that sin stands as a barrier between the soul and God until it is removed by repentance and confession. This is true of every sin, and herein lies the terrible consequences of sin,—**SIN BREAKS THE FELLOWSHIP WITH GOD.** It matters little in the final outcome whether the sin is one of a loathsome nature abhorred by all or whether it is a sin of more favorable standing from the viewpoint of the multitude of men, if it succeeds in separating a soul from the blessed fellowship with God, then its fiendish purpose is accomplished.

"The way of escape." When the malignant design of the tempter is understood it will be easy to recognize as temptations everything that tends to interrupt full confidence in God and full assurance of his loving favor. Fellowship with God maintained unbroken means victory over the tempter. The channels of communication with God must be kept open through constant use. Worshipful reading of the Word of God daily is one of the channels of communication. By worshipful reading is meant that reading in which we wait with rapt eagerness to hear the voice of God in every line as we read. The reader that takes up the Bible with the prayer, "Speak to my heart, Lord Jesus," will not proceed far until he finds abundant reason for praise and thanksgiving. Here is another channel of communication that must be kept in constant use. Praise and thanksgiving, not the formal and cold rendering of dutiful thanks but the adoring, worshipful thanks that looks up to the heavenly Father with fervent heartfelt praise and gratitude for all things, but above all for just himself, for his love as revealed in Jesus Christ, and for his willingness through the Holy Spirit to reproduce in the believer the Christ life. Who can hear the promises of God and understand such loving provision made for his welfare without fervently praying that God might have his way fully in his life. And who having come to realize the fulness of the salvation that is in Christ will not be eager to carry that salvation to just as many of his fellowmen as possible! Here then are some of the ways of maintaining that sweet unbroken fellowship that means victory over the tempter, worshipful Bible study, fervent heartfelt praise, the prayer of faith, the life of full surrender and of faithful witnessing for Christ.

OUR PRAYER

Our heavenly Father, we thank thee that thou hast promised not to suffer us to be tempted above that which we are able to bear, and for the way of escape that is provided at every time of temptation. We thank thee that we can know through the revelation given in thy Word that thou art not the source of temptation but that thou art ever ready to give complete victory when the tempter assails us. We thank thee that we can know that thou dost permit the temptation only that we may be blessed in the victory over the tempter. We pray that thou wilt ever help us through the Holy Spirit to recognize the tempter in every attack that he may make upon us. We pray that we may ever be mindful of thy presence and thy promises just when we need thee most. Grant, we pray thee, that every temptation may serve only to make more real and more blessed the fellowship with thyself and that the victory that thou givest us may bring glory to thy blessed name.

THE SUNDAY SCHOOL

OF SPECIAL INTEREST TO SUNDAY SCHOOL WORKERS

By A. D. Gnagey

I have reasons to believe that others besides the regular readers of THE BRETHREN TEACHER will be interested in the contents of a publication which has for its object the promotion of the cause for which the Sunday school exists. In this brief review I wish to call attention to the Review Section which was added to THE TEACHER beginning with the last issue of the year 1918. This section is developed to the discussion of themes vital and fundamental to the growth and development of the Sunday school. In its enlarged form THE TEACHER covers a much wider field than formerly when practically all of its pages were given to the treatment of the regular Sunday school lessons.

Witness, for example, the contents of the February issue:

Holding the Teen Age Pupil, W. H. Beachler
Sunday School Survey H. H. Wolford
The Ten Commandments in Modern Life

..... Dr. J. Allen Miller
The Joy of the Teacher ... Margaret Sangster
A Teacher's Creed: What I Believe.
Making 1919 a Year of Triumph.

Editorial:

The place of Emphasis in The Sunday School.

Still Room for the Religious Teacher.

No Unimportant Part.

Messages to Sunday School Teachers.

Surely these are themes of vital interest to all to whom the cause of the Sunday school lies close at heart. That the reader may know that others besides the teacher will find something of interest in these articles, I take the privilege of reprinting here in part the contribution by W. H. Beachler on "Holding the Teen Age." Following an introduction in which Brother Beachler shows wherein the Sunday school has failed, he says:

I may say that I have in mind two considerations which I regard as fundamental in their relation to the solution of the teen age problem. However, I shall speak of those last. I want first to mention what might be called minor considerations, and yet I regard them all as important in their way.

For example, the co-operation of parents. In endeavoring to hold the teen age pupils in the Sunday school we ought to give ourselves the advantage that comes when there is co-operation on the part of the parents. And yet, I am not unmindful that many of the pupils with whom we have to deal come from homes where the parents care nothing for Sunday school and are not Christians. Nor am I unmindful of this, that sometimes the pupil that is the most difficult to hold has the best kind of parents. Thus in seeking a solution for the teen age problem we must go deeper.

Again I recognize the value of having organized classes for teen age boys and girls, also of having closed class rooms for each class where this is possible, and I further recognize the importance of having men

teachers for boys and lady teachers for girls, and I recognize that in so far as is possible the singing and general exercises of the school session ought to be designed to appeal to boy and girl life—I say I recognize the importance of all this, and where it is possible these things should all be brought to bear in a school in the attempt to hold the teen age pupils. And yet, I am aware that many a school has severe limitations and simply cannot give itself the advantage of the different things I have mentioned. In other words, I know that many a school cannot do as good as it would but it must simply do the best it can. And anyhow I don't believe any of the things mentioned here go quite to the root of the matter.

Thus I am led to say that in my own opinion the first, fundamental thing in holding the teen age pupil in the Sunday school is to lead that pupil to Jesus Christ and get him soundly converted. I have come to the conclusion that when once a boy or girl loves the church, and the Sunday school, and the Bible as only a regenerated heart can love it, there is no longer a teen age problem with that boy or girl. It is possible that we have been looking all too much in the Sunday school for the difficulty, and too little at the boy or girl. We must not forget that if the Sunday school needs reformation, the boy and girl need regeneration. And maybe after all the shortest road to the solution of our problem is not great Sunday school conventions (I believe in conventions) but great revival meetings. At all events I am coming more and more to believe that at the very bottom of the teen age question is a question of evangelism. To spend less time "fixing," and "doctoring" and "readjusting" our Sunday school machinery and more time in an endeavor to lead each boy and girl to Christ, represents in my mind, the surest solution of our problem.

And coupled up with this consideration is the teacher consideration. If it is important that the teen age boy or girl should have the right teacher before he or she is a Christian, it is even more important that that boy or girl should have the right teacher after he or she IS a Christian. When it comes to the teen age problem the teacher is of paramount importance. And perhaps the most tragic misfits in the average Sunday school are to be found in the men and women who stand before the teen age classes as teachers. Even if I could, space would not permit me to attempt to paint what a successful teacher of boys or a successful teacher of girls is like or is not like. All I do say is this, that the most difficult thing confronting the average Sunday school is to find just the right man for the teen age boys and the right woman for the teen age girls. And in many a school they are not to be found at all, because THEY ARE NOT. I simply mean that in many a Sunday school there will be no efficient teachers of teen age boys

and girls until those Sunday schools get busy and single out promising young people and train them for that particular work.

Thus to sum up, my thought is simply this: If we will successfully hold the teen age pupil in the Sunday school, thus reducing the awful loss which confronts us, and thus stopping up the leaks, we must keep clearly in mind that the pupil who is a Christian and in the care of a real, qualified teacher is the easiest pupil to hold. But as long as we fail to make soul winning and evangelism the outstanding goal of our endeavor, and as long as we disregard the matter of training and qualifying our teen age teachers, just that long will this appalling loss go on, and just that long will the Sunday school continue to fail at the most vital point in its work.

WHITE GIFTS OF VICTORY AND PEACE

The following "White Gifts" received since last report:

McKee, Pa.	\$ 5.00
Milledgeville, Ill.	15.00
La Verne, Cal.	35.00
Bryan, Ohio,	16.00
Fostoria, Ohio,	10.00
Roanoke, Va.,	10.68
Mexico, Ind.,	34.06
Gretna, Ohio,	22.94
Spokane, Wash.,	6.35
Fairview, Ohio,	15.36
Campbell, Mich.,	35.67
Dayton, Va.,	5.00
Louisville, Ohio,	90.75
Claypool, Ind.,	5.51
Waterloo, Iowa,	121.06
Total	\$428.38

Previously reported 769.24

Grand Total, \$1197.62

We wish to correct the following errors in our last report—Linwood, Maryland, should have read \$10 instead of \$20, and Roann, Indiana, should have read \$70 instead of \$60. This makes Roann's contribution just 100 percent better than last year.

ALBERT TRENT,
General Secretary-Treasurer.

"WHY GO TO CHURCH?"

"Do you inquire, Why do I go to church?" asks Mr. John Wanamaker, the great Christian merchant. "You might just as pertinently inquire, Why do I eat? or Why do I sleep?" In further reply, he said:

"I find one is just as necessary to my well-being as the other. I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that comes only from an attendance upon the Divine ordinances. Then, again, it is a great privilege to touch shoulders with the earnest Christian men who are interested in promoting Christ's Kingdom upon earth."

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

GREETINGS FROM BOSTON

My Dear Fellow Endeavorers of the Brethren Church:

I am delighted to hear of the splendid work which you are doing in your united capacity for the advancement of the kingdom of God, and to read the list of Christian Endeavor Experts from the Nappanee society, and their fine standing at their examination.

It was also very gratifying to know that you intend to make so much of Christian Endeavor Week, for the advancement of the special good causes in which you are interested. I trust that Ashland College Night as well as all the other evenings of the week, will be a great success.

With affectionate greetings to everyone who reads these words, I am

Faithfully yours,
FRANCIS E. CLARK.

My Dear Mr. Garber,

I thank you for the opportunity of sending a brief greeting to the loyal Christian Endeavorers of the Brethren church.

For more than twenty-eight months I have been practically laid aside from my regular

work as the result of an automobile accident.

During these months of opportunity for quiet meditation, after thirty-five years of active service in Christian Endeavor, I have found no reason to change my opinion that Christian Endeavor is one of the great Providential agencies for the bringing in of the kingdom of God; and I rejoice in the little part that I have been privileged to have in its development.

In these days we are thinking of the more than 170,000 of our comrades in the United States alone, who have responded to the call of the colors and have met the challenge of enlistment, training, service and sacrifice for the freedom of the world. I wish that these four watchwords might be written deep upon the heart of every Endeavorer and hung upon the wall of every prayer-meeting room, as a challenge to us, to whom is committed the task of making a world worthy of the sacrifice they have made.

Wishing you every success in the new year of service, I am

Sincerely yours,
WM. SHAW,
General Secretary.

Let Us Do It Now

We most heartily approve the watchwords suggested by Dr. Shaw. They represent the presuppositions of our Four Year Challenge reproduced below. When planning it we had in mind the enlistment of at least two thousand new Endeavorers who should enter the greatest training school of the church to learn how to serve in sacrificial ways. The extent to which these aims have been realized can best be determined by each local society. Once more we have come to a period of judgment and enlistment. Now is the time to judge impartially our past achievements and check up our present standing. And February 2-9 is the acceptable week to enlist young people in Endeavor work and Endeavorers in the various activities thereof. In this way they will be trained for service in the church, as indicated by Brother Belote in his article.



PROF. J. A. GARBES

(Without Brother Garber's consultation we decided this Christian Endeavor issue would not be complete without his likeness.—Editor).

Our Four Year Challenge

	General	Pennsylvania	Indiana	Ohio	Kanemorado	Illiokota	Southern Cal.	N. Cal. and Wash.	Maryland & Va.	Michigan
1 Young People's Societies	30	6	5	4	3	3	2	2	3	2
2 Junior and Intermediate Societies	35	6	5	5	4	4	2	3	4	2
3 New Christian Endeavorers	2000	500	475	400	115	115	130	125	110	30
4 New Church Members	400	95	85	75	30	30	25	20	25	15
5 Army of Patriotic Service	3500	750	700	650	345	345	235	215	200	60
6 Quiet Hour Comrades	2500	575	550	525	160	160	190	170	130	40
7 Tenth Legioners	2000	500	495	450	100	100	150	125	60	25
8 Dollars for Missions	2900	500	490	440	110	110	140	110	75	25
9 Life Work Recruits	100	22	20	20	10	10	7	5	5	2
10 Christian Endeavor Experts	500	105	100	95	40	40	40	30	30	20

"WORKERS TOGETHER"

Great responsibility rests upon each pastor during these days. God is insistently calling young lives into his service but because some young hearts have not been personally brought face to face with the call they are passing it by heedless of their error. It is at such a time that the minister or Sunday school teacher should make their influence count for God in a very special way. You can touch some young life for God and the very fact that you have been called to be "a fellow worker together with him" should fill your heart with a deep sense of obligation. Such Christian leaders should try to fill the next days prior to February 9 "just full of personal interviews and by this means seek to help some young soul to the decision point. Ofttimes a heart to heart talk in which various obstacles have been met and cleared away has helped a young life into the place of definite and life long service. Many of the students in Ashland College now—who are preparing for Christian service—are here chiefly because someone took the time to show them "the fields white unto harvest" and pointed out to them the need—yes the glory—of personal consecration to the King's service.

Besides the personal interviews it would be a fine thing to follow the Christian Endeavor meeting with a strong missionary sermon or a fine consecration theme. If February 9 is not a suitable date you could move your Ashland College night service back a week or two. The service will be more effective if the pastor is there to encourage and help the young people in their efforts.

EDWIN BOARDMAN, Jr.

Organize Study Classes

We are glad for the classes in Expert Endeavor that are being reported. One is in progress at Lost Creek, the teacher is Miss Haddix who completed the course with us at Ashland. Christian Endeavor week should witness the organization of many additional ones. Every society should seek to graduate at least the number apportioned it in the Challenge. Then mission study is the service-theme for February and March. Definite information acquired in this manner will enable all to pray more earnestly and cause them to give more liberally when the foreign missionary offering is received at Easter. Brother DeLozier, the departmental superintendent will announce the several books from which selections may be made. Meanwhile the missionary committee may be doing advance work, striving to enroll as many as possible. Decision Day meeting offers a fine opportunity to register students for either or both of these classes.

J. A. GARBES.

Keep your face always toward the sunshine and the shadows will fall behind you.

In the meanest mortal there lies something noble.—Carlyle.

MISSIONS

Three Statements of Jesus Concerning Missions

(A Talk to Children)

Let us recall these statements of Jesus concerning missions. We will assume that each verse indicates what we are to do with different parts of our body. Jesus had been talking with his disciples near Jacob's Well, in Samaria, about meat which he had to eat that they knew not of. He was to do the will of his Father, and to finish his work. The harvest was already ripe for this, and he tells his disciples to do something with their eyes. Listen to the words, "Lift up your eyes, and look on the fields, that they are white already to harvest." What were they to do with their eyes? "Lift them up, and look about." Perhaps some of our boys and girls have taken a hike in the country, when one member of the party has said, "Look, see that object in the distance?" And immediately you raised your hands to your eyes to shade them and looked steadfastly until you saw the object pointed out.

You did not take a hasty glance, but a searching look. That is what Jesus wants us to do when he says, "Look, see the harvest that needs reaping." He wants us to look carefully over the village or city and see the grain that needs harvesting. There are boys and girls, men and women who need to be brought to the Sunday school and to the church. There are those out of Christ who need to be brought to him, and he wants us to bring them.

Now, if sheaves are to be gathered in the harvest field, what are needed? Reapers, of course,—workers, laborers. In order to get them, Jesus told his disciples there was something to do, that you and I do morn'g and evening on our knees. Pray. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Anyone with this prayer on their heart and lips can help to answer it. It will be the

means of preparing and possibly influencing many to go and preach the gospel. So if you pray for the Lord to send forth laborers, you must not be unwilling to go, if he should send you.

There was a third thing those disciples were told to do. This time they were to use their feet. Jesus said, "Go." Yes, and Mark 16:15 tells us where they were to go, and what they were to do. Let us repeat it together: "Go ye into all the world and preach the Gospel to the whole creation." Wherever men are found, we are to proclaim the glad tidings of salvation, through repentance of sin, and faith in Jesus Christ. It should be told to every human being who can hear and understand it. By neglecting the call to "GO" some may be lost. Who will dare risk the life of some unsaved soul by refusing to go?

W. R. DEETER.

HOME MISSION NOTES

"Digging Potatoes for the Kingdom"

"The Continent" says there are a lot of good ways to keep a church going in an emergency and then suggests one of them. A church at Fairbanks, Alaska, this year found itself in a precarious condition, on account of adverse business conditions. As a result almost the whole membership of the Fairbanks church moved away in a body. The church had been raising \$700 a year on its pastor's salary. But how could they do it now? The potatoes did it. The potato crop in that vicinity had been very large, but the laborers to dig them were few. So the women and girls in the church hired themselves out as diggers and turned the money earned into the church treasury. And the quota was raised! And the account closes with this statement, "That's the kind of stuff our Alaskan Christians are made of! They're worth standing behind." What about the members of Brethren churches where the mission boards are

helping support the work? Are they worth standing behind?

From Beer to Sausages

It is reported that the Annheuser-Busch Brewing Association plant at St. Louis, the home of "Budweiser" and one of the most extensive brewing plants in the world, is to be the scene of pork packing before the first of March. Better make sausages than beer. Every such victory is a victory for the church.

Life-Work Recruits in Kentucky

The superintendent of the Kentucky Life-Work Recruit Association gives reports from a goodly number of young people who have consecrated themselves to Christian service, as the Lord may direct them, and among the number are the following:

Miss Ina Bowling, Lost Creek, Kentucky, writes, "I have not yet taken up my life work. Am in school preparing for it. In the meantime I am willing to do anything I can for Christ and his church."

Miss Stella Morris, Lost Creek, Kentucky, writes, "I have not begun my life work yet but hope to soon. I am going to school at Riverside and hope it will not be long until I can take up my work."

A Good Testimony

A Mr. Loveland, speaking in a great conference of Mountain Workers at Jackson, Kentucky, said: "I don't know what church school that is at Lost Creek but I do know they are doing a great work. It is my business to get into hundreds of these homes, and the homes around Lost Creek are the cleanest, and the men are living cleaner lives. I find they are more truthful and honest and they have a brighter look on their faces. That is the kind of work that is needed in the mountains."

"No Nurse Yet"

Brother Drushal writes lamenting the fact that they have no nurse yet, and says that one is very greatly needed.

G. C. CARPENTER.

RIO CUARTO, ARGENTINA

At this Thanksgiving time we have much reason to be thankful in Rio Cuarto. The blessings of peace are beginning to appear even though it will require a year or so to have everything normal again.

We have enjoyed good health although a large proportion of the people have been sick, principally with the gripe. Public schools were closed a month before time on this account but we kept on with our meetings though with somewhat diminished attendance.

I recently visited two of our Sunday schools in the country. One is conducted by Brother Luis Lujan in connection with a private school which he teaches in an Italian colony. The neighbors came in and we had a very respectable crowd for the preaching service and all seemed quite in sympathy with the mes-

sage. Brother Lujan is doing a splendid work and at the same time is developing himself. He is a native and adapted to the kind of work he is doing. From this point which is about thirty miles from Rio Cuarto I went fifteen miles further to the French family of whom we have written before. Here we had another preaching service with much blessing. A young lady, Paulina Gaychet, teaches the Sunday school at this place and does very well.

Our young men are having good success with their meetings for Bible study on Saturday evenings and the open air meetings on Sunday afternoons reach scores that do not come to the church. We are expecting Mr. Howard, the Sunday School Director for South America, the latter part of this week. Quite

a number are expecting baptism at the end of this month.

C. F. YODER.

The American Board, which is the oldest foreign missionary society in the United States, was organized June 29, 1810. During its history it has sent out over 3,000 missionaries, of whom 679 are now in service. In the 724 churches which have been organized by these missionaries, there are now enrolled 86,979 members. The total receipts from the beginning have been \$47,944,182.60; for year 1916, \$1,247,715.99. That is a splendid record of long service, but if Brethren people will stand by our own Foreign Board, it will make as honorable a record according to our numerical strength.

NEWS FROM THE FIELD

ALLENTOWN, PENNSYLVANIA

An old adage says: "Do not speak unless you can say something that is better than silence." Perhaps silence would be better in our case, especially when we have so little to report. The "flu" hit pretty hard also in our city. The churches were closed for three weeks and then the epidemic or (pandemic) broke out afresh and it looked for awhile as though the services would have to be discontinued again.

I must say that the authorities here were more consistent than in some places of which I have heard, for the saloons were closed a few days after the churches were permitted to open. The police court of our city bore the usual testimony that John Barleycorn is the chief disturbance maker among us. Throttle him and you diminish crime.

Mrs. DeLozier, baby and I, all three had the influenza, but we were thankful that nothing of a serious character developed and we soon recovered, except for the tired feeling which seemed to linger.

Due to cool evenings setting in, no more street meetings were held among the Italians after conference. Indeed nothing has been done as we are patiently waiting for warm weather again when, if our Father spares us, we shall begin the street meetings earlier in the season.

Meanwhile I was called upon to teach Latin and French in the Allentown high school and have been filling that position ever since September 17th. This may not result in much advantage to the church, and yet, the fact that I have nearly two hundred young people under my voice five days per week may not be without meaning to our work. Already a few of the students have attended our service unsolicited. Others have expressed their desire to do so, but said that their parents prohibited them. Lutheranism and Reformism are almost as exclusive here as Catholicism usually is. This is the wall which we are up against. There is a fine lot of young people in our city, but all are under a tremendous ecclesiastical restriction.

Brother Beachler made his canvass here and secured near \$800 for Ashland College. His messages were much enjoyed by all and his stay with us was entirely too short. He has partly promised to come back some time again that he may at least learn more about our Pennsylvania Dutch humor.

Our Communion service was well attended, 80 percent of the members having been present. The S. S. C. E., the Y. P. S. C. E. and other auxiliaries are keeping their various activities alive. The Sunday school moves along as usual. Our Christmas entertainment was a success and an offering was lifted and sent for the Kentucky work and the Seminary at Ashland. The children decided to forego the treat and send money for the Armenian relief as they did last year. Our offering for this amounted to nearly \$25.00. Our Thanksgiving offering was \$33.00. Our last Easter offering was \$50.00 (less than fifty members here).

Thus you can see that while we are a small

church, we don't believe in keeping all of our money at home either. Some small churches want to be helped instead of helping, but this is not our spirit, for we believe our Lord knew whereof he spoke when he said, "It is more blessed to give than to receive." Brother A. E. Thomas has paid his annual visit to Allentown ("There's a reason") and brought us a very timely message one Sunday morning and also lent the inspiration of his presence at the other services.

1918 passed very swiftly and 1919 is before us. We pray that God may lead us forward this year.

If you want to pray for difficult places, put Allentown on your list.

"Sell is all for des mol."

A. L. DELOZIER.

SUNNYSIDE, WASHINGTON

We are patiently enduring our second round of the "flu." The first was an attack, but this is a siege that promises to continue six weeks. The Brethren homes were largely spared the first time and if the "ban" had not been on we could have continued our work with very little hindrance, but this time the "flu" is entering almost every Brethren home, not even sparing the preacher's. Consequently many of our plans have been demolished. Rally Day, Communion, Thanksgiving, Christmas offering and Christmas program, January-the-First-all-day meeting, Evangelistic campaign—all were made impossible, in fact, were cancelled. Some will say, "You old pessimist." No, but neither have we been drugged with that happy, go-lucky, false optimism that ignores existing conditions and walks about with its eyes shut. The devil has been having his inning, but we have put a few over him anyhow.

We have much for which to be grateful. Not a member has been taken by death, so far, from the epidemic. We have been drawn together in mutual sympathy and helpfulness. Our faith is stronger through the testing. Many we believe have been taught the value of individual devotion while deprived of public fellowship. So, after all, "all things have worked together for good to those who love and serve the Lord, who are the called according to his purpose!"

We have a \$3,000 church debt here. While the ban was on, we proposed securing \$1,000 of it. It was the only form of united church work possible. Without a public appeal or gathering, without a new fangled method but with simply the giving plan, we asked the members to line up. We asked for \$1,000, but secured \$1,500. In fact during the last 18 months, we have never asked for a specified amount in a special offering, but that the Brethren went beyond it. They believe in the whole Bible and are determined that the Brethren church here shall be made permanent and her witness true.

Just as soon as the "flu" lets up, we are going after the Four Year Program goals. Our plan is to appoint four Key-men and have each appoint one for each goal assigned. The method work will be done by them. Thus the pastor can give himself to proclaiming

the Word and not be made a financier or executive. The church is a Bible studying church and the pastor must preach the Word not just lecture.

CHARLES H. ASHMAN.

FROM NAPPANEE, INDIANA, TO WASHINGTON, D. C.

On Sunday, July 28th, I preached my last two sermons to this most excellent congregation. Three weeks previous to this I had presented my resignation to take effect August the first. I did this because I had so earnestly desired to go to the front as a chaplain. My time would not have expired with this church until October 1st, 1919. So naturally they were surprised to hear of my going. But my mind was fully made up. I have never been so anxious to do any one thing in all my life than that of obtaining a chaplaincy. Still after all that I have sacrificed, fate has planned it otherwise. The church received my resignation with all kindness, although reluctantly. Our work together had been so pleasant. We had not done so many great things. Yet God had blessed our efforts in a small way. The Nappanee people are enthusiastic and thoroughly BRETHREN. All the nice things that could be done for a pastor and family were done for us. We shall never forget those days of our closing pastorate. Just one kind deed after another! The Alexander Mack class gave me \$25.00 as a present. The church proper gave me a full two weeks' vacation. And then when it came to the last evening (shall we ever forget it?) 250 were at the train to say goodbye and God bless you. A fine basket of eatables had been packed for our supply to our future home. How thoughtful this was, as well as kind. As long as memory lasts this shall be one of the most beautiful pictures. It was grand and glorious!

Brother Kolb has indeed one of the greatest honors that could befall him, in being the pastor of such a body of people. I pray for his constant success in this field. Our church has the lead there, and is doing a great work. The Church of the Brethren and the Methodist Episcopal are close seconds.

During the 22 years of pastorate in the Brethren church I was greatly blessed of God, never being without a church as pastor one moment, and served some of the best churches in our brotherhood.

At Conemaugh, Pa., God gave me the crowning grace of my life. In the erection of this beautiful church I was so happy. But there comes a time in our life when we must think of our immediate needs. So since I have been deprived of the greatest desire of my life, that of going as a chaplain, I have decided to enter the commercial field. At present I am connected with one of the largest department stores in our National Capitol. As for wages, better than what I ever received in the Brethren church. Not that I am grumbling, for the church always treated me as fair as any pastor should ask. But I have often heard the remark made by unthinking people, "that he could not do as well elsewhere." This has been proven con-

clusively wrong in my case, as in many others that have been known.

Of course as every one so well knows no politics have been played during this war. That accounts for a great many things happening different from what we want. It does not yet seem possible to me that I am not to be granted the great privilege of helping the boys. And after my own boy went to camp the grief of my heart was greatest. But only the other day I got a kind letter of thanks from a proper source, informing me that all papers in the case might be had by requesting them at once. I HAVE NOT ASKED FOR THEM, NOR SHALL I. If ever the need arises in the future, "HERE AM I, SEND ME."

I appreciate what Dr. Teeter has done for us as editor. HE HAS DONE WELL, and each of us will do our best to make Brother Baer's incumbency pleasant. Let us help him in every way possible. This is the way to succeed. LOVE TO ALL THE BRETHREN IN HIS NAME. I AM YOURS, IN THAT BLESSED HOPE.

429 G St., N. W. L. O. HUBBARD.

MASONTOWN, PENNSYLVANIA

This congregation still lives, in spite of the ravages of the influenza. But in common with many other organizations, we have not accomplished what we had hoped to do, if it had not interfered with our plans. We began the last quarter of the year 1918, with a rousing Rally Day, in both Sunday school and church and it was indeed a day of big things for us. On the evening of that day, we followed the custom which has been common with us since my pastorate began here, and had the Hon. Wooda W. Carr, a prominent attorney of Uniontown, to bring us the message, and it was heard by a splendid audience, which could not but have been of much help, as he eloquently pleaded for the enthronement of our Lord. With the impetus which the services of the day gave, we were expecting great things during the closing weeks of the year, but then came the "flu" and its consequent quarantine, which closed all our churches for a period of four Sundays and left a feeling of fear and uncertainty, even after it was lifted, so that we have not really recovered from it yet. We had planned to begin revival services on the first Sunday of November with Brother H. L. Goughenour leading us, and of course, that became out of the question. When we re-opened our regular services, we found a much diminished attendance at all services, and in spite of every effort to overcome this handicap, it still persists. However, it seems to be gradually yielding and we hope soon to be back to our old averages.

Under the leadership of our splendid young women, the children and young people of the Sunday school, gave the best entertainment on Christmas night, which it has ever been my privilege to witness. Santa Claus stuff is taboo, and the Christ child was magnified as the infant Savior of men. One of the features of the program which was highly exciting to the pastor and his wife, came near its end, when they were called to the platform by the superintendent, Brother Kratz, and in the name of the congregation, were presented with a purse, containing almost \$50.00.

Something like this has happened at every Christmas time since we came here, but it always touches our hearts deeply, since we take it as a tangible expression of confidence and approval upon the work we are trying to do for the congregation and the community.

On the evening of the first day of the new year, the congregation assembled at the church in annual business session. It is indeed a pleasure to participate in such sessions, when such unanimity of sentiment prevails. So faithful had all officers of the church and Sunday school been that practically no changes were made for the year ahead. Even the pastor was included in this for he was unanimously asked to remain with the congregation for another year, and a substantial addition was made to his salary. The annual reports for both church and Sunday school were very gratifying. The financial officers reported receipts of \$2,147.16, which does not include the \$1,833 which was paid cash, on college endowment, nor the \$50, which was contributed to the work of the Anti-Saloon League. And this is from a congregation whose active membership is less than 150. The average attendance of our Sunday school for the year, was 101, which is less than in former years, but the offerings for the year were above \$700, which I consider exceptional. It is all the more so, because no special effort was made along that line. We have a class of men, of which I have the honor to be teacher, whose average attendance for the year was 20, and whose offerings were \$328.77, which does not include monies spent on the class, but contributions to the regular treasury of the school. No one knows better than myself that money is not everything and that of itself it is helpless, but I believe that its free bestowal is an indication of interest which, in this case, at least, is highly encouraging.

We are now in the beginning of an evangelistic campaign under the leadership of Brother Goughenour, and I hope to have splendid things to report at its close. This is the fifth of such campaigns which he has conducted here, and none of them have been without great help to the cause which is dear to all our hearts.

MARTIN SHIVELY, Pastor.

SPOKANE, WASHINGTON

Well, we have the same story others repeat in regard to the "flu." We have been under either ban or quarantine for three months. Sunday morning, January 5, was the first Sunday we have had unhindered service for that time. Of course it has set us back in our work quite a bit, but it does not seem to have permanently hurt us. If last Sunday's turnout is any indication of what is to come, we will soon be back to our old place and even better.

We are planning to hold our revival in February this year with Brother Ashman of Sunnyside to preach for us. Just what can be done at the present condition of things it is hard to say, but "if God be for us, who can be against us?" Has not the gospel the same old power today it had at Pentecost? Our God is able to pierce the spiritual chill that is sweeping over the church and the world today, and warm the souls of men

with his love. Pray for us that God may be with us in mighty power.

As to our building, we got the most of the cement work done before the cold weather set in, and fully expect to finish as soon as weather will permit in the spring. In the meantime Spokane is paying up her pledge of \$1,200 to the building fund made last September in our building drive. Many good brethren have written to us that they were going to help us substantially very soon. Send it in now brethren, we will need it by the time it gets here, and it will make our work much easier by sending it in early rather than late. Everything now depends upon the \$2,500 to come from the brotherhood at large, as to whether our difficulties will increase or diminish in fully establishing this work. May God bless all who have helped this work and are continuing to help so splendidly. The Mission Board has done and is doing all in their power to make Spokane a success and our hearts are filled with gratitude for it. But the ability of the Mission Board to help, depends entirely upon the support they receive from the brotherhood. It won't be long till Spokane will reverse things and be a giver instead of a receiver. That's the most blessed way.

We have "made" goal 7 of the Four Year Program and expect to make goal 9 before long. With the work still in its formative stage it is a little difficult to keep all the aspirations of the national work in the full light and place they ought to have, but we're pounding away. The Four Year Program is certainly the greatest thing denominationally and congregationally that the Brethren church ever attempted. May God encourage and give wisdom to its leaders. It is vision we need. "Where there is no vision the people perish."

R. PAUL MILLER.

ASHLAND COLLEGE NOTES

The furnace has been installed under the chapel room and we are having chapel services each day, after having been deprived of the use of the room for a couple of weeks.

Brother Boardman was called to Middlebranch to conduct a funeral recently. He made a quick trip going over one day and back the next morning ready for his studies. Eddie is bell ringer for class periods.

Marie Lichty and Amy Puterbaugh ate dinner with Mrs. Lynn and Mrs. Deeter on Sunday. The husbands of the two latter were away preaching on that day. The girls report a happy day together.

The editor suggested that perhaps some of the Evangelist readers might be interested in knowing what the theological students are doing for the Brethren church and where they are preaching while making their way through school. So we report concerning the activities of the following students and some of the professors:

A. L. Lynn is preaching at Ankenytown alternate Sundays. He has served this church about three years, having lived there before coming to school in 1917. The other half of his time he serves the Zion Hill congregation.

Benjamin F. Owen has charge of the Glenford mission and the Fair Haven congregations. The former he has served for near-

ly four years, the latter eighteen months.

Edwin Boardman is on his second year with the Middlebranch church of half time, and has since last November been in charge of the work at Gretna, Ohio, also.

Elwood Rowsey has been in charge of the Mansfield mission for nearly two years. He has recently been over to Williamstown as a supply two Sundays, as they have been without regular preaching services for several months.

Fred Vanator is serving the Homerville church since last June when the former pastor, B. S. Stoffer was called into army work.

Dr. Miller has had charge of the Rittman mission since last summer, going over every two weeks.

W. R. Deeter was called to Oakville, Indiana recently for a Sunday service, and has hired to them for half-time work till the end of the present school year. He will hold them a two weeks' meeting in February.

Dr. Furry has been supplying at the city Congregational church for several months.

Brother Austin Staley, who was in school two years is in charge of the work in his home congregation. From recent reports we learn that his work is moving along nicely. We are glad to know this, and wish for him and his people more of the good things in Kingdom-building work at Udell, Iowa.

Brother Clayton Starn supplied the pulpit at Mansfield on a recent Sunday while the pastor was away on other work.

The girls of the school have started a gymnasium class which meets twice a week. The instructor is former Sergeant Neichwitz. The latter will also instruct the boys twice a week on Tuesday and Thursday evenings. The floor of the "gym" has been oiled and other improvements have been made which makes the room appear the neatest looking we have ever seen it. The new electric lights are fine.

Mrs. Benjamin Owen has been out nursing in a few of the homes in the city for some time. There is still some "flu" lingering here and there.

Your humble servant has been trying to help in the Ashland Mission Chapel for several months, giving them blackboard chalk-talks, Sunday school lines and general church work. In this place are a lot of children who would get no Christian instruction at all if no chapel services were held. In looking around one can often find mission work to do close to his own door-yard.

W. R. DEETER.

IN THE SHADOW

SILBERMAN—Heister George Daniel died December 3, 1918, aged 7 months and 5 days. Death was due to pneumonia. Brother and Sister Silberman are members of the Allentown Brethren church. Funeral service was conducted at the house by the writer. May God comfort them in their loss with the realization that "of such is the Kingdom of heaven."

A. L. DELOZIER.

WOGOMAN—Irvin Bernard, son of Argus Wogoman, was born December 31, 1916, and died December 27, 1918, after a six days' illness.

He is survived by his father and mother, one sister and two brothers. Funeral services at the home conducted by the pastor. May God bless those who are sad.

J. A. McINTURFF.

GANGER—Floyd Alvesford, son of Isaac Ganger, was born in Goshen, Indiana, March 28, 1891. He united with the Goshen Brethren church, December 1, 1916, and was a loyal and consecrated worker, taking keen interest in all the activities of the church. He was one of the leading members of the "True Blue" class. He registered for the draft at Elkhart, Indiana, where he was working, and was sent to Camp Taylor, Kentucky, on October 6, 1917. Later he was transferred to Camp Shelby, being identified with the 139th Machine Gun Battalion. From Camp Shelby he was sent to Camp Merritt, and left for overseas June 11, arriving in England June 27, the first of the "True Blues" to arrive overseas. He was transferred to the 116th Supply Train, and saw much service on different fronts as a messenger truck driver. Later he was transferred to Second Division of Headquarters Troops. On December 26 a telegram was received telling of his death of acute nephritis. In the last big drive he made unusual efforts to remain in the service, although physically unfit. He was engaged to be married to Miss Hazel Schrock of Goshen. His father and one sister survive.

J. A. McINTURFF.

HELMAN—Mrs. Myrtle Hazel, daughter of Mr. and Mrs. John Peterson of Goshen, Indiana, died December 25, 1918. She received her education in the Goshen public schools and at Goshen College. She became a member of the First Brethren church and remained faithful until death. On June 24, 1915, she was married to Mr. Lorenzo G. Helman, to which union one son was born, which died in infancy. Mrs. Helman was one of those beautiful characters which we love to cherish in memory. She is survived by her husband, father and mother, one sister and three brothers. Funeral services were conducted by her pastor and Brother G. W. Rench.

J. A. McINTURFF.

CRIFE—Florence Elizabeth, aged 8 years, 3 months and 25 days, departed this life December 3, 1918. Florence was stricken with the dreaded influenza from which, despite the best of medical attention and care, she did not recover. She united with the church during the winter of 1917-18. Florence was the daughter of our Brother and Sister O. N. Crife. The parents are comforted in the fact that they brought up their daughter in a Christian home and that she early gave her life to Christ. May God richly bless the parents and little brother in their sorrow.

H. H. WOLFORD.

CRIFE—Luella Day, wife of Clarence Crife, died December 8 from pneumonia, following influenza. She leaves her husband, one daughter, Pauline, one son, Max E., her father and mother, one sister and two brothers. Mrs. Crife has been for years a member of the First Brethren church of Elkhart. She loved the church and was always willing to do her part. At the time of her death she was president of the S. S. C. E., and superintendent of the Home Department of the Sunday school. She was a member of the Loyal Women's class of the Sunday school. The church will greatly miss her service and presence. Thus death takes from our ranks young and old, and at times our most active workers. May God richly bless the family and keep them faithful to his most blessed service. Funeral services from the First Brethren church by her pastor.

H. H. WOLFORD.

OAKS—Cryll W. Oaks was born near Mineral Point, Pennsylvania, April 23, 1893 and died November 21, 1918, at his home in Youngstown, Ohio, of Spanish influenza. He was an industrious young man, esteemed by his fellow-workmen, and a good man. At an early age he united with the Brethren church and continued in that faith until called home.

Besides a host of friends who mourn his loss, he is survived by his mother, one sister and five brothers. The funeral service was conducted by L. Garvin Smith, of the Conemaugh Brethren church.

RASBACH—Mrs. John Rasbach, died at her home in Conemaugh, Pa., January 2, 1919, of a complication of diseases, aged thirty-five years. She was the daughter of Mr. and Mrs. W. N. Good of Conemaugh. She was united in marriage, January 24, 1901, to Mr. John Rasbach, by the Rev. J. F. Koonz. She was a member of the Conemaugh Brethren Church since childhood, taking active part in the work of the church. Before her death she was anointed and expressed her willingness to meet her Lord and Master. Besides the many friends who mourn her loss, she is survived by her father, her husband, one son, one daughter, two brothers and three sisters.

Funeral services were conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church.

GROVE—Helen Lenora, daughter of Brother and Sister L. O. Grove, died November 28, of Spanish influenza, aged three years and six months. Little Helen was a choice flower of humanity that gladdened all with whom she came in touch. She was called into the spirit-world before she had scarcely time to unfold, nevertheless she left a sweet fragrance that shall not soon be forgotten. In the absence of the pastor of the Conemaugh Brethren church, the funeral service was conducted by the Rev. Earl Flora, of the Vinco church.

BURKHART—Sister Viola Burkhardt, of Johnstown, departed this life Sunday morning, December 15th. She was sick only a few days when she was called to her heavenly home. Her death was due to pneumonia. She was aged 18 years, 3 months and 22 days. Sister Burkhardt was a faithful member of the Third Brethren Sunday school and church and will be sadly missed in their activities. She was a granddaughter of Elder Stephen Hildebrand and the daughter of one of our most faithful and active members of the Third church, Mrs. Dr. Burkhardt. A large circle of friends and relatives mourn her early death. Funeral services by her pastor, the undersigned.

GEORGE H. JONES.

WISE—Sister Florence Wise, a quiet earnest Christian girl and member of the Third church departed this life to be with her Lord. Her death means a sad loss to the Sunday school which will miss her regular attendance and example. Sister Wise was just stepping over the threshold into womanhood when called home. She was 18 years of age at the time of her demise. Many friends grieve over their loss and her gain. Funeral by the pastor.

GEORGE H. JONES.

GRIFFITH—Sister Ethel Hill-Griffith departed this life for her heavenly home after a long siege of tuberculosis of the throat. She left to mourn their loss, a husband and child. She was a member of the Third Brethren church. Funeral services by the pastor.

GEORGE H. JONES.

IZOR—Mr. George Izor departed this life, January 5th, 1919, at his home in Gratis, Ohio, after eight years of suffering. He was 64 years, 4 months and 25 days old at the time of his death. Funeral services by the undersigned. Interment in Gratis cemetery.

GEORGE H. JONES.

THE TIE THAT BINDS

MILLER-MILLER—The marriage ceremony of Charles J. Miller and Nina B. Miller was solemnized at the parsonage of the Conemaugh Brethren church on December 21, 1918, by L. Garvin Smith, pastor of the church. Both are members of the Brethren church.

The best wishes of their many friends are that peace, prosperity and happiness may accompany them through many years of life.

Business Manager's Corner

THE PENNSYLVANIA DUTCH AND THE SPIRIT OF THE WEST

One of the greatest combinations of efficiency is the tenacity and perseverance of a Pennsylvania Dutchman permeated and overwhelmed with the great spirit of the west. Any one who has spent any number of years among the people of the states west of the Mississippi river must have noticed the firm grasp on the land and the industries of these states held by men from the old "keystone state." The same observation may be made of the work of the church in these states. We know there is a natural tendency on the part of emigrants who go westward to "seek a fortune" to neglect the things of the soul and it has been frequently claimed that many of them never take their religion west of the Mississippi river or across the Rocky mountains. In a measure this is true, but on the other hand those who do take their religion along with them make it count for righteousness and for God. This is to be observed especially among the western Brethren churches, the substantial membership of which is of Pennsylvania descent.

During the past week we have had demonstration of this from three of our western churches, namely, Beaver City, Nebraska; Morrill, Kansas and Waterloo, Iowa. Of course this had to do with the Brethren Evangelist subscription list. All three churches go on the HONOR ROLL for the second year and all three sent checks or drafts for the full amount of their bills, the largest coming from Waterloo, Iowa where the subscription list is even larger than it was last year. This year Waterloo sends ONE HUNDRED SIXTY THREE subscriptions, accompanied by full payment. In this instance it is the combination of a Pennsylvania Dutch pastor (We think Goughnour sounds like Pennsylvania Dutch) and the vim of the middle western city of Waterloo that brooks no defeat.

(Continued from page 7)

Ghost. But it is not the object of this article to deal with that phase of the subject. It is a very simple proposition, however, calling for surrender, cleansing the temple, seeking only the glory of the Christ, and receiving by faith.

O, my brethren, let us who are of the ministry, give ourselves to the study of the secret of that power, and know that the revival we seek is not to be worked up by infinitesimal jackscrews working from beneath, but by the supernatural power of the Holy Ghost poured forth from the divine agencies above! The church is sick unto death with "forms of godliness, denying the power thereof." She is slowly dying with a sort of professional evangelism, born of men, carried on by men, and failing with men. The Holy Ghost is the only effective agent of the mighty God of battles in all this world today; and yet, the Holy Ghost is but a sort of theoretic belief with a large mass within the church. God help us that he may be given his rightful place, and become the real, conscious presence and power that God hath ordained him to be in this age of grace. Only as we shall give him greater recognition shall we be able to meet the challenges of Omnipotence, who, too often calls and challenges us in vain—"PROVE ME NOW HEREWITH, IF I WILL, NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT!"

You timorous churches listen! The plan does work or a church like the Waterloo church would not repeat the performance. Yet last year at Winona several members of the Publication Board tried to convince the Business Manager that the plan would not hold out, that it is only a temporary movement. Shame on you! You owe Waterloo and these other splendid churches an apology, and you ought to offer it to them.

"For want of a vision people perish." And I can name several large and splendid churches that need this vision in regard to placing the Evangelist in all the active Brethren homes of the congregation. This vision should come through the pastor, but it may come through some good deacon or a devoted sister in the church. But the Vision must come. What church will be the next to catch this glimpse of great possibilities for building up the kingdom of Christ and incidentally the Brethren church?

An Explanation

Last summer we began transferring our mailing list to the new stencil system we have adopted, but the large transfers have been made during the last two months as many subscriptions expire in December and January. We have been sending the large lists to Cleveland, Ohio to have the stencils made, and we have had no trouble of any kind until the first week in January. On January fourth we sent a list for stenciling and in some unaccountable manner it got lost in the mails in the short seventy mile trip from Ashland to Cleveland. This list included names from Goshen, Indiana; Uniontown, Pennsylvania; Masontown, Pennsylvania; Leon, Iowa; and several other churches. Some of them failed to receive any paper for two weeks. But we think we have the matter straightened out now and we have mailed the back numbers to these subscribers so we hope everything will be lovely from now on.

R. R. TEETER,
Business Manager.

The Second Semester opens February 3.
New Students may enter at that time.

ASHLAND COLLEGE ASHLAND, OHIO

The world today demands Christian Leadership. The old order with its crass materialism and autocracy has failed. The new order with its ideals of Democracy and Brotherhood will succeed.

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For further information address:

W. D. FURRY, President,
Ashland, Ohio.

(Continued from page 8)

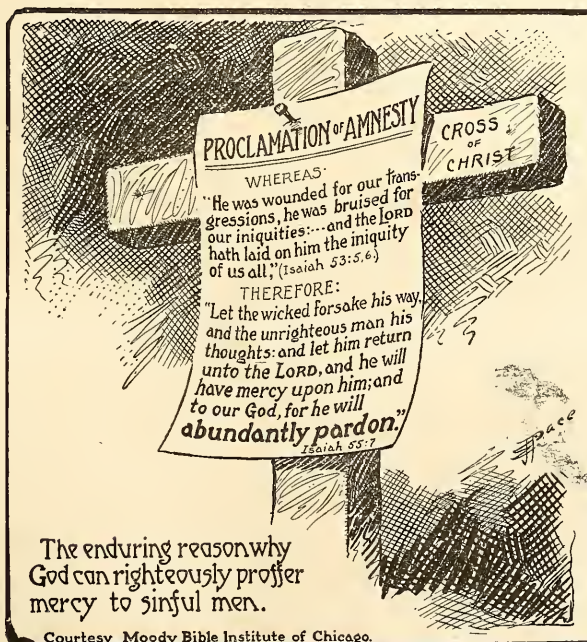
today; I verily believe it is, and I would defend my country as long as I thought she was in the right, as I believe she was in the recent world struggle. However, it is not a perfect country, for we are not perfect. But I believe in my native land because "as goes America now, so goes the world." Perhaps God is working out a part of his divine plan by giving us this leadership in which our Allies trust and the enemy hopes. I believe in it because it is a land of ideals, not expediency; principle, not policy; and where we may follow Christ and worship God according to the dictates of our own consciences and need not bow to any man. It is a land of freedom and a preacher of equity and justice which is righteousness.

These things I believe: in my job, my fellowmen, my church, my home and my country and if there are other equally great things that I do not believe in, then "Help thou my unbelief." And today, with yesterday gone forever, and tomorrow may be never, help me to be true to this creed every day in the year of our Lord 1919.

This is an age of demonstration, for every kind of merchandise and for ideas. Christ has had his demonstrators ever since he first called a disciple. Today, we that profess to follow him need to remember that we are Christ's demonstrators.

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



The enduring reason why
God can righteously proffer
mercy to sinful men.

Courtesy Moody Bible Institute of Chicago.

THE CROSS

is the human measure of infinite love, sacrifice and forgiveness, the appealing note of the gospel, the secret of Christ's drawing power and the gateway to human service for God in all time.

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Universal Military Training As a Permanent Policy

Will America come down to universal military training at last? Having conquered militarism in Germany will she yet be conquered by it? Having demonstrated her ability, unhampered by professional militarism, to rise to an emergency with rapidity, power and invincible dash unequalled by and impossible to any European militaristic country will she now surrender that ability for that which she has proven to be inferior? Will she permit the glory of her idealism to be dimmed by demonstrating her own lack of faith in it? May God give us the faith and the courage to say "No," very emphatically. The predominance of good sense in the American populace warrants us in saying "No," even in the face of a militaristic lobby and a few militaristic law-makers at Washington. We will not trade our heritage of inexhaustible latent strength capable of being transformed on demand into indefeatable activity for a pottage of militaristic glory and strength which fades and diminishes with the increase of professionalism.

Nevertheless there is that danger. A group of militaristic politicians and professional military men are endeavoring to bring about that very condition. And if protest is not made by the populace, the pulpit and the religious press, it is possible they may succeed in their schemes.

Universal military training is not necessary for our national protection nor for the meeting of critical issues. The quickness with which an army of two million men was trained and transported across the Atlantic was a marvel to our own eyes as well as to the eyes of Germany. But we could have put the same number of men trained into the field on this side of the Atlantic six months sooner. In case of a foreign power desiring to attack us it would take them as long to come to our shores as it did us to go to European shores and in that time we could be prepared to more than equal them. And as regards our neighboring nations there are none that could match us in a contest and moreover none maintain a large standing army nor require universal military training as a permanent policy.

On the other hand, it would make our self-protection less secure, because it would decrease the fighting value of our American soldiers. Their efficiency in the late world war was due in a large way to the dash, enthusiasm, and conviction that a great and righteous cause called forth. In every war that was the secret of the invincibility of American soldiery. But make them professional soldiers or

encourage the professional spirit and you take away that quality. They will become machine-like soldiers of no more value with their backs against a wall than German soldiers proved to be. Train our young men for the farm, the shop or the profession and not for the battle, and if the battle does come, as we pray it may not, it will come only after great provocation which will put fire into their blood and they will fight invincibly and without fear, and not as professional soldiers who are more wary than brave.

Universal military training would involve a large and needless financial burden upon the country. Such an expenditure if put into technical, agricultural and professional training or used to build good roads would be infinitely more profitable and of greater protection.

Such compulsory training if only for a year, would rob young men of one of the most important and most critical years of his life, most important in the preparation for useful employment and most critical in the formation of life habits. Army life at this age would open up a great danger point to character and would tend to deflect many from really useful vocations and callings. It would mean a needless interruption in the preparation for service and possibly waste the inspiration in many a youth for industrial, social or moral advancement.

Universal military training would tend to build up a military class which would be not only useless, but would become heartless, cruel, arrogant and domineering. It would thwart the will of the people and hamper their freedom. All that the military class did mean for Germany it might come to mean for America. Furthermore, it would encourage the development of a barbarous fighting spirit among the populace, and we would find ourselves ere long both seeking and finding a quarrel. It is impossible to train a nation for war and the people of that nation not become fired with a desire for war. If we attempt to make Americans over the Hun program they will become Huns.

A great military machine such as would be built up would constantly suggest to American youth of the growing generation that we still depend more on might than on right, and that we still consider might superior. Our boasted victory of right over might would seem like a myth to them. And how could we convince them otherwise when constantly displaying a fear that the right might be crushed and needed a strong sword to defend it.

Moreover, our continual preparation for war would give the lie to our professed desire for peace. In the days of the Kaiser's glory no great weight was attached to his peace talk when with drawn sword he was commanding every German to prepare for world conquest. It is not becoming of sincerity to preach one thing and practice another. If we sincerely desire peace we must prepare for it with a faith in other nations equal to that of which we consider ourselves worthy. If we are not sincere, but only seeking to play the double role, in whipping Germany we have only whipped one of our own kind and the war was fought in vain. The more we train men for war the more will we build ships and guns and all manner of engines of war, and the more we do that the more will other nations do the same thing. The more universal training for war becomes the farther into the future is placed the day of universal peace and the longer delayed the day when nations shall beat their swords into plowshares and their spears into pruning hooks.

One thought more that comes very close to the life of the church. Universal military training would impede the great work of evangelizing and Christianizing the world. The minds of needy Christless people would be quickly prejudiced against a nation that trained all its men for some possible war. They would not readily receive a religion that permitted of such war-like activities and silent threats. And moreover, militarism would not encourage on the part of those practicing it any great and widespread willingness to preach the gospel of peace to the lands lying in darkness and sin. Militarism is itself of the kingdom of darkness and would not inspire a movement against itself. A house divided against itself cannot stand. Introduce militarism and you quench the desire for the spread of a message of peace, for the spirit and love of peace will be crowded out. But introduce the message of peace and militarism will stay out.

Use your influence by petitioning in behalf of churches, Sunday schools and various public assemblies, as well as individually, your representative and senators in Congress, that they oppose universal military training as a permanent policy of our government. This is your privilege and duty.

EDITORIAL REVIEW

There are two things quite popular just now among the churches, namely, going over the top on the College endowment proposition and putting the Evangelist into every Brethren home.

Brother Reed reports the royal reception extended by the First church of Los Angeles to their new pastor, Brother N. W. Jennings. Notice also that the good people at that place did not forget in the midst of their enjoyments the war-stricken Christians of Armenia and Syria.

Brother Leatherman reports that he is up against a stiff proposition in Ripon, California, but he has the courage to face the task with determination and confidence in God that the Brethren cause shall eventually win out there.

A sergeant of a regiment came up to an Army Scripture Reader on the field and said, "I know what you are." "Oh, sergeant," replied the reader, "and what am I?" "You are a range-finder for heaven," was the brief reply.—Christian Age.

Sister Mary Pence writes this week from Limestone, Tennessee. She tells the same story of "flu" hindrances, but in common with the spirit of practically all of our leaders she is eager to get back into the work with unhindered liberty. In the meantime, the White Gift offering is not being forgotten.

The church at Falls City, Nebraska, has had perhaps the most disastrous visitation of the epidemic of any of the churches yet reported. But in the midst of their sadness the people and pastor are trustful in God and hopeful that all will finally work out for good to them that love the Lord.

College Corners is heard from through its live pastor, Brother Anderson, who is proud to be able to say that both his churches are loyal and wide-awake. College Corners went over the top on the Endowment proposition, and we are expecting to learn at any time that the Evangelistic Honor Roll has been gained.

The work at Hagerstown under the wise leadership of Brother Cover is making advances in spite of some interruptions. Two acce-

sions to the church were realized during the preparatory services for the communion. Judging from the good offerings to missions, we judge that the people have not been without instruction along this line.

The "flu" has made interruptions in the work at Linwood, Maryland as elsewhere, but the people there are recovering from it under the efficient leadership of Brother Riddle. Perhaps his faithful ministrations to the sick during the epidemic helped to keep the interest alive in his people. That his people love him is shown by their generous gifts for the comfort of him and his.

Prof. J. A. Garber preached a fine sermon on "Practical Christianity" in the College chapel on Sunday morning. Brother Gnagey Editor of Sunday School Publications, preached in the Methodist Episcopal church of Ashland, Sunday evening, the pastor being sick, President Furry preached in the Congregational church morning and evening and Dean Miller preached at the Kittman mission.

The White Gifts are still coming in, and the largest yet is reported this week. It comes from the Coudersport church. Brother Smith's people seem to have the habit of doing things on a big scale. It would be a fine thing if all of our churches would catch the Coudersport spirit and way of doing things. See the amount in Brother Trent's report among the "News," it was crowded out of the Sunday school page this week.

Let every isolated member send an offering to Brother Herman E. Roscoe, Goshen, Indiana, for the support of the superannuated ministers. And every other Brethren should do his or her part when their church takes the offering for Benevolences on February 9th. Churches that find it inconvenient to receive this offering on the Sunday set for that purpose should take care of the matter on the very first Sunday possible thereafter.

Indiana is still being heard from on the College endowment proposition. Some of the smaller churches were recently visited by Brother Beachler and generally he finds they are anxious to do their bit. Some of the small churches, especially the mission points, are able to teach the big "established" churches some things about giving.

Brother Lyon comes to the readers of the Evangelist with a report, an appeal and an outlook. He reports that the Washington church has made such splendid advancement that their present building is inadequate. He asks for individuals to covenant to pray definitely and regularly that God will "touch hearts." And he looks forward to a new church building, possibly a memorial, that will enable the work to go forward unhampered. The editor wishes to be counted among those who will pray definitely for advancement of the Washington work and the touching of hearts by the finger of God.

Our little African missionary, Marguerite Gribble through the mind and hand of her mother, gives us an interesting account of an experience common to missionaries, that of "waiting for boats" and of God's answer to prayer. From the letter we learn that the Gribble party is still waiting at Brazzaville in French Equatorial Africa, and have had some sickness. The "flu" is some traveler to have followed them all the way to Africa. Let us pray that they may be given health and strength, and soon may be guided triumphantly into Ubangi-Shari-Chad their desired destination.

By the way, was that Thanksgiving offering ever taken? I know you, some of you, were unable to take it at Thanksgiving time because of the "flu" epidemic. But you know the Thanksgiving season has been extended this year so that all might have opportunity to get in on the Home Mission offering. And it is quite important that every church does its share in order that the Home Board shall be able to carry out its plans without embarrassment. You may have just neglected taking your offering, or it may not have seemed convenient. But whatever the reason for delay, the fact remains that the offerings of some, yes many of the churches have not reached Brother Orion E. Bowman of Dayton. People who are "slow pay," no matter how good their intentions, cause terrible embarrassment sometimes. Don't delay, but "do it now." For further reminder see Brother Carpenter's "Home Mission Notes."

FOUR-YEAR PROGRAM PAGE

Conducted by Charles A. Bame

Benevolences Is Now the Issue Before Us

From the Benevolence Director

The American people during the last few years have nobly responded to the support of young men who have gladly gone out to fight the battles of the nation. They have been fighting for noble ideals and purposes. We have tried to give them every comfort possible whether in camp, at home or over the seas. The American people will see that they do not come to want in years to come. But while we have given the young their full share of our means the American people have not forgotten the men who years ago gave their strength of manhood for the nation. I refer to the veterans of the Civil War. A sufficient pension is provided for them. They will be provided for as long as they live.

The Brethren church is providing for its active pastors with salaries at least sufficient for their living. Nor will the church ever fail to provide for their active men. But are we doing our best for the men who fought the battle of the church in other years? What about the veterans of the Cross? They gave the best of their lives for our beloved church. We rejoice in the fact that they had the courage to stand for their convictions in a day when it would have been much easier to have compromised. They believed so much in the great fundamentals of our church and the Word of God that they were willing to suffer for it, not in body but in wholly inadequate salaries. Today they are unable to earn a living. Have you, brother, seriously thought of how small a pittance we are giving them? How far does fifteen dollars a month go toward providing them with a living, especially when some of them are maintaining their own homes? Shall we be less loyal to veterans of the Cross than to veterans of the nation? The nation provides a home for its soldiers. In this home every comfort is given them. We do not even provide a home for them. Nor do we pay them enough to be cared for in other homes. They must be dependent upon their children and friends. Is it not time for the church to face this disgrace and adequately recompense these men?

As now provided for by National Conference the Board of Benevolences can only hope to pay fifteen dollars per month. Even this can not be done unless there is a most generous contribution by the church. The Board only asks for a gift equal to ten cents per member in your congregation. This will enable you to meet the demands of the Four Year Program. Meet this demand, but above it see the need of these men and graciously give until a larger monthly allowance can be given them. Make glad the hearts of our superannuates by saying, with larger gifts, "Give them more."

Do you realize that if one of these men needed a suit of clothes it would take at least two months' allowance to buy it; that it would take a half-month's allowance to buy a pair of shoes; that during the winter season it would take nearly half the allowance for one ton of coal per month; that if our brother still maintains a home, he and his good wife could not possibly live on the allowance. Give this call a few minutes consideration. We are sure you will enlarge your gifts.

Brother pastor, now is the time for you to make an earnest and insistent plea to your people. Will churches this year, as they did last year, blame their pastors for not presenting this call to them? Not only must we present this call but in some way bring the church to a noble response. If this call has been provided for in your budget insist that it be sent in now. Notices are now or soon will be in the hands of every pastor. Make the announcement next Sunday. We beseech of you to feel the responsibility God places

upon you and honor God with a liberal gift. Above honoring the Board and reaching the Four Year Program make gifts that will be an honor to the God whose you are and whom you serve.

Send all money to Herman E. Roscoe, Goshen, Indiana. Mr. Roscoe is a layman, a cashier in a well known bank. Your money will be properly credited and cared for. His appeal on this page reveals to you his hope for the church and spirit of willing service to the Master.

Date **February 9th.** Superannuated fund. At least a sum equal to ten cents per member in your church.

H. H. WOLFORD,

An Appeal for Benevolences

Sunday, February 9th, the members of the Brethren church again will be given an opportunity, which should be considered a great privilege, to contribute of their means to the support of the superannuated ministers. We have quite a number of pioneer preachers of the faith who have served their time in the building up of the church of Jesus Christ and have performed their tasks with honor to God but with very little profit to themselves, as the world counts profit. So we find them in the evening of life with little or no means of support for themselves or families, and it is to this matter that we find it necessary to lend our efforts at this time.

The writer notes with much pride the new spirit that is being manifested among the brethren at our National conferences in regards to the perfecting of a church program that is worthy of our best efforts. We are growing and as we grow we must make room for still greater growth. We are co-ordinating and co-operating in a spirit never before seen, and this must be a source of great satisfaction to both the leadership and the laity. We are engaged in a mighty effort to endow our college at Ashland and we will succeed beyond our hopes. The results already obtained in many ways from the inspiration of the Four Year Program are encouraging, and we have just started. We have every reason to expect from it all that was hoped for.

It appears to the writer that we should have created a foundation or fund which would take care of our pastors who have served faithfully but who have never had salary sufficient to enable them to save for the day of old age and inactivity. This idea surely must appeal to all of us, especially to progressive pastors and laymen, as a part of our program for the future. Surely it fits in well with our present splendid program of advancement.

But until we reach this ideal we must do the work at hand by following out our custom of taking a yearly offering. Our Four Year Program calls for an offering of 10 cents per member. This seems like a very small sum in this day when we are giving in such large amounts to other benevolent institutions, but we shall do well to reach the goal in each and every church. To those who find themselves unusually blessed with the material things of this life, know what it is to have all the necessities and comforts and are filled with the spirit of our Master, who taught us the blessing of giving rather than of receiving, we would say, remember in a large way these faithful needy men of the superannuated class. If we give in a manner in keeping with our circumstances we shall at least do credit to ourselves by this effort to show our gratitude to those who are depending so much on us for their material support. Let us make our 1919 offering the largest in the history of our organization.

H. E. ROSCOE,
National Secretary, Board of Benevolences.

GENERAL ARTICLES

The Word of God In Evangelism By Dean J. Allen Miller, D.D.

The theme under discussion is at once among the most important that can engage our attention. It relates two fundamental concepts of our Christian religion into one tremendous proposition. The Word of God as committed to the church is a divine deposit, an entrustment, a will to be executed. Evangelism is a divinely imposed function of the Christian ministry in particular. The two are inseparably connected. The Word of God can not be presented in its power and in its winsome attractiveness apart from its essential character as an evangel. Neither can evangelism do its effective service for Christ and humanity apart from its own dynamic which must always remain the Word of God. The New Testament evangelist therefore has no choice either as to the character of the message he is to bear or as to the specific tasks assigned him by his Master. To fail in either aspect is to fail in the work of an evangelist. It is therefore worth our while to study the subject under consideration seriously.

In the first place then let us consider briefly the importance attached to the work of an evangelist. Some very simple gospel teachings lie at the basis of this work. God revealed his will to men through Jesus Christ. Men are sinners and as such are lost. Lost sinners need salvation. This salvation is provided in a most wonderful and gracious way by God through the Lord Jesus Christ. Men are weak and prone to err and they need divine guidance and divine enlightenment. This guidance and enlightenment is freely bestowed upon all true believers in the gift of the Holy Spirit. The life of the Christian becomes meaningful and purposeful. In the present life he shares the heavenly Father's goodness and love and in the life to come he is the recipient of blessedness, power and peace. There is hope for the hopeless; there is strength for the helpless; there is power for weakness; and there is victory and life's goal realized potentially in every believer in Jesus Christ. The Evangelists must never forget that their message is primarily a message of love and hope, of life and happiness. It is a message of good news from the heavenly Father to his lost and erring children.

Let us look also for a moment at the objectives the evangelist has set before him. These objectives the Word of God itself sets forth. They are not of the man's own choosing. If he seeks the blessing of God upon his work he must strive to realize these objectives. He must hold them uppermost in his prayer, in his sermon, in his personal efforts and in his testimony to his Lord. What are these objectives? They are mainly two. All else is subservient or included under these two. First, the evangelist's primary objective is the winning of souls to Jesus Christ. Jesus Christ is Lord of all men as well as their Savior. It is the evangelist's supreme endeavor to bring men to an open confession of Jesus Christ as their Lord and Savior. He seeks to win men from their sins and to commit them definitely and positively and for all time to the Lord Jesus Christ. Thus he builds up the church numerically. There is a second objective, and it is scarcely less important than the first. It is to edify the church. The church needs again and again to be called back to an appreciation and appraisal of its obligations to its divine Lord. The church is constantly in danger of lapsing into indifference; of neglecting to care for the most vital interests committed to her; of growing insensitive to the will of God. The evangelist is needed in every congregation of believers to arouse, to enthuse and to empower anew every member for service.

Having thus very briefly set forth the importance of the evangelist's work and the main objectives for which he strives let us consider his message. It is here that we shall see the vital connection of evangelism with the Word of

God. For the sake of clearness let us briefly note the dominant characteristics of an evangelist's work and of his sermon.

1. The work of an evangelist can not be done apart from the constant use of the Word of God. I refer here to his personal work among the people; that work which the successful evangelist does outside the pulpit. In dealing with the problems of men and women the Bible must be his constant appeal of authority and wisdom. The best handbook ever yet compiled for personal work is the gospel itself. The evangelist must know his Book as well as his man. And as he must deal fairly and sincerely with the man to win him so he must with the Book to experience its power as an effective weapon in his hand.

2. The evangelist's message from the pulpit must have a note of authority and finality as of God. He has no right to deal in glittering generalities when discussing the eternal issues of the souls of men. Neither has he any right to substitute for the positive authority of the Word of God on the issue of life and the destinies of men's souls mere human opinions and soft and smooth inventions of men. The Word of God says, Men are sinners. It says, Except a man be born again he can not see the kingdom of God. It says, There is salvation in none other than in Jesus Christ. It says, The blood of Jesus Christ his son cleanses from all sin. These and other such teachings essential and fundamental have the tone of finality and absolute divine authority back of them. Only the Word of God can give the evangelist a message that will compel attention because it is authoritative.

3. The message of the evangelist must center in Jesus Christ and his redeeming acts. Practically all we know of the person and the work of Jesus Christ we learn from the gospel and the rest of the New Testament. No man has an evangel without Christ. The world has no word of hope except in Christ. Christ must be central in every sermon that would win men to him. Too many sermons are barren,—yes, too many meetings as a whole are barren,—because Jesus Christ instead of overshadowing all is himself overshadowed by some puny human self. Then as to the work of Jesus, his life and its teachings, his sacrificial death and burial, his resurrection and ascension—these are ever first in the message that would really win a man to salvation and the new life. But the only source whence our full knowledge and meaning of them is to be drawn is the Word of God. An evangelist just can not be an evangelist in the New Testament sense and not preach a full gospel.

4. The message of an evangelist must be one of good news. The only good news he is called upon to proclaim is to dying and sinful men. And what such men need most of all is a message of hope and pardon, of a new life and a new chance to make good for God. Pardon for sin is one very essential element in this message. Hope to retrieve a misspent past life is another element. Power to keep one from failing and falling having once been recovered by God's grace is needed. Well, just to put it in a word, the evangelist's message of "good news" is the good Word of God itself. He can not preach without it. He has no good word without it.

5. Finally the evangelist's message must be one that inspires to righteous endeavor. He calls men to salvation, that is, perfect soundness, wholeness, completeness of life. He calls men to a life of high endeavor and holy motive. He insists that peace and blessedness will ensue upon a genuine obedience to God's will. To enforce all this his constant appeal must be to the Word of God. The Word of God must become a living, throbbing, impelling force in every new life begotten of the Holy Spirit through an evan-

gelist's appeal. How can he make the appeal and vitalize it apart from the living Word? How can a man be drawn from his old and too often satisfactory ways of living to a new and self-sacrificing way without a sufficiently strong and impelling motive? And how can a long life and life endeavor be sustained, often under most trying and difficult and even painfully self-sacrificing conditions, without divine help and renewal? To all such questions there can be but one reply. It is that apart from the power of the living Spirit of God in the life and the living Word of God to instruct and inspire, earth can afford no adequate motive for living, to say nothing of supplying a motive for self-sacrificing surrender in arduous service of others.

And so the present writer concludes that apart from

the Word of God there can be no evangelism. An evangelist has no message apart from that drawn from the Word. He is like a soldier disarmed when he loses the Word of God. And how unequal the fight with the Hunnish forces of evil when the edge of his sword is turned! The sword of the Spirit is yet the Word of the living God. And this sword is yet two-edged and sharp disclosing not only the thoughts of men but the will of God.

May Brethren evangelists be noted for their powerful gospel preaching. May they sincerely honor the Word of God in their life, their work, and their preaching so that God may honor them with their proper rewards.

The Word of God and evangelism stand inextricably bound together.

What Will the Realization of Goal Six Mean to the Brethren Church?

By Wm. H. Beachler, Director of Goals Six and Eight

Goal six has been called the "Recruit Goal." It calls for an increase of seventy-five in our ministry and missionary force by 1920. I am asking that we shall think what the realization of this goal will mean to the Brethren church. In the statement of my subject I am assuming that its realization is a certainty.

Seventy-five new recruits to our ministry and missionary force in four years will mean first, that the Brethren church has given proof of her spirituality and consecration. Only spiritual, consecrated denominations are yielding forth workers for definite service for Christ in anything like a commendable degree. Second, it will mean that our list of pastorless churches which is distressingly large will be materially reduced. Third, it will mean workers ready at hand to enter fields in the home land which are ripe and beckoning to the Brethren church. And forth, it will mean that we as a church will have the necessary workers to enable us to more fully assume our part in the great work of worldwide evangelization. These are some of the outstanding results which will follow the realization of goal six. Surely there is inspiration in the contemplation of such results! They are results really worth while.

Up to this time I have been assuming that we are sure to gain this goal. But, on the other hand, suppose we do not realize it, then what? Are we to then and there conclude that that part of the Four Year Program was a failure? Now, then, notwithstanding what I have already said, I am going to say frankly here and now that I have serious doubts if we will realize goal six. True, the final results may show that my doubts were unfounded (I sincerely hope they may be). Nor do I mean as General Director of this goal that because I may have some fears in the matter any man who is at all responsible for the success of this goal shall in any way slacken his efforts; by no means.

But suppose we do fail (and I am not looking for a soft place to light) I shall by no means consider that particular part of the Program a failure in the strictest, largest sense. I maintain that something which will have held the attention of the leadership of the church constantly to the thought of recruits to our ministry for four years is bound to produce results, if not now, then later, and cannot therefore be considered a failure. If we only enlist thirty of the seventy-five I shall still feel that goal six has accomplished a great purpose. I have no doubt at all that in the many years to come young people will find their way into definite service for Christ and the church as a result of goal six in our Four Year Program.

Hence I consider that we have every inducement to go forward and do our very best in the interest of goal six. For if indeed we might not reap as much from our labor by 1920 as we desire, yet we may have the full assurance that we will reap ultimately.

For the rest of the time let us consider the field from which these recruits are to come and some of the agencies

which will have, or ought to have a part in the work of enlistment. From where are these recruits to come? Not from the skies. No, they are on earth right now. They are real, live young men and women, and for the most part they are in Brethren Sunday schools and Christian Endeavor societies. And while I am not overlooking the important responsibility which rests upon Christian parents and pastors in this connection, yet I must feel that our Sunday schools and Christian Endeavor societies hold a peculiarly strategic place in determining whether or not these prospective recruits will find their place in the definite service of our Lord and King.

And as Director of the "Recruit Goal" I want to urge upon all of our societies that they make the "Recruit Goal" truly their goal, and that they use Ashland College Night to the fullest possible extent in getting young people to enlist definitely for the ministry or missionary work. This, it seems to me, will be putting Ashland College Night to the highest possible use.

In instances where churches have no Endeavor societies why could not our Sunday schools observe Ashland College day in their session of February 9th and at that service why could not pastors or superintendents give opportunity to young people to enlist in definite Christian service? May I urge this upon the serious consideration of our pastors and superintendents in such churches as have no Endeavor societies. Surely if this matter is approached prayerfully and carefully by our Sunday schools and Christian Endeavor societies on February 9th, much can be done toward realizing goal six, and promoting the kingdom of heaven. May it be so.

One way to make your church prosperous and to help all the goals in the our Year Program is to see that your church is a praying church. Prosperity in church work is inseparably connected with prayer and the very life and growth of the church is dependent upon prayer. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that he may send forth laborers into his harvest. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.

What If Germany Had Won?

By J. L. Gillin, Ph.D.

Did you ever stop to think what would have been the effect on our religious thinking, if Germany had won in the war? It is well within the range of possibility that she might have done so. When one thinks of the situation in France last July, it is not hard to think that she might have conquered. A man told me only a few days ago that just before the American army got into the fight in France some of the allied commanders had a conference at which General Pershing was present. At that meeting it was seriously discussed whether the allied commanders should not give up the fight. The decision to keep up the fight, according to the story, was due to the pleadings of General Pershing who urged that the American people would not understand the matter if they threw up the sponge without giving our boys a chance to show what they could do.

Now, suppose that the Germans had won. Suppose that today France and England were prostrate before the victorious hosts of Germany. Suppose that Germany had Paris and London within their power; had captured our armies over there; and had arrogantly imposed heavy indemnities upon the conquered after visiting every insult upon them. Might has now triumphed over right. The ideals of justice for the weak and pity for age and sex have been flung to the winds of lust and rapine. Arrogance has now flung down into the dust the gentleness of humility and love. A nation which has spurned every counsel of righteousness for the counsel of selfishness, which has trampled every law of man and God beneath its feet, and which has outraged every decency achieved through the struggles of the countless ages of human history, has won its own brutal and merciless way. It stands unchallenged. Its God is the merciless and unChristian god of blood and iron. What would we now be saying about the justice of God who permits such things? What effect would such a victory have had upon our sense of eternal fitness of things?

Well, fortunately for us, had such a thing happened, in the Book which has preserved for us the record of God's dealings with people in former centuries we have told us how God's people reacted to just such a situation. That was what happened in the days of the Babylonian exile of the Hebrews.

Few of us have ever appreciated what a crisis that exile brought to the Hebrews. It certainly was a very severe test of their faith in a just God. How could they reconcile the fact of exile from Jehovah's land and temple with a belief that their God was a loving and just God. Were they not Jehovah's chosen people? Had there not been numerous signs that they were the objects of his special care? Had Jehovah not driven out the inhabitants of Canaan before them in order that they might have a land for Jehovah? Had not Jehovah revealed his will to them alone of all the peoples of the earth?

Moreover, in spite of the fact that the prophets told them that their land was destroyed because of their own sins against Jehovah, was it not true that with all their sins they were a better people than the Chaldeans and the Babylonians who were oppressing them? (Hab. 1:13). How could a just God permit a brutal, merciless and uncircumcised people, who were strangers to the covenants and alien to the promises of Jehovah, to punish them who with all their faults were still Jehovah's special people? With all their sins were they not more righteous than the Babylonians? How could their God be just if he permitted the Babylonians to devastate their land—these Babylonians who dashed little children against the stones and violated the women, and destroyed Jehovah's own house?

These and many other questions did arise in the hearts of those Hebrews who thought at all about the matter. Doubtless that explains why so many of those who were carried away into captivity renounced their faith in Jehovah, like the contemporaries of Jeremiah who went down into

Egypt and worshipped the Queen of Heaven (Jer. 44:15-19). No wonder Ezekiel had such great difficulty in keeping up the courage of those who were carried with him to Babylon. No wonder that only a "remnant" were faithful and came back to the Land of Promise.

In our case we shall have no difficulty in reconciling the outcome of the war with the conception of a just God who rules in history. But, had we been defeated while fighting unselfishly in the cause of righteousness, what answer could we have made to our own questionings, or the inquiry of our taunters: "Where is thy God?" Would we have had the prophets who could have given adequate answer to that question in the day of defeat? The greatness of the prophets of Israel lay in the fact that they once and for all time gave an answer to that hard question which not only was based on the facts of sin, but on the assumption that God is a God of justice. Israel had been guilty of social injustice. The rich had oppressed the poor; the noble, the peasant; the favored forgot to sympathize with the unfortunate; and men preyed upon their less fortunate brethren. Social injustice had cleft asunder the body of the nation. There was no bond of sympathy holding them together as one social unit, every part of which was in lively sympathy with every other part. While Babylon was also guilty of such things, Israel was the guiltier because she had been the recipient of God's special revelations through the law-givers and the prophets. To her more had been given, therefore, of her was more required.

The ancient answer has significance for us today. Let us see to it that in this land of liberty and democracy the church of Jesus makes that liberty and democracy instinct with the spirit of the prophets and of Jesus. For be advised that the slogan of the Bolsheviks of Russia is also liberty and democracy. The church will utterly fail in its opportunity if it fails to see to it that the ideals that have won out in this war are permeated through and through with the spirit that was in Christ Jesus.

If the outcome of this war makes us feel satisfied with ourselves and with our social righteousness, God pity us. The Chaldeans and Babylonians made that very mistake. The Rabshakeh whom Sennacherib sent to take Jerusalem said, "And am I come up without Jehovah against this land to destroy it? Jehovah said unto me, Go up against this land, and destroy it." That was true, but he forgot that the God of righteousness would require at his hands the punishment for the sins of his own people in due time. If we come out of this war with the feeling that God has no fault to find with us as a people, simply because we won against Germany, let us be warned by the answer of the Hebrew prophets.

FORGOTTEN? OR IGNORED?

I mean, is the veteran of our religious warfare forgotten that he is left to subsist as best he can, sometimes depending on the charity of friends and neighbors? Or is he simply ignored. Out of kindness we endeavor to believe the former. But oh, how long drawn out is the forgetfulness of the Brethren church. We have waited so long to show any worthy evidence of gratitude for the aged minister that many of them have gone beyond the need of our help. But there are still a number left amongst us. Their heaven-turned faces and scars of many battles and victories are sources of inspiration to us who are still in the van of the battle. The fruit of their toil is all about us, we are daily feeding upon it. And yet we forget their simple needs when they gave their all to make possible what we now enjoy. I would not be so rude as to say we have purposely neglected them, but they have been neglected even though thoughtlessly. And the consequences are the same.

THE BRETHREN PULPIT

For This Is Right By J. L. Kimmel

TEXT, Ephesians 6:1

In the first verse of this most wonderful chapter of this most wonderful book, the great apostle to the Gentiles lays down in one word the law of human conduct—right. It is almost beyond our comprehension to think that all nations and tribes with their different languages, dialects and idioms could be governed by one single word—right.

But this word expresses a truth, not of human origin, but an immutable law. It has come to us from God, brought out of the very depths of eternity. It has therefore, become an innate principle, planted by God into the very soul of man. It would not be absolutely necessary to have it written in the Bible, for the barbarian recognizes it, as well as the Christian. If, for illustration, a strong man should strike and abuse an innocent little child, every one would condemn the man, and say it was not right for him to abuse the child. If, therefore, this law of right, is the declared will of God, where must we look for it? It is partially expressed in nature, more fully revealed at Sinai and completely taught by Jesus Christ the Lord.

As the standard of time is the sun and the standard of color is the rainbow, and the standard of measurement is the star, so the standard of human conduct is Jesus Christ the Son of God. His life was perfection, never did he do wrong. His life was righteousness personified, never did he sin. His life was God incarnate, never did he make a mistake. He taught, but his teaching excelled that of every other teacher. He spake, but he spake as never man spake. He suffered, but by his suffering he convinced his enemies that he was God incarnate. He died but his death was a triumph and a conquest, and from that day to this men have stood and looked with amazement upon the life and death of him, who is called the Christ.

If we intend to do right therefore, we must discriminate between right and wrong, between good and evil, between God and Satan. In order that we may do right, we must know what is right, and then do it—do it at all hazards, do it at any cost: sink or swim, live or die, survive or perish we must do it, because truth is immortal and will prevail. But men are too willing to do right only when it is convenient, when it does not cost anything. They are too apt to put convenience and self interest first and make right a secondary matter.

But how do we know when a thing is right or wrong? My answer is, go to the standard of truth, God's Word, and you shall know. Ask yourself the question, "What would Jesus do?" Talk it over with him, and you shall know. No, you need not go to Ella Wheeler Wilcox, or to the Cosmopolitan, or the "ouija board"—God forbid that any of our ministers should for one moment consider such erroneous doctrines. There is but one standard of truth and that is God's Word.

When Peter and John were brought before the great Jewish Sanhedrin for healing the cripple at the temple gate, they were instructed not to preach any longer in the name of Jesus, and they might enjoy their liberty. But these men of God replied, "Whether it be right in the sight of God to hearken unto you, rather than unto God, judge ye." With these men of God the question was, "Is it right," not "What will happen to us? Will we get our liberty or will we have to remain in prison—but is it right in the sight of God? Is it right to get from three to five dollars a day for your work, every day of the week, and then go to the house of the Lord on Sunday morning and give a penny to the cause upon which the salvation of the world depends? Is it right to sell your wheat for two dollars and twenty cents per bushel and your eggs for sixty cents per dozen, then stay at home on Sunday morning, and not even give the Christ who

died for you a red copper, when you should be giving him dollars and praising his holy name besides? Will you let a good man speak to you for a few minutes as to what is right? "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned and in keeping of them there is great reward.

Is it right to reject the Christ, who died for your sins, all your life and expect to go to heaven and walk upon golden streets when you die? The greatest sin of all the sins of all the ages, is the rejection of the Son of God, the Savior of the world. O, the ingratitude of the human heart. O how men will warp their consciences, dull their moral sensibilities and cripple their usefulness, because they are not willing to even consider the right.

My friend is your conduct right? Is your relation with God right? Is it right for you to withhold from God your time, your talents, your life, when Christ has so much need of all these?

What this old world needs is more conscience—more conscience in the pulpit, more conscience in the pew, more conscience in politics, more conscience in business, more conscience in the store, more conscience in the shop, more conscience in the kitchen, more conscience in the parlor, more conscience on the farm. Oh, for a quickened religious conscience, that will compel a man to walk a mile to pay another a penny rather than not pay him at all. Germany lost her conscience and the collapse came. She said the judgment day will ask no questions, but the judgment day is already asking more questions than Germany is able to answer. Better look out for the judgment day for it will surely come. Better do the right and do it now and a great reward will be in store for you.

Let us be honest for a single moment, and ask ourselves the question, "Would it be right for God to reward us with the reward of the righteous when we come to the end of life, take us to heaven, give us mansions to live in and a throne to sit upon, when we have never been willing to do right here? Would it be right to expect our Lord to

"Carry us to the skies
On flowery beds of ease
While others fought to win the prize
And sailed through bloody seas?"

OUR DEVOTIONAL

The Christian's Love for Souls

By R. Paul Miller

What a profound lesson for every Christian soul! Yet how sadly neglected! How seldom observed in life! How freely have we Christians imbibed of the spirit of the world which says, "Love thy neighbor and hate thine enemy." How we love those who love us, and dislike those who dislike us!

How often have I retreated to my study after a severe strain amid the round and strife among men, sat down with my head between my hands and asked myself what impres-

sion I have made upon those I have just dealt with. What is their estimate of my Christianity? Am I remembered for my strong likes and dislikes, or for my generous love and compassion for all? Have I manifested my faith and discipleship as Jesus said all his disciples would? "By this, shall all men know that ye are my disciples, if ye have love one to another." Have my words been words of love and kindness? Have they shown a great heart instead of a small soul? Have I caused them to have greater respect for Jesus and the religion which bears his name? Have I shown them that the heart of Christianity is love, overspreading love?

How prone we are to draw the limits of our love according to our own selfish souls. This is what the Pharisees and Scribes were doing, and what Jesus was condemning in our lesson. The law said "Thou shalt love thy neighbor as thyself" (Lev. 19:18). But they narrowly reasoned, "Who is my neighbor?" (Luke 10:29), and said an enemy could not be a neighbor, therefore, they were not duty bound to love enemies. In this way they had drawn the limits of their benevolence into a very small radius, thus forming "classes" and "eliques." This resulted in their having practically no dealings with others than of their own class, much less to strive to reach out and do them positive good in the name of the loving God, whom they professed to serve.

Such a love as this is what is commonly found in the world and carries no real weight of virtue in it. That's why Jesus said, "If ye love them which love you, what reward have you? Do not even the publicans the same?" In other words, if our love as Christians is no greater in its measure, or broader in its scope than those who make absolutely no profession at all, how does the love of God dwell in us? What have we more than they and now can we lay claim to more?

How sad, yet true it is that numberless Christians really show less love for "Others" than many worldlings do. The worldly people serve to be seen of men while the Christian is supposed to be moved by the impulse of love divinely planted within his soul. How the knowledge of this fact should shame us, awaken us, and spur us on to seek God's face and closer fellowship with him that we may in turn reflect God's love to love-hungry souls.

"But how can we love those who seek our hurt, who speak evil concerning us falsely, who rejoice to see us fall, who secretly plan our disgrace?" Such love is a divine gift and is not known outside of Christ. It is a spark of that love with which God so loved the world. And was it a world filled with friends and sons that he loved? No, but a world filled with enemies.

And that love has been turning enemies into friends and sons for two thousand years. Ah, here is a secret of the Christians' love for souls: it makes friends of enemies and brethren of strangers. If we would just love our so-called "enemies," we would find that we did not have very many enemies. Most of our enemies are born in our own souls. We estimate them on the surface as enemies, then we treat them as enemies and soon they take the role of enemies towards us. If our hearts had been filled with love for souls we would have made them friends, and perhaps brethren.

The thing that drew the multitudes to Jesus was not his beauty, or his power, so much as his love for them all. They knew the moment they saw him that he had a heart flowing over with love for them; that in him they could find one to help lighten their burdens, comfort their sorrows and bring them to God. And as he was, so should we be in this world. How often have we met big, kindly, Christian men who made us to feel that in them we had a friend and confidant even though we had never seen them before. They have hearts filled with love for souls, that's what draws others to them.

But are we to love strangers and unbelievers with the same love that we love our families and brethren in Christ?

That is impossible; for they do not bear the same relation to us. But we are to love them to the saving of their souls; to see in each precious life, a soul for whom Jesus gave his precious life to save; to see in each one, a soul that may be lost if we do not speak to him about Jesus; to see in each one a soul as we once were, without peace, without hope, without God in the world, strangers to his love and family. How glad we were that some one had a love for our souls enough to lead us to Jesus!

O, how blind we are to the need, the crying need all around us. How censorious and critical we are of the sinner, instead of having love and compassion for him.

Two Sunday school workers were walking down the city street one winter day. They soon came abreast of a poor drunken fellow being guyed by newsboys and others. They too smiled at his predicament and spoke with disgust of such a character. They were almost past him when he slipped and fell into the gutter and there he lay, too weak to rise. With self-righteous remarks they continued on their way without a thought of helping the poor man. At this moment a door across the street flew open and a refined looking woman hurried across to where the drunken man lay. Helping him to his feet, she wiped the mud from his bloated face with her handkerchief and took him to her home. The Sunday school workers went on remarking that such men were not fit to be helped. But the woman bathed his face, gave him a bath, a clean bed to sleep in, and when he had slept off his stupor she gave him some clean clothes of her husband's to put on, and that evening she and her husband took him to a little mission nearby. He heard the message of Jesus' love for sinners. And when the plea to accept Jesus was given, he arose and with tears streaming down his face went to the front and cried to God to save his poor soul. He was gloriously saved and became a strong Christian worker. But I wonder where the poor man would have been if that woman had had the same brand of Christian love for souls that the two Christian workers had? May we search our own souls to see whether we are following the Sunday school workers or that true Christian woman. Do we not really despise the fallen and outcast? Would we not really have been afraid of getting our clothes soiled if we had helped that man in the gutter? Do we not withhold our love from those who most need it and lavish it on those who appreciate it least? O, that we would let the Master make our cold hearts warm, make our small souls large and great, and merciful, and make our love like his, that we might seek to save the lost. If we just had a vision of the awful procession of lost souls filing past the gate of death, I believe the love of every one of us would burn into a never-dying passion for lost souls.

Moody once told of a man who could never understand why some people were so concerned about the salvation of others. One night he dreamed that he entered the gates of heaven and soon the Savior appeared and led him to the battlements of the eternal city. Looking out into the haze, the Savior said, "Do you see them?" He answered, "I see nothing." Still looking the man finally said, "Now I see, its a great procession on the dark world I have just come from. But there is a terrible precipice there. Those in the procession are blind-folded. They are all going over the precipice. Why does not someone warn them and turn them back?" Sadly the Master answered, "There is no one there who cares." Awaking from sleep the man went out and gave his life to saving men.

O merciful Father in heaven, save us from ourselves. Take from us our stony hearts and give us hearts of love for souls. Forgive us for our selfishness and coldness of heart. Make us to realize the awfulness of being a lost soul. Reveal to us the glories of salvation. Give us a vision of eternity, the shortness of life and the certainty of death. Pour into our hearts a stream of love from thine own great heart, that we might in turn love and seek the lost till the last member of the "Church" is safe in the fold, and Jesus comes to gather all his own. In his precious name we ask it. Amen."

THE SUNDAY SCHOOL

EQUIPPING AN EFFICIENT SUNDAY SCHOOL

By Albert Trent

The question of furnishing our schools with the necessary equipment to make them as efficient as possible is a serious problem with every thoughtful superintendent. The material equipment for Sunday schools set forth by the writers of books, journals and general literature, as being necessary for successful work, is rather bewildering to the officers of a school of average enrollment, without even considering the schools having an enrollment of only a score or two or less, and the cost of up-to-date equipment makes it an equally perplexing problem to the smaller schools.

It is evident however that material equipment is an essential factor in every successful school. The character, the quality and quantity or extent of this equipment, must be determined by the officers of the individual school. The value of pictures, maps, charts, etc., to make vivid to the eye and clear to the mind gospel truths can scarcely be overestimated. The mind is similarly impressed with sound through the ear and truths in this way indelibly fixed. The smaller children are easily interested and readily grasp facts through what we may term the muscular sense in the use of sand tables, blackboards and the handling of articles, patterns and models of tools and implements from Oriental lands and ancient times. There are also

many things in the line of furnishings that may be used to make the Sunday school home a beautiful and attractive place. The wise teacher will use all of such means at her command as ready gate-ways by which strong and lasting impressions of truth may be made upon the soul of the child.

Churches constructed in accordance with modern plans to accommodate their schools on the lines of present day efficiency, with separate sections for each grade and separate class rooms, and having the financial means find that an elaborate furnishing of material equipment is not a difficult feature. But where a school must be held in one room, and the only means for separating classes consists of a few curtains, it becomes a real problem to decide upon the kind of equipment that will prove most effective.

I am convinced also that excellent work is being done in many of our schools in limited environments, and conducted under disadvantages, with scarcely any up-to-date furnishings except a thoroughly devoted, consecrated corps of officers and teachers. Therefore, those of us who cannot have an ample equipment in this line, at this time, need not necessarily be discouraged, but let us press forward under existing conditions, endeavoring to make our efforts approved of God and

effective through the right use of the word of truth.

The conscientious superintendent, however, may also feel that there is a reasonable limit to the amount of money to be spent in this way, as long as the evangelizing of the world has not been completed. Many thousands of dollars are spent annually by the schools of America for mere comfort, attractiveness and ornamentation, that would accomplish more in the Master's cause if given to the Belgians, the Armenians or to gospel-less people of other lands.

We are living in a wonderful mechanical age. The tendency has been to emphasize rather over much the mechanical phase of the work, and possibly, to the neglect of the real function of the Bible school. Am I wrong in the thought that the future tendency in Sunday school work will place a greater emphasis on heart culture? I think some one has said, "If mechanics could save the world the world would be saved already."

The most effective equipment, the most valuable asset, the greatest attraction that any school can have for boys and girls and for men and women, is a corps of consecrated teachers who have the grace and ability of making the Word a living issue in the lives of those whom they teach.

The Supreme Aim In Teaching

By Mrs. L. G. Wood

This is a subject of very vital importance, and one which calls for the definition of that which is supreme. When we discuss the "Supreme Aim" of Bible teaching, we are not merely discussing ideals, but also that which is fundamental in the achievement of the ideals. Teaching is "causing another to know" and when we take into consideration the Sunday school teacher's text-book—the Bible—we conclude that the supreme aim is to cause another to know God. The Bible is God's revelation of himself and its right use is attained only when he is made known.

1—The first and supreme aim is to bring the living pupil and the living word into such close personal contact as to constitute a relationship. To do this the teacher must know her pupil as well as her text book. One has wisely said, "A whole minded Christian teacher must know God, love God, obey God." When the pupil has been led to decide for Christ, the work is only properly begun.

2—The second step in the supreme task is to direct the pupil in this new found relationship in the constructive work of character building. The idle convert is in graver danger than the unconverted.

It has been beautifully said that the "the school is a garden of souls and the teacher is the horticulturist." The teacher herself must know how to study and grow and give expert guidance to the pupil.

The home is the soil in which the young plants grow and this suggests the widening of the teacher's responsibilities in the attainment of the supreme aim. She will secure the hearty co-operation of the home, where it is possible. Here difficult work will be found in dealing with both the growing pupil and adult. It is possible the teacher will sometimes find in the case of adult pupils, that the work is not only constructive but reconstructive, this will make the task still more difficult, but the supreme aim will justify the greatest effort. Regardless of the age of the pupil, the teacher's fundamental task is to impart a right conception of God, the Bible and the church.

3—The third step in the teacher's supreme aim is to inspire to service. To make God known, and direct growth in the building of a strong noble character is not the climax of the teacher's aim. It is to inspire the pupil to make the investment of his knowledge and the forces of his character in the greatest of all enterprises the extension of Christ's kingdom on earth. The teacher must not be satisfied with making an impression on the mind of her pupils, in fact, she can not know that there is any impression being made, but by the expression drawn from the pupil.

Therefore, the three-fold aim is, first, to lead to Christ; second, to establish in Christ; third, to lead to service for Christ. The greatest task God has committed to a man or woman is that of watching the unfolding of a life, and with kind understanding help it to grasp the right meaning of life.

A Commendable Example

We are pleased to quote from an encouraging letter written by Brother Roy Brumbaugh of Portis, Kansas:

I was elected teacher training superintendent of the Kanemorado District last fall, and thought the best place to begin would be at home and set a good example for the rest of the schools. Things have begun to pick up here again and we hope for normal conditions within a few weeks, but we do not want to stop where we left off. You may send me one dozen copies of "The Educative Process in Religion." We expect to start our class at once. Do not know exactly how many books we will need as yet, but feel positive this first order will not be enough.

That message is full of encouragement. It indicates that Brother Brumbaugh is determined to be more than a nominal district superintendent. It is not likely that Portis will disappoint him, for several years ago they graduated a nice class, and doubtless will do equally well with the new course. Other schools of that and other districts will do well to follow this commendable example. Hindrances experienced during the early part of the year should not be allowed to delay our training work any longer than absolutely necessary. Remember the Standard of Excellence requires a class in every school to attain the Front Line position. But more important than this requirement is the evident and urgent need of trained teachers in your school. It must be supplied. You can supply it. Will you do it? J. A. GARBER.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Life Work in Christian Endeavor By E. A. Rowsey

I want to have a heart to heart talk with the Ohio leaders of Christian Endeavor. That means I will be talking largely to young people. There is nothing more inspiring than youth. "Keep your youth," says Dr. Cadman, "for it comes only once to maid and man alike. Christian youthhood is so beautiful it almost fills one with a sweet pain. Great things have been done, and greater things must be done by the youth with their joy, courage and desire for sacrificial service." From this statement one is impressed with the greatness of the material out of which Christian Endeavor is built. "From such an organization," some one has said, "A new divinity will arise to change the world for the better.

Fellow Endeavorers, if our work tomorrow is a success we must busy ourselves today preparing leaders to carry forward the work. The war has taken our future poets and divines. It has robbed us of untold spiritual force. We must keep our hands on the things of faith that have been committed to our charge. Our powers must be consecrated to Jesus Christ for service as Christian leaders.

Do I hear you say: We are succeeding in this much needed work? Fine, but here lurks

a grave peril. Success is full of promise till men get it; and then it is a last year's nest, from which the birds have flown. Your past achievements, present ability and natural gifts, do not bring privileges, so much as they bring duties. There ought to be an atmosphere in every Christian Endeavor society, so wholesome that a person going there would catch an enthusiasm which would kindle the altar fires for service in his or her life. When our societies reach such a stage visible results will be inevitable and the often quoted lines of Henry Ward Beecher will no longer be merely a quotation but a reality, namely, "The truest self-respect is not to think of self."

In closing I wish to speak a word more particularly to the Ohio Endeavorers. We have approximately fifteen societies in this state. If you will glance at the Four Year Program you will see Ohio's quota is twenty "Life Work Recruits." Let's make a special effort to get one recruit from each society on Ashland College Night, February the ninth. Your society should reach a climax on that night. It should go down, not only in the record book of your society, but in the hearts of all present as a mountain-top experience. Let's work and pray to make this

lofty vision a dynamic reality. Pick out the members of your society who should surrender their lives to some definite Christian service, then place their names upon a prayer card, talk with them about their future work in a very tactful way. Lead them into a broader vision of life by showing them you are interested in their welfare and desire for them the biggest and best things possible.

I have four little books entitled, "Studies in Christian Heroism." The individual titles of the books are as follows—"The Call to Service," "The Triumphant Ministry," "Reapers of His Harvest," and "Heroes of the Campus." They contain many rich truths which would be helpful to any one seeking to determine a life work. They contain thrilling stories of how the world's greatest leaders made the supreme sacrifice to obey the still small voice of conscience. They would make a fine life work library for any society and we heartily recommend them. They may be secured from, "The Westminster Press, Philadelphia, Pa., for \$2.00 net. You may secure these books to read by sending your name and address to me. Meanwhile, let's remember Ashland College Night and our part in recruiting for Christ.

They Are Planning

Prof. J. A. Garber

Surely! They are planning to make Ashland College Night the biggest and best event of the season. Just note the following requests:

From Miss Naomi Wilson, Elkhart, Indiana: Please send us 100 programs for Ashland College Night.

From DeMain Warner, Goshen, Indiana: Kindly send to me at once 75 of the programs for Ashland College Night.

From Mrs. A. B. Cover, Hagerstown, Maryland: Will you please send me 25 programs for College Night? And she adds: We have had a recent drive for membership netting about one hundred new members. And we desire to say: Halleluiah. Let all the Endeavorers say: Prais the Lord.

Those are inspiring messages. Others doubtless are making similar plans. If any society has failed to plan until now you will be unable to delay longer after reading about the activities of fellow Endeavorers. Programs have been mailed to every society. If they are not received let us hear from you and we will try to replace them.

Double Your Society

In one of his stirring messages Dr. Clark says that twenty thousand societies might double their membership and the rest very much enlarge theirs before 1920. Then he suggests the wisdom of launching a "doubling up" campaign.

We heartily agree with both ideas. In the Brethren church there are almost a hundred Young People's societies, not to mention the

Juniors and Intermediates, that could double their membership before April 1st. The inauguration of such an effort would be one of the finest moves for Christian Endeavor Week. Let it become the specific aim of the first line of Endeavor suggested in the New World Campaign, which appeared on this page two weeks ago. To put the idea more definitely: If your society has twenty-five members now, make your goal fifty. If twenty attend regularly, strive to secure a regular attendance of forty.

The same plan may be profitably employed in connection with every phase of our work. If only six members have been won to the church through your society, seek to increase the number to twelve, at least. Where thirty persons are enrolled in the Army of Patriotic Service, multiply it by two, having sixty enrolled. If you reported twenty Quiet Hour Comrades, labor to raise the number to forty. Where there are fifteen Tenth Legioners an effort should be made to enroll thirty. If the society gave twelve dollars to Ashland College and twenty-five to missions last year, let it double the amount in both instances. Where you now rejoice with one Life Work Recruit, secure an added joy by having two enlisted. If you have graduated ten Christian Endeavor Experts, organize another class with an equal number, which should give you twenty in all. With the multiplication of your numbers by the "two times one is two" method there will come increased power and added strength for service. Christian Endeavor Week provides for these additions and we trust that every society will endeavor to secure as many decisions as possible. Follow the suggestions in

the Ashland College Night program and use the enclosed Decision Card. All gains should be reported to the proper departmental superintendent or the undersigned. Who will be the first to report a "doubling-up" campaign?

Carry On

One of the great slogans of the last war is to be found in the inspiring words "Carry on." It has been the last admonition of the dying soldier to his mates. It has nerved the weakest to deeds of valor that seemed almost impossible. No man was so handicapped physically—to the British Tommy—that he could not "Carry on," or in other words, do his part like a man. And because the men so well played their part during those years of darkness from the Battle of Mons to the Second Marne battle the free nations came through triumphant.

This is my last message to the Endeavorers before February 9th, and my last word to each society and each individual Endeavorer is "CARRY ON." You know the goals we are seeking to attain on that date—\$500 in real money and at least FORTY NEW LIFE WORK RECRUITS—and real effort will be demanded if success is to be ours. Do not be satisfied with a half-hearted effort. Put every bit of brain and brawn you have into the work before you, and CARRY ON TO VICTORY. Brethren Endeavorers we can do it, and if we can we ought, and if we ought we will. Let us all "Carry On," for Christ and the church.

EDWIN BOARDMAN, JR.

MISSIONS

From Our Youngest Missionary, Marguerite

Brazzaville, French Eq. Africa,
November 20, 1918.

My dear little friends:

We are growing to love Jesus more as we wait here at Brazzaville and the more we love him the more we long to go on through that door which we are daily praying may soon be opened to us, in Ubangi-Shari. The other day I was talking to Aunt Toddy. She asked me some questions. One of them was, "Where will people who love Jesus go?" and I said "To Ubangi-Shari." I couldn't understand why Aunt Toddy and mamma smiled, because I have often heard mamma say she was praying for many who love Jesus to go to Ubangi-Shari, and I believe prayer will be answered. I have been praying for a long time for the boat to take us to Ubangi-Shari, and can just hear the way it will say—"Choo-choo-choo" when it comes to take us. Daddy and mamma have told me how many, many times in their lives they have prayed for Jesus to send a boat, and then have waited till he did send one. First when mamma was so very, very sick, on the shore of Lake Albert in the Belgian Congo, and was far away from the port, mamma says native boys took little canoes and went across the Lake which had been very stormy before, but which was very quiet just then, because "God was holding the winds in the heavens" in answer to prayer. Mamma says they came back on the big boat which was to take her across and came to the very lonely little place where she was waiting on the shore of the great stormy lake.

And then mamma says there was a short, bitter night of suffering when she and daddy waited on the banks of the River Nile for another boat to take them another part of the way. It came, and the captain gave poor,

sick mamma the largest and airiest of the cabins.

Then they waited and prayed for another boat in Jinja, and here too, there was a place for mamma although her bed had to be put right out on deck. Of course you know I wasn't with mamma and daddy in those days.

Another boat that mamma and daddy waited for was the one which took them from Kampala to Port Florence and mamma says she had to spend three long weary months waiting to be strong enough to take that one. But it came, and mamma was able this time to walk on board and to enjoy the beautiful voyage on Lake Victoria.

And then came those hard days when mamma couldn't get strong up in the high mountains at Kijabe, and she and daddy went down to Mombasa. They wanted to come home to America to tell you all about the many little black boys and girls in Africa who needed Jesus, too, but they had to wait eleven long weeks at the coast while mamma got strong, and the money came in little by little to take the long journey. **But the boat came.** Mamma says that was just before the war, and they went on a German boat as far as East London in South Africa. Then came another long wait for a boat to take them to England, and **that boat too came** one happy day after daddy and mamma had been speaking and evangelizing in South Africa for four months.

Then they waited a little while in London for another boat to take them back to America, where they first learned to know and love you all. **That boat too came.** Then you will remember how daddy and mamma and Aunt Toddy waited nearly three long years in the home land for that other boat that brought them and Aunt Mae and me back to

Cape Town. **But that boat came.** And what a short wait we had in Cape Town for another boat and then such a little wait in Loando for still another one, and a little wait in Bona for the boat which brought us to Matadi. The very last boat we were on was the one which brought us here to Brazzaville from Kinshassa, across Stanley Pool. **But they all came.** And now I can not quite understand why we must wait for a boat to go to Banqui when boats are coming and going all the time, but mamma says they are not our boats, but that Jesus has one for us which he will send when all things are in readiness. So I pray, "Jesus send a boat," and I sing to a little tune all my own, "Oh, send a boat, Lord Jesus."

November 26, 1918.

I haven't seen very much of Uncle William lately, nor of mamma, nor of Aunt Toddy, for they all spend much time in Brazzaville, taking care of the sick. We have many very sick people in Kinshassa and Brazzaville. It is called Spanish influenza, and was brought to Africa by a French boat which came not long ago.

December 17th, 1918

It has been a long time since mamma and I wrote the words above. Since then we have all been suffering more or less with influenza and mamma has been very, very ill. But we are all growing stronger now and looking forward with hope to the coming of Marie and Julie and their papa and mamma. We are praying that they may be kept and used for Jesus. We too are longing to do more for him.

We all join in love to you all. Mamma prays that when Jesus comes, we may all be jewels for his crown. Lovingly,

MARGUERITE.

Home Mission Notes G. C. Carpenter

Misappropriation of Mission Money

We have heard of several churches in which mission offerings were taken and yet the money never reached the mission boards. And the explanation given was that the church treasurer was shy of funds to pay the pastor's salary and other expenses and they just had to use that money that was given for missions. If the money had been replaced soon afterward and the church officials were certain that it would be replaced the transaction might have been clothed with a questionable permit. But the usual result is that the money thus misappropriated is never replaced, and we must conclude in the first place that such procedure is wrong, and in the second place such procedure is very wrong.

Four Million

"In our Southern Appalachians are 4,000,000 American Highlanders, for generations shut off from the main current of our National life and development. Poor homes and worse schools, wretched roads, poverty, illiteracy,

inefficient farming, weak churches fostering excesses and disputes—such influences have made this one of the neediest of mission fields. But no people could be more responsive and no work more full of hope. Here is the pure-blood Anglo-Saxon, needing only opportunity."—The Continent.

The Road to Heaven

While the road to heaven is proverbially rocky that is no reason why the road to church should be. The road to church in many southern mountain communities away from the railroad is well nigh impassable six months of the year, and the road to market just as bad. Pretty hard to develop a strong church in such a community. More than one missionary has organized a "road day" and did it as a real piece of religious work. A "Holiness" brother objected to such use of time by the missionary, saying he should be ashamed going around "mixing religion and the world." But the chief object in life is to make the world better. That church in a mountain community often makes over the whole country roundabout. The missionary

does a great service if he makes it possible for the people to get to church. Riverside is helping to make over Breathitt County. And the Krypton church has accomplished much in that growing section of the mountains in the next county.

Thanksgiving Postponed

Brother Bowman, the Secretary-Treasurer of our Home Mission Board, will call for another day of thanksgiving when every Brethren church sends to him its full apportionment for home missions and when he can announce that the goal for this year has been reached. Pastors, it is up to you. Let nothing prevent your reaching this goal in your local churches. Show some of the spirit of that pastor who collected the full amount from his church by mail and personal solicitation while his church was closed by the influenza ban. "Now then do it!" Brother Bowman, our pastors are awake, most of them, and you will likely hear from many more churches. We hope that you will be compelled to issue a Thanksgiving proclamation before the close of the conference year.

NEWS FROM THE FIELD

LINWOOD, MARYLAND

The Brethren of the East have suffered the price of upset plans during the past few months, in all church work, like others, who have reported. Two mighty attacks of the world-wide epidemic visited our section, with a heavy toll of life. It's first sweep was just in time to stop a Rally Day service for our Sunday school. The second sweep was in time to cancel all Christmas exercises and pleasures.

Our readers will recall that the Linwood Brethren Sunday school is only six months old. One hundred and twenty-five are now enrolled. Since about all have regained normal health, the attendance in every class is showing increase. Even though it was impossible to have our Christmas entertainment which had been so well planned, a treat of candy and oranges was given to all on the roll. To all who were sick, their treat was sent. When we consider that the church was closed for a period of more than a month, we feel that the Sunday school has done a good and worthy work.

Brother Charles U. Messler was elected as our first superintendent. He acknowledged his inexperience, but confessed his willingness to learn. He is a young man of consecration and prayer with an interest in children, young people and the community at large, so it is needless to say, he is becoming an efficient superintendent.

Our fall meeting had to be postponed. Brother L. G. Wood of Roanoke, Virginia was to have been our helper in this special campaign for souls.

There are more pleasant things to do than visit the sick, but not many times has a pastor had a larger opportunity for such personal service than during the past few months. It has been the writer's joy to see scores of faces lighten and hearts comforted when a little of God's Word or a prayer for strength, or both were taken into a home full of sick people.

To change the subject, our's has not been one surprise but a stream of them. From early in the fall until the present the parsonage has had its many callers and as many as three in one day, all with large baskets of fresh meat, etc. All these generous gifts make the recipients feel good in more ways than one. A stream of good things flow most of the time at Linwood. For such good care and attention we try to render faithful service.

We covet the prayers of the brotherhood for the future success of this work.

E. M. RIDDLE, Pastor.

January 17, 1919.

RIPON, CALIFORNIA

Upon graduating from Ashland College last June, and after a semi-clandestine marriage and visiting home folks near Dayton, Ohio, and Portland, Oregon, we landed on the Ripon field, July fourth.

When we were engaged for this field we were cautioned to be steeled against disappointment. Since we have been here it seems that disappointment is about all with which

we have had a chance to deal. However, we have met with six months of it to date, of which half this time our church has been closed on account of the "flu."

Our work here is like that of an entirely new field. We have very few workers. The best we can say for Ripon is, that there is a big work here for the Brethren church to do. This work cannot be rebuilt to what we would term "good standing" in less than three or four years' time. Slow work. Yes, but if the work is supported it is bound to develop.

We have a good church building and a fine location. Ripon is a splendid little country town which promises to grow very rapidly in the near future. New people are moving here all the time. An opportunity is ours if we can turn the tide for Christ and the Brethren church. And God helping us I believe we can. Before the "flu ban" quite a few new people were coming our way. The young people here are practically unreached. They have grown up without the church and are now extremely difficult to reach. But they must be saved. Ripon must succeed for Christ. We will have more to report later.

N. V. LEATHERMAN.

HAGERSTOWN, MARYLAND

Since our last report, startling changes have taken place in our work. The "flu" struck us, taking a dismal toll, leaving sadness and a sense of keen loss in its wake; yet may God be praised for "He buries his workers but carries on his work."

Within a year, we suffered the loss by death of two Sunday school superintendents, both efficient and splendid leaders, under whom the school made progress. The responsibility of the office thus passed upon the shoulders of another young man under whose leadership we have progress to report.

After our return from General Conference, we began putting into operation our plans for the fall and winter work. We held our Rally Day services on the last Sunday of September with the largest attendance ever. Promotions brought a number from the Elementary Department into the main school. Their places have long since been taken by others in this department, and thus the work goes on. Following Rally Day, we held a week's meeting, preparatory to our Communion service. During this meeting two splendid young women made the complete surrender to Christ. Then . . . came the quarantine and for five Sundays we had no services. Since the ban has been lifted we are busy trying to readjust ourselves. The Sunday school again used the "White Gift" service, which was a complete success. The offering was the largest ever taken by the school and is very gratifying considering present conditions. It seems that people respond more generously to the various calls than ever before. Our response to Home Missions was splendid, reaching our goal. We held our postponed fall communion service on Sunday, December twenty-ninth. While not normal in the number of communicants, there was a

deep spirit of devotion manifest that means much to the growth of the church.

We begin the new year with a hopeful outlook and an endeavor to push forward the great work of our King in an unprecedented world opportunity.

A. B. COVER.

FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

On Thursday evening, January 9th a reception was held at the church for our new pastor, N. W. Jennings, and his wife. Invitations had been sent to the other Brethren churches of Southern California and representatives were present from Compton Avenue, Long Beach, Whittier and Fillmore. A program of music, reading and addresses was rendered. Prof. Stout was present and rendered several solos in his own masterful way. The attendance was fine.

After a number of musical selections, Morris Leffler, chairman for the evening called the ministers to the platform and each one spoke some words of greeting. Brother Jennings responded in his own delightful manner. Sister Jennings, somewhat embarrassed by what she said was a new experience to her, was called to the platform and the remarks she made showed she was equal to the occasion.

At the conclusion of the program the refreshment committee was busy for a while in the basement waiting on the people, especially those from visiting congregations, and ministering such good things as would strengthen the physical man for the journey home. Every one present seemed to be enthusiastic in their enjoyment of the entire evening.

On Sunday, January 12, an offering was taken for the Armenian-Syrian Relief Drive, which amounted to \$50.00.

A. P. REED.

TENNESSEE

We so much enjoy the news from over the brotherhood, we think the brotherhood may like to hear from us even though the news is mostly "flu."

Thanksgiving evening we had a very informal prayer and praise service. Aside from an article prepared and read by one member and a splendid speech by another the hour was given to prayer, songs and testimonies. It gave us a good feeling because other than our own people heartily took part. At the service the annual Thanksgiving offering was taken.

From Thanksgiving on everything and everybody was working to make the Christmas service a success. A good Christmas feeling and a good cantata bid fair to make it a happy occasion but the "flu" had planned otherwise. So to save the church from the blame of spreading the disease we called off that service and also the Sunday school, prayer meeting and the weekly neighborhood Bible class. But the disease has continued to spread all the same. The early fall

siege of the plague effected only a few people compared with the number now sick. Considering the number of cases there have been few deaths but some homes have been thus made sad. Th distress and suffering in countless homes presents a sad aspect. Those of us who have been spared the disease have cause for praise and thanksgiving that God has fulfilled his promise that, "neither shall any plague come nigh thy dwelling." May God give us faith these days to rely on his promises and may we pray the prayer of faith that this disease may leave our shores, and other lands as well. These days of the world look very much like the fulfillment of Matthew 24:7.

We are now making an effort to collect the Christmas offering as we have had to dismiss services longer than we thought for. Perhaps better late than not at all, and better some than none. We also hope to send in our Four Year Program report.

Though many of our plans for the church have been set aside by influenza we look forward to an early date when we can strike glad hands, and sing songs of praise again in God's house.

We especially enjoy the Evangelist these days in which we cannot meet together. And though we are somewhat removed from a brotherhood in spirit, we are very near in spirit. We trust our next report may be more cheerful and that much prayer will be turned to praise. Pray for us as we do for you.

MARY PENCE.

WASHINGTON, D. C.

In the very beginning permit me to refer you to 2 Peter 3:1. Something like three years ago, perhaps, I made a very special request through the columns of the Evangelist. Quite a number responded. I asked for prayer to be offered daily, very definite prayer that our heavenly Father might touch hearts, yes, the hearts and lives of people in Washington City, so that our work here might be prospered. I praise God that those prayers have been answered, some of them in a marvelous way, and so I am encouraged to come again and thus "stir up your pure minds by way of remembrance." I am quite sure that he wants to do much more for us.

Just now I am looking over the list of names, the names of those who wrote me and promised to pray regularly and definitely, (and some of them daily) according to my request. Some on that list have prayed their last prayer on earth. They have answered the final summons. And those who have been spared I feel quite sure are still praying. But I am anxious to have others on my prayer list. How many of those who may read this will write me and say, "Place my name on the list." And how many of those who answered before will write again and renew their pledge? I don't ask you to take time to write at length; just a card will do. But whether you write me, or not, will not every one who really loves the blessed Lord send messages daily heavenward? Pray that God may continue to touch hearts; that takes in everything. But perhaps I should go a step farther. Listen! God has answered our prayers by lifting the debt on our church home, (at least that part that was promised

by the church in this city) and now we are asking him for greater things. He is pleased when we come with great expectations! Don't you really think so? When God really and truly touches hearts, everything is easy!

We are now looking to him to supply us with a more commodious church home. We believe that God would be pleased to have it so. He can touch hearts and cause this to come to pass. We are truly grateful for the building we have, but the work has developed to such an extent that we realize that we could accomplish very much more with a building adapted to modern needs. And so, for some time we have been talking to God concerning this matter. He can easily touch just one heart in the brotherhood and bring it to pass! Don't you believe it? I do. Listen, once more. If I could at this moment just whisper a few things into your ear, telling you of what he has already done in answer to prayer, you would doubt no longer. Make a note of this please.

A good many things have come to pass in this city in connection with the First Brethren church, which have never been published. We are waiting for some things to announce themselves. You will be surprised all the more when you pay that visit to the capital of the nation by and by. It is the expectation of my heart, (it has been for some time), that some of these days, our heavenly Father will raise up just one individual who will build a memorial building such as we need in this city. If that person should not assume the entire obligation personally, the proposition might be made to include one-half of the cost. In that event free will offerings by thousands, would doubtless flow into the treasury!

Well, God will work out his own plan. Perhaps we have said enough for this time. But keep on talking to God, won't you? Some of you will, I know; keep on asking him to touch hearts; that takes in all the rest, financial needs, church buildings, everything! How many will write me?

God bless you all! In his name,

W. M. LYON.

636 South Carolina Avenue,

FALLS CITY NEWS

Never have our experiences been so varied and trying as in the past three months. Humanly speaking, sadder days can never come to our people at Falls City than the days of the past months. The epidemic has visited eighty percent of our homes. In its wake are motherless and fatherless children and sorrow of the deepest kind. Eighteen funerals one after the other, and the result of the "flu" makes us wonder what is to come next. For eight weeks all activities were closed, until it was demonstrated clearly, that, closed or open, the "flu" had its way. Opening again just one week before Christmas, we moved along almost normal for three Sundays to have it break in upon us worse than ever. Instead of closing again we kept the churches and schools open, but our work is dragging very heavily, and the prospects are no better for the near future, yet we go forward in faith that it will all work out for good. To date the pastor and family have been spared, even though I have been constantly thrown

directly in contact with it. We have been especially grateful for this, because there were so many things to do.

Outside of attendance at the services we are trying to maintain our standing, and will take up the task where we left off just as soon as conditions permit. Many a plan that promised well has been turned aside, but God has his purpose in it. May it all work out for righteousness. H. F. STUCKMAN.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll.

Church	Pastor
Gretna, Ohio, 2nd Yr.,	Edwin Boardman
Washington, C. H., O., 2nd Yr., L. B. Wilkins	
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Morrill Kaus, 2nd Yr.,	A. E. Whitted
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
Waterloo, Iowa, 2nd Yr., ..	H. L. Goughnour
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
College Corner, Indiana,	D. A. C. Teeter
Hamlin, Kansas,	G. E. Cone
Allentown, Pa.,	A. L. DeLozier
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Portis, Kansas,	Roy Brumbaugh
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Long Beach, Cal., 2 Yr.,	L. S. Bauman
Burlington, Indiana,	W. T. Lytle
Carleton, Nebraska,	Z. T. Livengood
Falls City, Nebraska,	H. F. Stuckman
Summit Mills, Penna., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Lordsburg, California,	Thos. H. Broad
Salisbury, Penna.,	E. D. Burnworth
Flora, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr. N. W. Jennings	
Nappanee, Indiana,	C. E. Kolb
Berne, Indiana, 2nd Yr., ...	W. F. Johnson
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Johnstown, Pa., 1st Ch.,	J. F. Watson
Sunnyside, Wash.,	Chas. H. Ashman
Denver, Indiana,	L. A. Myers
Bryan, Ohio,	G. L. Maus
Elkhart, Indiana,	H. H. Wolford
Sidney, Indiana,	L. A. Myers
Lorée, Indiana,	W. T. Lytle
Linwood, Maryland,	E. M. Riddle
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Akron, Ind., (New Highland), D. A. C. Teeter	
Ft. Scott, Kansas,	Mrs. L. C. Webb
Clay City, Indiana,	Geo. W. Kinzie
Roann, Indiana,	W. E. Ronk
Tiosa, Indiana,	Ora I. Oxley
New Paris, Indiana,	Ora I. Oxley
Fremont, Ohio,	H. M. Oberholtzer
Fostoria, Ohio,	M. S. White
Oakville, Indiana,	A. R. Staley
Berlin, Penna.,	I. B. Trout
North Liberty, Indiana,	C. C. Grisso
Dutchtown, Indiana,	Homer Anderson
North English, Iowa,	W. H. Miller
Fillmore, Calif.,	Sylvester Lowman
Meyersdale, Pa., 2nd Yr., E. D. Burnworth	
Whittier, Calif.,	A. V. Kimmel
Dallas Center, Iowa,	R. F. Porte
New Lebanon, Ohio,	L. B. Wilkins

CAMPAIGN NOTES

The report this week will include the results at Cambria, Huntington, Roanoke, and Corinth. I visited these churches in the order in which I have mentioned them.

Cambria

This church has a good record for producing preachers, it being the church in which Brethren J. Allen Miller, W. H. Miller, Martin Shively, and L. A. Hazlett were ordained to the ministry. I came to this place after the canvass at Flora. This congregation had been pastorless for a considerable time, until some months ago when Brother L. A. Hazlett took charge. The work has had its discouragements and losses in the past and the people felt that they could do but little for the cause of endowment. However, it seemed impossible to me that the home congregation of Brother J. Allen Miller should fail entirely in this great movement for the College. Accordingly we put forth a special effort and succeeded in bringing Cambria up to \$103.00. However, I want to say that a woman in this congregation who has given two brothers to the ministry also gave a note which went forward making possible this showing for Cambria. I was here two nights and a day and I am greatly indebted to Sister Cameron for seeing that I was taken over the field, and for keeping me in her hospitable home.

Brother Jonathan Swihart lives comparatively close to Cambria. I had met Brother Swihart once at conference long ago. But I was anxious to see him again, mainly because I had been in the churches in Indiana which he organized, and there are certainly not a few of them. Consequently I went to see him, and it was both a pleasure and an inspiration to me. Of necessity it was a short visit but we made mighty good time while we were together. I found Brother Swihart in fairly good health and happy. His kind of religion doesn't make folks grouchy and grumpy, it makes them happy. I have met plenty of Brethren folks in this campaign who have more acres and many more dollars than Brother Swihart, but I did not meet any that I think were any more happy and hopeful than he is. Money is a fine thing to have when one needs it, but I am very sure there are some things better than money and money can't buy them either, and happiness is one of them. My visit to the Swihart home caused me to think of a good many things but space will not permit me to speak of them now. But I am glad that the privilege came to me to make this little visit.

Huntington

Huntington being a mission point I had not intended to make a canvass there for endowment. However, I was given to understand by Brother J. W. Brower, the pastor, that Huntington refused to be passed by in that sort of a way. And so from Cambria I came to Huntington and preached there three nights to fair sized audiences. On the last night I was there it was my pleasure to install the newly elected teachers and officers of the Sunday school for the ensuing year. Our stay at Huntington was a real pleasure. Brother Brower took us around in his Ford and kept us most comfortably in his home.

The result for the College was \$236, a great record for a mission point. The notion is gradually stealing over me that some of our older, stingy congregations will have to go to some of our little mission churches to learn a few lessons on giving, also the relation between Christian giving and Christian growth. I am seeing new meaning every day in the two quotations: "To give is to live." "To deny is to die." My prayers are for Huntington. In a strong Dunkard field such as Huntington, our church there ought to have a great future.

Roanoke

Brother Frank Johnson from Berne is preaching at Roanoke now. There are very few Evangelists going into this congregation; and, as I have said often in former notes, I think I can see a big difference in my work for endowment in a congregation where the people read the church paper. I only got \$138 at Roanoke. I say "only" because Roanoke could have done better than that and should have. I found at this place a former Ashland student, and by the generous gift he made to the cause he proved what I say often in the work, viz., that some of the most loyal, faithful friends Ashland College has are among the men and women who have been there in years past. And in fairness I am bound to say that if it had not been for the gift from that former student the report would have been rather thin from Roanoke. I will say frankly though kindly that in my judgment Roanoke church is like some more in the brotherhood in that it is dying because it keeps everything at home. That is the surest way I know of for a church to kill itself. I know it will do the work for I am seeing striking proofs of it every now and then. I had a very pleasant visit with Brother Johnson while there and Brother John Brumbaugh kept me in his home. Thanks for the kindness.

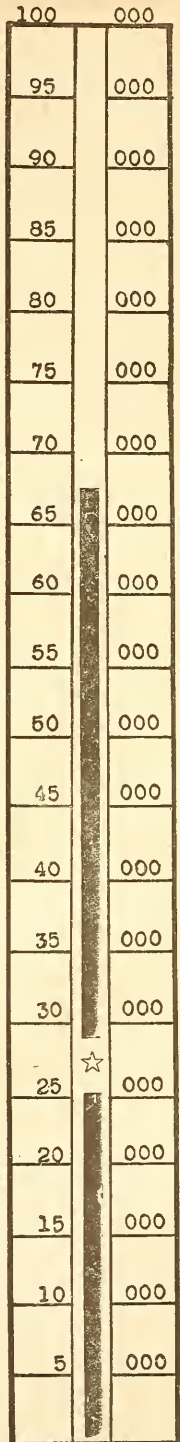
Corinth

Corinth church is three miles in the country from Twelve Mile, and Brother C. A. Stewart is the pastor. He met me at Peru with his Ford and away we went for Corinth. I preached several nights to good sized audiences, and the Reed home was our stopping place while at Corinth. To say that we were well treated in this home and in all the homes into which we went is stating it very mildly. The result here was \$441. It ought to have been even \$500 but we could not quite swing it to that point. Here we found another former Ashland student that hit the endowment proposition in good, sound fashion. Brother Stewart took me over his congregation in his Ford and I found in him a fine, friendly co-worker. He was anxious that his people should make good in this campaign, and I could ask for no better help than he gave me. This is also the home church of Brother D. A. Hopkins. It was my privilege to visit him in his home at Twelve Mile, and also to preach to him one night. I found him interested in the success of the campaign for endowment.

The next report will be the last from Indiana.

WM. H. BEACHLER,
Campaign Secretary.

Watch Indiana Raise the Star and Push Pennsylvania Out at the Top



COLLEGE
ENDOWMENT

LAKE ODESSA, MICHIGAN

Coming from South Bend to take up the pastorate of the Campbell church we arrived at Freepoint, Michigan, Saturday evening about eight o'clock. It was pouring down rain, but regardless of that the brethren were at the station to meet us. On Sunday morning we were taken to the church and there found a goodly number of the faithful members out to Sabbath school and for the preaching services. We are well impressed with the work here and find that the people are of a fine class. They are willing workers and all seem to be about their Father's business. We have a fine field in which to work and feel that great things can be accomplished for God here if we do our part. Let me ask the Brethren everywhere to pray for us.

M. V. GARRISON.

WHITE GIFTS OF VICTORY AND PEACE

The following "White Gifts" received since last report:

Washington, D. C.,	\$ 50.00
Carleton, Neb.,	96.35
Modern Mary's Class, Lanark, Ill.,	6.60
North Liberty, Ind.,	21.52
Morrill, Kansas,	34.91
Center Chapel, Ind.,	6.25
Beaver City, Neb.,	50.00
Hamlin, Kansas,	23.30
Dallas Center, Iowa,	18.41
Leon, Iowa,	2.17
Crown, Iowa,	3.80
Conemaugh, Pennsylvania,	304.00

Total\$ 617.31
Previously Reported,\$1197.62

Grand Total,\$1814.93
Conemaugh again leads the procession in the amount given. Last year she led all other schools and this year she beats her own record with a 90 percent increase.

You can't find Brother Smith on the financial feature.

ALBERT TRENT,
General Secretary-Treasurer.

COLLEGE CORNERS

We take pleasure to reporting to the church at large, what we are doing at College Corners. We have finished the canvass for Ashland College endowment. I was with Brother Beachler on the job. College Corners went over the top and that makes us feel that we have two loyal churches, considering the condition these two churches are in at this time. The one has just built and the other must remodel this year or worship out of doors. I believe \$1,000 was an excellent gift. The Brethren church school will mean more to us now. We are glad for one thing; that when Brother Beachler has received the last dollar, and if he should be so lucky as to get more than \$100,000, College Corners and Dutchtown can say they helped to do it. And if he fails, some churches can say if we would have done as good as Dutchtown and College Corners, he would have gotten more than he asked for. I told you some time ago that we were going to make the big churches step some, and we are doing it. Of course, we are stepping some too to do it. Brother Bame, "Now then do

it" appeals to us and we are doing it. You see where Dutchtown went on goal 9? Now then watch College Corners do it too. We are using the same man power to do it, with the exception of a little "tire trouble." You would laugh to see Brother Beachler and I working the man power system between Brother White's and the church. Sometimes Brother Beachler would get stuck in the mud and his rubber tires would come off. I am glad Brother Beachler hit this place when he did with such roads that the famous Ford had to run on low all the time and machines stuck right in front of the church door. We were glad even to get to church on foot. But there never was finer weather overhead.

I am here first to help the church to a higher standing and a closer relationship to God, and to help the homes to a fuller and more Christian fellowship with each other. Putting the Evangelist in every home helps. There are a lot of pastors that have held our Publishing Company back and robbed their churches of the paper. And some have robbed Ashland College of students by never asking a young man to go to Ashland. These fellows are as the one who was not dead but sleeping. I did not take this job to sleep. Faith without works is dead. Surely we have a lot of dead ones or else a lot that sleep.

HOMER ANDERSON.

THE TIE THAT BINDS

LOWERY-McCUNE—Mr. Glen Lowry and Miss Gretchen McCune were united in marriage at the home of the bride, near Garwin, Wednesday evening, January 15. These are splendid young people of the community and are members of the Carlton Brethren church. We bespeak many blessings for them as they journey through life together. Ceremony by the undersigned,

ROBERSON-TYREE—On January 20th, at 17 Third St., N. E., Roanoke, Virginia, Mr. Stephens B. Roberson and Miss Mable L. Tyree were united in Holy Matrimony. The ceremony was performed by the writer in the presence of a number of invited guests.

L. G. WOOD.

IN THE SHADOW

SMOUSE—David M. Smouse was born at Martinsburg, Pennsylvania, March 29, 1847, and died at Altoona, Pennsylvania, October 20, 1918 at the age of 71 years, six months and 21 days. He was married December 25, 1871 to Miss Mary Crofford. To this union were born two sons.

Brother Smouse was from early manhood a true follower of Christ. He was a charter member of the Brethren church at Altoona, the first deacon of the congregation, and for a number of years the church treasurer. For a number of years back he was known among the Brethren as "Father Smouse." He was by nature quiet and reserved, but was always ready with a word of advice and timely suggestion. He served his generation well and leaves to mourn their loss his wife and two sons, five grandchildren and a host of friends.

W. C. BENSHOFF.

Business Manager's Corner

THE BRETHREN ANNUAL AND CONFERENCE MINUTES

Many anxious inquiries have been received concerning the Brethren Annual and Conference Minutes of late. We have kept silent about this because just when we should have finished up this work before the Holidays the influenza epidemic and shortage of competent help came upon us and we were forced to lay the Conference Report aside in order to get the Sunday school supplies out. And even then many of the supplies went out late. However we have run the second section of the Minutes off the press and the third section is ready to be run. We hope to have the entire book ready to mail very shortly now, and we will mail a supply to all the pastors and ask them to help dispose of them. If the pastors do not lend their aid in this way it will mean a large loss to the Publishing House which it is not in a position to withstand at this time.

The price of the Report is twenty-five cents for single copies. Six copies or more will be sold to pastors at twenty cents each, so they may realize a small amount for disposing of them. We ask everybody to help that the entire edition may be sold out.

Mailing Troubles

All publishers are having more or less difficulty in getting their supplies delivered promptly through the United States mails. It is not for us to criticize because few of us know the complexities of the great postal system of America, but we ask all our customers to be patient as we ourselves must be in regard to the matter.

We are instituting a new and up-to-date mailing system for the Evangelist and are having the names transferred to the stencil system. This is a big task when the thousands of names are considered, and some errors may occur, and some subscribers may get two papers each week while some may be accidentally omitted entirely from the list. In either case please notify us promptly and the correction will be made.

On January fourth we sent a list of several hundred names to Cleveland to be stenciled and the entire list was lost in the mails. We have been doing our best to trace it down or to duplicate the names and we think we have them all located now, but still if any subscribers are not getting their papers we wish their pastors would explain the situation to them and let us know about it.

How the List Grows

Yes, the list grows just as the pastors or interested ones in the congregations determine to make it grow. The pastor's part has been indicated by one Ohio pastor who was the first pastor in the state to get his church to adopt the budget system for the Evangelist, and then to repeat it the second year; and only recently he took up the work in another charge and a few days ago sent in a list from New Lebanon, Ohio, that is about eight hundred percent larger than the old list. Go to it Brother Wilkins, we are with you and we trust you may be able to duplicate the achievement in the other half of your present charge.

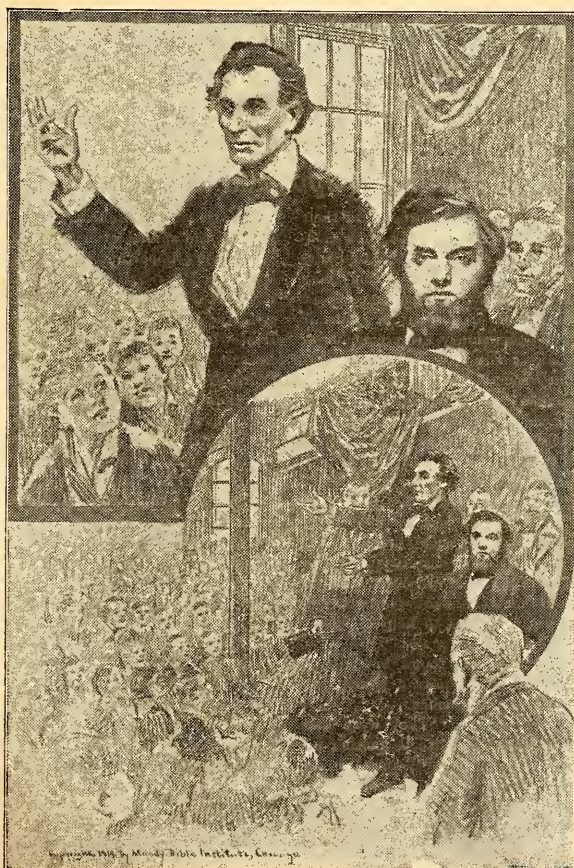
R. R. TEETER,

VOLUME XLI
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FEBRUARY 12
1919

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



PRESIDENT-ELECT LINCOLN IN MR. MOODY'S CHURCH

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Creating a Spiritual Epidemic

Churches and communities have been greatly disturbed and their normal activities have been disarranged, if not brought to a complete standstill during the last few months by the epidemic of Spanish influenza. As it swept over community, state and nation there was no activity unaffected by its presence and nothing seemed to be able for a while to stop its ravages. What if a spiritual epidemic should start in some quarter and sweep community after community as did this dread disease! What changes might be wrought! What business methods be changed! What social engagements, interrupted! What political plans, disarranged! What immorality and ungodliness, put under the ban! Who can tell what would happen if our country should be swept by such an epidemic? Whatever the changes, they would be welcomed rather than dreaded.

But whoever heard of a spiritual epidemic? Well, perhaps not many people; not very often, at least. But there have been such epidemics. One in particular, we read of in the second chapter of The Acts. And the strange thing is that the Apostles were to blame, humanly speaking, for starting it. We conclude, then, that it is possible to create an epidemic. And if it is possible, had we not better bend our energies in that direction, rather than allow our minds to be too much disturbed by the influenza and thus to help to spread it?

But how was it done? The prescription is found in the first eight verses of the above named chapter. It is quite a valued prescription and it would be well if we should use it much.

Harmony is the first essential, for we read, "They were with one accord." Spiritual zeal cannot flow from one life to another unless the various associating Christians are in accord one with another. There is nothing that so surely and quickly makes one immune to the spiritual zeal and aims of another as discord. If we want to spread a spiritual contagion in our churches and throughout the brotherhood until it shall become an epidemic, we must continue, and increasingly so, in accord one with another. Success has come to us in the past when we have worked in harmony and unity.

The second important thing is to get together. "They were all with one accord in one place." It is always true; when people are in perfect harmony they like to get together. And it is only the harmonious people who can be in one place. Discord always causes separation. So long as perfect harmony exists there will be a genuine desire to get together in congregational assemblies and in state

and national conferences. And this will contribute in a wonderful way to the spread of a spiritual epidemic.

A very important ingredient in this prescription is the **infilling with the Holy Spirit**. "And suddenly there came a sound from heaven as of a rushing mighty wind, . . . and they were all filled with the Holy Spirit." It has ever been that God's Spirit was manifest when his children were come together in perfect accord in his house. It is possible for us to have a manifestation of the Holy Spirit's presence in our churches today and to feel the thrill of its power in every individual life, and all this in such measure that it will appear as a rushing mighty wind. There is no reason why, if the conditions are fulfilled, there should not be a pentecostal wave sweeping over every community with such irresistible force that thousands would be received into the Kingdom and hosts of those that are feeble in life and weak in faith would be strengthened and reassured. Such a blessing waits only for God's presence and power consciously possessed by all those who call themselves by the name of Christ. When once we possess it, the fact will become evident to all beholding, we cannot conceal it. Others will catch fire from our holy zeal, and they in turn will spread the good contagion wherever they go. This infilling with the Holy Spirit, this endowment of power is the one absolutely essential thing in the creation of a spiritual epidemic.

The next natural thing to do is to **speak at the direction of the Holy Spirit**. "They began to speak in other tongues as the spirit gave them utterance." No one was needed to urge them to speak publicly or privately concerning the things of God. They were eager to tell the story that had meant so much to their lives. This characteristic was evident to all. And more than that, it was evident that they spoke differently than they had been wont to speak. They spoke of different things, spoke in a different tone of voice and in a different spirit. They spoke a different language, in fact; before they had spoken an earthly language, now they spoke a heavenly. And the sooner the Christian people of today come to speak in "different tongues" as the Spirit gives them utterance, the sooner will all lands be swept with an epidemic of religious fervor.

The next factor is men susceptible to the good contagion. "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." It was these devout men, these sincere, serious-minded men, who became the good soil into which fell the good seed

of the gospel, bringing forth such manifold fruit. These were the ones who, when the report of the preaching and the Spirit-filled men reached them, went out to hear them. And we will always find serious, seeking souls ready to receive the word if we are willing and zealous enough to speak it.

Another thing that will help to create a spiritual epidemic is advertising. The evangelistic campaign of Pentecost was "noised abroad." It doubtless was not paid advertisement, but it was advertisement just the same, and effective. More and more people began talking about it as the reports spread, as reports do, until every one in the community knew about it. That is one thing that helped greatly to spread the influenza scare—people were everywhere talking about it. If we had talked about spiritual things as much as we talked about the influenza, how long do you suppose it would have taken to have gotten an epidemic raging throughout the land?

Notice that the advertising and the spirit-filled men drew a crowd. "When the report was spread abroad the people came together until there was a great multitude." It is always so. People go to the place that everybody is talking about. And they will also go where it is reported that there are spirit-filled men. It would go a great way towards taking our communities for Christ and guaranteeing crowds for the churches if every preacher and the membership of every church could gain a reputation for being spirit-filled and for speaking with heavenly tongues.

It is important to remember that the **mystery of the spiritual**, though it puzzles men yet attracts them. "When the people came they were confounded." This was a strange thing they saw and these were strange words they heard. The Holy Spirit had transformed the disciples, they were so different in every way, and the people could not understand it. Even so, for the "mind of the flesh cannot discern the things of the spirit." It was so fascinating because it was so strange and mysterious. The more spiritual men and churches are the more mysterious and at the same time the more attractive they are. Here is a great secret of the spread of this holy contagion.

But the thing that most confounded them was the fact that every man heard in his own tongue. The language was not strange to any one; it was the language of his own heart. The words answered the deep needs of every soul, and changed their attitudes and desires. The story of the cross and the empty tomb is just as vital today as then, and men are still being confounded when they hear it in their own heart's language. Men are astonished beyond measure at the wonderfully gripping, overcoming influence of the Word when spoken by spirit-filled men in a spirit-filled church. Here is the torch that will set every soul aflame.

First, may we permit the good contagion to take firm hold of our own lives—each and every member of the Brethren church, and then may we go forth to tell it, live it and act it until a mighty spiritual epidemic shall be raging throughout the land.

EDITORIAL REVIEW

You will be interested in the Sunday School page this week. Turn to it and look and read.

A telegram just arrived from the Muncie Mission requesting the prayers of the brotherhood. Signed by the pastor, J. L. Kimmel.

The Ashland Christian Endeavorers had a most excellent meeting recently and they are sharing some of the good things with our readers in this issue.

From Cerro Gordo, Illinois, comes a word from Brother D. A. C. Teeter. He has been greatly hindered in his work by the epidemic but hopes to get things going aright soon.

Brother Z. T. Livengood enjoyed the privilege of ministering to the Waterloo, Iowa, brethren during Brother Goughnour's absence. It was doubtless a case of good friends meeting good friends.

We have another brief report from Brother Lowman, pastor of the young enthusiastic church at Fillmore, California. If that church maintains its present enthusiasm it has a bright future before it.

Brother Lytle reports his work at Burlington and Darwin in this issue. He conducted his own revival at Burlington and met with good success, ten souls having been added to the church. He is optimistic about both his churches coming up on the work laid out in the Four Year Program. Optimism has much to do with winning.

The Sergeantsville-Calvary circuit in New Jersey is reported in this issue by the pastor, Brother Sands. They have been very busy in spite of the "flu." Brother Sands knows how to make use of his neighboring ministers and missionaries and doubtless his success with his parishioners is due largely to the same ability to use people. Most folks want to be used. That he enjoys the affection of his people is shown by the fact that one good brother gave him a check of sufficient size to buy a horse.

The work at Gratis under the leadership of Brother Beekley has been moving forward. In the revival conducted by the pastor 23 souls were added to the church. You will be interested in reading his report in this issue.

Brother A. S. Menaugh reports for the Goshen church great blessings on a recent Sunday. After reading his report and remembering the recent report of Brother Bauman, it might not be out of place to recall the words of the Master: "One soweth and another reapeth."

A letter from Brother E. E. Roberts of Philadelphia, speaks appreciatively of the Evangelist and also states that the work of the Third church and Sunday school is moving along nicely. On a recent Sunday, the school reached "high water" mark, with 141 present and an offering of nearly \$6.00. Brother Bauman is expected to hold a revival there in the near future.

Brother A. E. Thomas tells of his evangelistic tours for the fall and winter and of the interruptions he has had in common with other evangelists. We had the pleasure of working with him at North Georgetown and have already born witness to the good interest his preaching had created until the omnipresent "flu" stopped operations. It is encouraging to learn of the splendid success that attended his and the pastor's efforts at Columbus, Ohio.

Brother McBride a member of the Dayton church reports the evangelistic campaign conducted at Camden, Ohio, by Brother Bauman. The meeting was very successful, resulting in 23 conversions and the Camden people were able to meet their financial obligations connected with the revival without the assistance of the Mission Board. A church that is able to do things in that manner will not remain a charge of the Mission Board long, but will doubtless soon be self-supporting and helping other mission points.

Brother C. A. Stewart who is now living at Bunker Hill, Indiana, reports his work at both Loree and Corinth. We are pleased to have Brother Stewart get into print. He is one of the goodly number of Indiana's young ministers who are making good. He sees a bright future for the work at Loree, because of the bunch of exceptional young people there and also because the whole church is unusually active. Things seem to be looking up at Corinth, also. A very practical piece of service is their adoption of three French orphans, which means their support.

Brother Bame comes to the pastors and congregational key-men with what he says is his last urgent appeal for this report. If the report does not show up well it will not be his fault. He has done more than should have been required of any man. We can't recall having said that our General Director had "said enough," as he suggests, we want him to feel free to "say on" as much as seems to be necessary, but surely our good pastors and local key-men should not expect him to continually "say on" without giving any heed. This program is in the interest of the whole church and every individual church and pastor, as the General Director or any departmental director. So let us all co-operate and do it now. Never put off till tomorrow what you can do today.

Two Sunday schools have agreed to send an offering for the brightening up of first page and one has already sent in a nice check. Who else wants in on this proposition? Every school or other organization sending at least \$3.00 will have the privilege of having its name run in connection with the cut it pays for. A great number of our readers are expressing their appreciation of the appearance of the Evangelist, but some have also said it would be a still further improvement if we should run more pictures in our paper. With this we are very much in agreement, and we would if we could. But at present the Publishing Company is unable to finance such a plan. And this plan occurs to us to be the way out of the difficulty. It will mean a burden upon no school, and yet all may share the joy of helping just a little. There are doubtless many schools that will be eager to co-operate in this way. Who will be the next to send us an offering of from \$3.00 to \$5.00? When you write, address the Editor.

FOUR-YEAR PROGRAM PAGE

Conducted by Charles A. Bame

Help! Help!

The cry of despair has come from one camp, at least. Here are the words of the disconsolate cry for help:

Dear Brother Bame:

What are we to do with (Name of State)? To date but seven pastors comprising eight congregations have reported and this includes my own. If you can say anything to move them, say on; or if you can tell how to get the reports, I will go after them. Some of the largest have not yet reported. Signed _____ District Director.

What Shall I Say?

The good editor last week released me from further responsibility, as I interpreted it. As I remember, he said I had said enough, and the very next mail says "say something" so we can get reports. Now, I think I had better not say. I have thought so many things that would not look well in print, that "keep mum" would be a good motto for me. I will say, however, that if the pastors will not respond to calls for help in a time like this, they may have the chance to do the calling themselves. I want all to know that I do not spend a half day every week on this page for the name of it. I shall not appear again for a long time and if there is not a showing worth while in the number of reports, someone else can do the rest of the calling. Why do men need to be coaxed to do the thing they said they would do? Are they cowards and afraid to be measured by the progress of their fellow pastors or is there an ulterior motive? Is it criminal or carelessness?

What Leaders Say

Vice Moderator Wolford said recently in a letter to me, "To me, the church is facing the crisis of its history and no note of failure or let-up dare be sounded. I am not at all pessimistic of the final outcome of the church. But I do believe that as a small denomination we must put forth our most strenuous efforts on a progressive program of service."

Now, that has a right ring. You may be assured that Wolford will be right there with his report. But there is no more reason why he should than that you should. Wolford has it right about the small denomination. A progressive program of service is essential. If you do not agree, then read this:

The centenary program, which includes the Methodist Episcopal church in the United States and all other countries, calls for a great reconstruction effort which will mean 1,000,000 Methodists teaching, 4,000,000 praying, 50,000 new ministers, teachers, deaconesses and other religious workers, and the raising of a fund of \$85,000,000.

Now, there is no mere voting on resolution in that. It has already been organized. When one of the leaders of that movement called for 10,000 laymen for a certain task, he got 50,000 volunteers; Among them were governors of states.

Think of that and then read this:

Pay Soldier Students

When Secretary Lane provides his villages of farmers for the returning soldier boys, this fund also will be ready to put in a church which will show motion pictures and have recreational equipment.

Ten thousand Methodist young men dropped out of college to enter the army and navy. All of these, who will agree to come back to college, will be promised \$250 a year so long as they stay in school.

One of the big, successful pastors who is making this wonderful program in the M. E. church is Christian F. Reisner. Some of the other features of their program is strikingly set forth in the following:

It is a misappropriation of money for a church to invest thousands of dollars and then keep its doors open only one or two days a week. Most church plants can be equipped

to furnish social rooms properly equipped for young men.

The boys in the army found they could have fun with basketball, wrestling and various forms of games without the acceleration or the accompaniment of booze.

Because of her social service program, Leon Trotzky, permitted the Methodist church to stay in Petrograd, when every other church was expelled.

The mission is already arranging to open churches in France, Russia, Italy, Germany, Austria and in almost all of the other European countries. She insists that to make the American type of democracy safe in the world, the American type of church must be established.

Now, I do not say that we should copy that program—indeed, we could not if we would. But many people could learn a lot from such successful men as Reisner who took what was called the "tomb of Denver" a great church building and made it swarm with Christian activity so much that he attracted the admiration of the Christianity of the entire country. We have our program; its dates are definitely set. They shall not be changed in the least; but Brethren, it is silly and senseless to need to be coaxed to do a duty so easily discharged and so full of value to the progress of the kingdom.

Most of you will have time enough to get your cards to me before the 15th of February and if you have been neglectful, just show your willingness to again enter the race by sending your belated report directly to me. That is the best possible now. February 15th, District Directors!

BAME.

(Continued from Page 7)

hear the preacher pray and plead for support, and go home to hear no one's voice in prayer until the next service. We have adopted the practices of the apostolic church to a large degree but we must swing a few more points in the direction of the apostolic home life. "Salute the church that is in their house," said Saul of Prisca and Aquila. This is the institution before which we should stand at attention. What do we mean by the church? The church is not a building made with hands, the church of Christ is the heart of a believer and his home is the place where the church lives. Sociology tells us that the family "is the most constant factor among varying social organizations." "Genetically it is the whole social world in epitome. . . the center from which flow many impulses of social life." (Blackmar and Gillin). We rise in righteous anger and cry out because the Bible is taken from our public schools and in the same breath resent its intrusion into the drawing room or an effort to have it read around the center table.

The prayer meeting is for the "faithful few" and because they are faithful the church lives, and because they are few, the church is timid and her spirit feeble, and her progress slow as she carries the faithless many on the prayers of the faithful few. The scripture says that Elijah must first come and restore all things. We are afraid he will not be popular as he was the chief prayer meeting man of his day. On Mount Carmel he "repaired the altar that was thrown down" and prayed "Oh Jehovah, let it be known this day that thou art God in Israel." We can imagine him returning to close all but mid-week service, while he makes a "house to house" canvass to repair the altars that are thrown down, and as he "prayed earnestly that it might not rain" we can hear him cry, "Oh Jehovah, hear me that the people may know that thou art God." Luther set Europe on fire with "the just shall live by faith;" Calvin made men fall before God's sovereignty; Moody came after the war with "God is love;" the prophet who will turn many to righteousness in this generation must secure the co-operation of the home by family altar and reach goal one for the church universal. "Lord teach us to pray."

GENERAL ARTICLES

Lincoln, a Man Loved By All. By Melvin A. Stuckey

Among the great men who have been native to the soil of the New World, Abraham Lincoln stands the peer of all. There are two American names always closely associated, because those who bore them met so grandly all the strenuous requirements of the two most critical epochs of American history. And it may be that Washington outstrips Lincoln a little in glory, but Washington is not a product of American civilization, though he poured his life out for America and became the "Father of our Country." But Lincoln was truly the product of American soil and fought his way through greater difficulties than any other, and, typical of what America can produce and of what she stands for, he is the most popular of all American heroes. Every citizen loves his memory and is proud to call him the noblest of the soil.

There is a reason for this. It is not the nature of American people, as it is of the French, passionately and sometimes unreasonably, to idolize their great men.

The humbleness of the birth and early life of Lincoln is fascinating to American people. In this respect he bears a similarity to that of our Lord. The associations of Jesus' nativity were all of the humblest sort; the very scene of his birth was the place of poverty and toil. The birthplace of Lincoln was a log hut standing amid the silence of the backwoods. Both were of pious but humble parentage. Joseph and Mary were excellent examples of the common class, but they were careful about the training of the boy Jesus, so that he grew into such strength under God that he could not be moved. Lincoln was born into the home of a common day-laborer, who could neither read nor write, yet a man, in spite of his improvidence and ignorance, whom everybody loved. The debt Mr. Lincoln owed to his shiftless, roving, story-telling father, that pioneer of three states, and to his dear little Christian mother is beyond calculation. His mother's early death was a great grief to him. Said Lincoln, "All that I am or hope to be I owe to my angel mother—blessings on her memory."

If the boyhood of Lincoln and the Christ, and the simplicity and humbleness of their homes could be compared in detail we might find them in many points very similar. Little is known of the boyhood of Jesus, but we can imagine him going about that little home, assisting in the various humble tasks. He worked with his father in the carpenter shop. He helped his mother in the home and ran errands for her. The furnishings of the little home and everything with which Jesus was surrounded spoke of the humbleness of the parents. Yet in this humility there was the spirit of loftiness, goodness and strength. The home of Lincoln also was humble. In it there was no upholstered furniture, no carpet on the floor, no library except a few borrowed volumes of his neighbors, and few if any chairs; he did most of his studying lying on the floor before the fireplace. The very humbleness of these homes adds glory to the characters which dwelt within. In the one you find Jesus, who is to be known as the Man of Galilee; in the other Lincoln, the lowly pioneer of the West; in the one Jesus, the carpenter, in the other, Lincoln, the rail splitter; in the one is the Nazarene to become the Savior of the world, in the other, the backwoodsman to become the Great Emancipator.

Lincoln possessed certain worthy inherent qualities which characterize him as the typical American. These cause us to love him. First he was honest and absolutely trustworthy in all particulars. How much those truth bearing anecdotes connected with his life mean to the world no one can ascertain. He was too honest to be a lawyer, that is, the popular type, whose supreme aim is to win the decision regardless of means. Never would he accept a case if he did not think his client to be in the right and when a verdict was given which was not as favorable to the other side

as he knew it to be just, he interposed, insisting that his opponent had been allowed too little. Absolute justice seemed to be his one aim and passion. Rightly was he called "Honest Abe," and rightly do men love him for his honesty.

We love him, because he was a brave man. Whatever was to be done he did it without fear. Lincoln was one of the very first to enlist in the Black Hawk war, and was chosen captain of his company, over his former employer. Amid countless threats of assassination he dared constantly to walk the streets of Washington by night and unarmed. But, his personal bravery was hidden beneath the splendors of his spiritual daring. He was so quiet and unpretending that the nation was long in learning that back of his unassuming manner was a will as unyielding as Grant's, when once his mind was fixed, a courage that feared no danger and an absolute firmness in the right, as God gave him to see the right. God alone knows how this land would have fared through the wild surges of that most troubled sea, had a weaker and more timid pilot been at the helm. For his bravery we may honor him.

We love him, too, for his wisdom. He had the ruler's indispensable gift—tact in dealing with men. Remember how wisely he dealt with Stanton. Recall with what infinite patience he bore with McClellan's egotism and dallying. In the supreme matter of slavery, hating the cause from his heart, feeling bound to preserve it under the constitution until the very life of the nation required its removal, how for months he waited, holding back his proclamation, assailed on all hands by impatient abolitionists, until military necessity justified him in the breach of the constitution! Through all the confusions and whirlwind terrors of that time there was one center of power holding all steady,—a plain, quiet man, in a plain room at Washington. His wisdom saved our country and for that we admire him.

In these days of reconstruction there are timely lessons to be learned from the lips and life of Mr. Lincoln. He has shown the world that a person of lowly birth can rise and become great. Circumstantial evidence bears out this truth in him who was a man of the people and a typical citizen of the Republic. Not only the Word of God but the teaching of his favorite poet had sunk deep into his heart, giving him a quiet self assurance that enabled him to live up to the text: "The rank is but the guinea's stamp. A man's the gowd for a' that."—Burns.

He gave to the world a Christian life. As a man he was one who, in addition to an unblemished life in the eyes of the world, had learned to trust in Providence, to know the Bible, to respect the Sabbath, to pray, to worship God and to love Christ.

He died in our service and so we honor him. That was the secret of his life and the cause of his death—the service of his fellow men. Some asked, "Why was Mr. Lincoln's life so mournfully closed?" The answer, all doubtful then, is clear as daylight now—that it might with all other glories, receive the crown of usefulness.

It has been said that Abraham Lincoln lived as a man of many sorrows. The shame, the suffering, the hatred of the period fell upon him as upon none other. The tragedy of the war staged itself within his heart until his only relief was in prayer, as it was with Washington nearly a century before. Some great men win respect, others claim reverence, a few induce fear, but Abraham Lincoln captured the love of the nation and of the world. This is the highest of tributes. As history advances the generations will look back on the figure of Mr. Lincoln, towering above the level of ordinary men as the Statue of Liberty at the gateway of the American continent towers above the waters beating at its base.

A Tribute to a Christlike Man. By G. C. Carpenter.

On Christmas day he went home to God, "no longer to see through a glass darkly, but—face to face." A mansion over there was Dr. J. Wilbur Chapman's Christmas present. God called the great evangelist, author, and Presbyterian minister to cease his strenuous life here and to enter the glory life yonder. Only the omniscient God knows the extent of the blessed influence of the life of Dr. Chapman. Even the funeral of the great preacher was more an evangelistic service than a funeral service, which was in keeping with the spirit of the departed friend of all men. The singing and the preaching at that service were evangelistic. "He being dead, yet speaketh." Dr. H. A. Banks says that the framework of that last silent sermon might have been found in the chorus of "One Day," his own composition, and sung so tenderly in that hour.

"Living, He loved me; Dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
One day He's coming—Oh, glorious day."

Charles M. Alexander, Dr. Chapman's magnetic singing mate, was there but could not trust his voice in song or tribute. He loved the great evangelist, and said to Mrs. Chapman that if he had the wording of her husband's epitaph he would write the above chorus on his tombstone.

Billy Sunday sent this message: "The Doctor was my truest friend. Next to the members of my own family, I loved him more than any one else. He started me in my life's work, and encouraged me when the battle was hard. His love was like a mother's love. I wish I could have seen the welcome the angels gave him when he burst through the gates into the City."

A rare talent for preaching, a passion for souls, enthusiasm for evangelism, a lovable nature that drew men to him, fidelity to the fundamentals of the faith, were among the things emphasized by those who spoke at that last service. Dr. Ottman expressed the conviction that the departed would win the crown of life for faithfulness unto death; the crown of glory for feeding the flock of God; the crown of rejoicing for winning souls; and the crown of righteousness for loving the Lord's appearing. That blessed hope was the inspiration of his ministry.

Dr. Chapman heard Moody preach and there got his inspiration for evangelism, and soon after he found himself in the midst of a great revival in his own church. Many thousands of people in almost all parts of the world answered the call to confess Christ in full surrender as the evangelist pressed home the gospel message. "There was a passion in his heart that vibrated as he pleaded." He went

out of his way to minister to them who were down-and-out.

"There are hundreds of ministers preaching today over the world who would not be in the pulpit had not J. Wilbur Chapman found them." And we may add that there are many hundreds of ministers who are better servants of God because of the helpfulness of the life of this great evangelist. The writer cannot refrain from giving expression to the gratitude he feels for the influence of the life of Dr. Chapman upon his own life in the early years of his ministry. The evangelist was a very busy man, but never too busy to take a young minister into his study and talk with him and encourage him, as a father would his son whom he loved. He was indeed a friend and we loved him. He said to one young minister, "you need not be an ordinary minister of the gospel, you can in Christ be an extraordinary one." And in almost countless lives he was a great inspiration to that end. The passion of his heart vibrated in his voice as he talked. One woman converted under his preaching told Dr. Banks, "There was something even in the tone of his voice I could not resist." He like his Master had compassion on lost men.

Dr. Carson, a former Presbyterian Moderator confessed, "I was attending one of his evangelistic meetings and I saw Chapman had something that I had not. I told him so after the meeting and we sat up until four o'clock in the morning in order that I might learn from him more of that deep passion for souls which characterized his preaching. The last sermon he preached in my church was from the text, 'That I may know him'—as God, Savior, King. As usual he gave the invitation, and five men past fifty and two women accepted Christ."

Mr. Alexander said, "Dr. Chapman did not care a great deal for the arithmetic of evangelism, in the way of counting converts, but in fifteen months in Australia three thousand young men dedicated their lives to the ministry, if God would open the way for them to enter it."

His sermons were not easily forgotten. They were clothed in simple language and homely illustration. The Salvation Army circulated one million copies of his sermon on the text, "For the Lord Jesus Christ's sake and for the love of the Spirit." Many of us heard with great profit his sermons at Winona from year to year. Dr. Work says, "Dr. Chapman once preached at Winona on the text, 'Thy gentleness hath made me great.' I would like to lay this text on his bier."

Surely we were right in saying that only the omniscient God knows the extent of the blessed influence of the life of Dr. Chapman. Thank God for such a life! He lives on not only with his Lord over there but in countless souls he helped while he dwelt on earth.

Prayer as a Factor in Religion. By Francis J. Reagan

That steward of the mysteries of God, be he either pastor, evangelist, or teacher who fails of spending literal hours in earnest fervent prayer, courts defeat and will succumb to spiritual helplessness, and though he with fiery zeal continue to pose and speak as an ambassador in behalf of Christ, his weakness will be exposed by the Spirit and be apparent to himself and his auditors. That church that is a stranger to fasting and frequent seasons of effectual prayer will become the harbor of enmities, strife, jealousies, envyings and all forms of carnality; it will fail in its evangelical mission not only but will be the means of planting a degraded conception in the minds of the unchurched, thereby creating a false impression about the organism for which Christ died. No amount of Christian activity can take the place of prayer in the life of either clergy or laity. We could legitimately paraphrase Paul and say; though I speak with the tongues of men and of angels . . . have the gift of prophecy, know all mysteries, all knowledge, have all faith, bestow all my goods to feed the poor, and give my body to be burned, and have not prayer, it profiteth me nothing; and the zealous

pastor could add, and though I hold special meetings, call in evangelistic specialists, advertise freely, sing like an oriole but have not attended diligently Christ's school of prayer, it profiteth me nothing. There are certain things we ought to do, one is to be active in the gospel. There are certain things we must, one is to be passive in the presence of Christ. The former is expedient, the latter is imperative; activity is valuable, prayer is indispensable.

My subject is ample and far reaching, and it might be well here to clarify our minds as to the meaning of this noble word evangelism. We must get rid of the idea that evangelism means hiring a preacher to persuade individuals whom we ought ourselves to be persuading, and believe that we should be as Andrew, who, when he found Jesus went and brought Peter to Jesus; then Philip found Jesus and he went after Nathaniel leading him thither. Bishop McDowell addressing the Federated Churches on Evangelism tells of how the Y. M. C. A. had its origin in George Williams coming into vital personal acquaintance with Jesus, and forthwith proceeding to introduce others to Jesus that he might be-

come a Redeemer to them, and gives the following illuminating definition of evangelism—"Now in the heart of it, in the great depths of it, in the inaccessible heights of it, that is evangelism, that one person who knows Jesus Christ as his Redeemer, should introduce other people to Jesus Christ, that he may become their Redeemer." The New Testament picture of the church is the preacher as a leader among equals; equal in salvation, zeal, responsibility. Another view shows the disciples—although not giving as much time to prayer and the word as the preacher, so filled with zeal and the missionary motive that they are continuously witnessing to the resurrection. If we can see evangelism as a mutual responsibility and privilege for all believers with special work for the preacher, we can then pray intelligently and with expectancy. In reviewing the methods of Paul, who next to the Master was the greatest of all evangelists, we see that his doctrine of prayer as a factor in evangelism was two-fold: consisting of a request that all churches pray for him, coupled with assurance of his unceasing prayer for them. We will therefore confine our thought to the church in prayer for the preacher and the preacher in prayer for the church.

The Preacher Must Pray

The preacher's first duty to his Master is to give himself faithfully to the word and to the ministry of prayer. We will do well to prayerfully consider the opening verses of Acts six. We read among other things that, "these were the days when the number of disciples were multiplying"—they were days of revival, and that is what we are longing for; and further, "there arose a murmuring among the Grecians because their widows were being neglected in the daily ministrations." These two conditions might well demand the personal attention of the preachers, but were not deemed of sufficient importance as to cause them to leave the Word of God and prayer, "it is not fit that we should leave the Word of God and serve tables." They appointed others to do the minor tasks and said, "we will give ourselves steadfastly to the word of God and prayer." Note the fruit of such a resolution, "and the Word of God increased, and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of priests were obedient to the faith,.....and Stephen full of grace and power, wrought great wonders and signs among the people . . . and they were not able to withstand the wisdom and the Spirit with which he spake." Here is such a demonstration of power through preaching that the priests are swept into the faith, and the combined forces of the synagogues are powerless to resist the men who dared to withdraw themselves even from important but minor service. When will it be said of us brother ministers, "they were not able to withstand the wisdom and Spirit with which they spake?" Certainly only when we follow in the way of our peers and imitate them in this grandest, hardest, holiest task, of giving ourselves steadfastly to "the Word of God and prayer." These are the days when ministers under the awful pressure of the crying need around us, are living (?) on snatches of prayer and God's Word. These are the days when we stand in our pulpits with a system of doctrine at once perfect and complete and yet as powerless as a shorn Samson. It is because we desert the word and prayer at every beck and call, and run to and fro like chariots serving tables (Many times serving them by placing our feet under them to eat, drink and be merry. Brother Watson's words are so sure and true that they will bear repetition here: "half done sermons, and running, racing, calling, tea-drinking parsons have gone far to lose the grip of the church on men and to bring the ministry into disrepute among them as little business of little men."

"This kind goeth not out but by prayer and fasting" said the Master to the poor, weak, powerless disciples as they stood baffled in the presence of Satan's power, and as we rack our brains for "Methods of Church Work" and look askance at the appalling darkness around, the same Master is seen as of old pointing to the prayer closet saying "go in, shut the door, and your father which seeth in secret will

reward thee openly." No matter how far we have drifted from this apostolic ideal we must come back to the place that gives the golden hours of our lives to this sacred seclusion. The preacher that made Felix tremble and almost persuaded Agrippa to be a Christian was wont to instruct Timothy after this manner. "**Meditate** on these things, **give thyself wholly** to them that thy profiting may appear unto all." "Preacher do you crave power? Then let nothing under heaven interfere with those Hours of Steadfastness with the Word of God and prayer. S. D. Gordon speaking to students and professors said, "none of us have time to pray, we must **take time**." In these days one is considered a dreamer who advocates long hours of seclusion from a needy world. One example will suffice to prove that the men who do the greatest good for the world are the men who spend much time apart from the world in prayer and meditation. George Mueller in answer to prayer founded the famous Bristol Orphanage, Bethesda Chapel, the Scriptural Knowledge Institution, became the steward of seven million dollars, and at the eve of his eventful life when most men are thinking of retiring he began his world-wide evangelistic work in which he preached six thousand times to approximately three million people. Dr. A. T. Pierson says that preaching to thousands and meeting with ministers all over the world could not interfere and rob this giant of his hours alone with God. "Go hide thyself" was Jehovah's first word to Elijah, followed by "Go shew thyself," this is the order of Omnipotence. The preacher must pray.

The Preacher Must be Prayed For

"Peter therefore was kept in prison: but prayer was made earnestly of the church unto God for him" (Acts 12:5). Here is a sight indeed: the man of God in dire distress and need and the church in instant and earnest prayer for him. Happy combination of power. Good is it for that man who as he assumes the eternal responsibility of representing Christ, can feel the shackles fall and the prison doors swing open before him by reason of a church at prayer. Who knows this need more than the man who stands before God to proclaim the obense of the cross to this generation? Who can tell his heart? He needs not good wishes, compliments, salary, much less complaints or criticisms; he needs God's people praying heaven in humble incessant fervent prayer for him, and this satisfies his soul as he rises upon the strong prayerful sympathetic arms of his people to speak the words of eternal life. Paul, who more than any other man might have waged a lone fight, never closes an epistle without craving the prayers of God's children. "Praying always with all prayer . . . in the Spirit . . . with all perseverance and supplication for all saints, and for me, that utterance may be given me that I may open my mouth boldly to make known the mystery of the gospel. . . that I may speak boldly as I ought to speak (Eph. 6:18-20). The Word of God going forth from a praying preacher held up by a praying church is a trinity of power that defies resistance. When all is said and done, the only evangelism worthy of the name is when the Word of God goes forth, runs its course, (either unto life or death) and is glorified. Evangelism is not coaxing, dragging or searing a lot of folks into the church; it is not logic, ethics, ideals nor activity, yet possessing all these, it is the legitimate increase of the Word of God. Through the medium of the Word, the Spirit, and prayer, sinner is saved, saint is edified and God in Christ glorified.

There are two institutions of the church which require the services of a modern Elijah and which until they are restored, the church in spite of all she claims to be will sail under false colors. The first and most important is the family altar, and the second is like unto it, the prayer meeting. We as a denomination love to keep Jesus' commandments; but did he not say **my house shall be called a house of prayer**? When he said my house we think he meant the temple or any other house that claims to be a Christian home. To many to be a Christian means membership in an organization, a few dollars spent, attendance at services,

(Continued on Page 4)

THE BRETHREN PULPIT

Church Unity Throughout the World. By Clarence E. Kolb

(Sermon preached during Week of Prayer, at union service in the United Brethren church, Nappanee, Indiana.)

In Galatians 3:28 the Apostle Paul gives expression to these words, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." The American version substitutes the words **can be** for the word **is** which makes the statement much stronger. Lest we might assume too much and for a clearer understanding of the verse under consideration it is necessary to refer to the 27th verse, as the writer of those who have been baptized into Christ as having put on Christ and he has just written in the 26th verse that "ye are all the children of God by faith in Christ Jesus."

The church is composed of all those who are true believers in the Lord Jesus Christ. It is made up of God's elect—of those men and women who have been converted from sin unto righteousness, from Satan unto Christ, those who have washed their robes in the blood of the Lamb and have heard the call of the Holy Spirit to newness of life in Christ Jesus. By these statements the church can never be confused with the organizations as they are constituted into churches. This distinction is necessary because so frequently the world does not remember this difference and so the church falls into disrepute. This is the age of the church during which the Holy Spirit through the love of God in Christ Jesus is calling out a people unto his name from among the world, and in which many special functions are committed unto the church which are not given to any other body, and which will not be accomplished if the church fails in its duty. In this connection we remember that the church is the salt of the earth and the light of the world. It is the "antiseptic" which God uses to overcome the festering sin sores of this world and as children of light (the Light) we are to walk in the world. While the church is a unit it is composed of individuals the unity of which compose the whole and each of which make the church more true or more false. In proportion to the degree in which we recognize the Master and his authority over our lives and the work he bids us do, is the church increased or decreased.

The church is a distinct body. We read "Come ye out from among them and be ye separate." Separation from the world and the things of the world is one of the cardinal qualities of the church's character. The church is of the Lord's own making. Jesus said, "Upon this rock will I build my church," referring to the confession of faith which Peter had made in Jesus as Christ. The reason of so much church trouble and difficulty is right here, that Christ is not permitted to be the Master builder. The church is the possession of Christ. Again look at the word just given, "Upon this rock will I build my church." We are fond of saying "This is my church" as contrasted with some person's church. It is my church building provided you have put your thirty cents into the building fund. It may be my Sunday school, but not my church in the sense of possession for the church is Christ's possession. "Ye are not your own for ye are bought with a price." Far better would it be to say "I am a member of the church"; to glory in that, and not preeminently in your denominational affiliation is far better. The church is one organization. "So we being many are one body in Christ and every one members one of another." God knows we are "many;" I had almost said "Legion"; many baptisms, many lords, many creeds, many garments, and many everything except converts to Christianity. That being the condition the only way to solve the problem is to follow the inference of these words and be every one members of the one body in Christ. I do not know how God is going to bring order out of chaos and concord out of discord, but I know he will do it. One thing, we are

not going to get to heaven because we are Methodists or Presbyterians or even Brethren.

When Jesus was here on the earth he did not organize a congregation as congregations are now organized, but he did call out of the world those who were to be his followers and gave them authority to call others and so on, and we find his desire for all these when he said "They are not of the world (hence of the church) even as I am not of the world. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou Father art in me, and I in thee that they also may be one in us." The followers of Jesus are bidden to remember the love of God in these words, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." Then as a climax to this truth come these words, "Beloved if God so loved us we ought to love one another." This is the touch-stone of the believers interrelation. Where love reigns, strivings, divisions, contentions cannot exist. Rather, this must be the attitude of the Christian toward his brother or sister unto the uttermost part of the earth: "Be kindly affectioned one to another with brotherly love. Be of the same mind one toward another. Recompense to no man evil for evil." When Paul was writing to the church at Corinth he said to them, "Unto the church of God which is at Corinth. . . with all that in every place call upon the name of Jesus Christ" and having thus addressed himself to all Christians everywhere he says, "Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Surely such a message is addressed to us as well as to all other Christians, that in unity of purpose and in Jesus Christ, having his name upon our hearts, we may work the works of him that sent us.

It is therefore evident that in the church which is of Christ's making, which is his possession, which he longed might be one even as he and the Father are, wherein the love of God is the great bond of unity and which has been so instructed as we have seen, "let brotherly love continue."

Nevertheless the facts, sad as they are, are before us. From the day that the first brothers contended together until the present brothers have been quarreling. All manner of feuds and jealousies, rivalries and hates have been known to exist among those united by the closest ties. It has always been the natural way of natural man. Esau and Jacob, Joseph and his brethren, Ephraim and Judah, converted Pharisees in the early church contending against Paul, the early and late councils of the church and the great divisions resulting in the multitude of sects today, all have been contending, in the face of the explicit words of Jesus and the Bible. His words remain. They shall remain long after the monuments to man's disputings have vanished. Most certainly many of the past divisions and those of the present have their rightful place. Very frequently they have resulted in a purer faith, and more faithful adherence to the gospel and it is not that today we plead for less love to the particular denomination but for more love to the church. Time was when differences between denominations caused harsh words, fussings, backbitings and a great category of evils. For the most part that day is past. Let it rest from all it's turmoil. If denominational feelings which militate against your fellowshiping with your neighbor of another denomination and offend the freedom of the spirit still exist, get over them. Pray God to wipe them out of your heart. As denominations, we differ as regards interpretation of scripture, church government, the ordinances and

their administration. Let these be as they may, but remember to stress the points of concord. There are many things which we can agree upon: God, Christ, the Holy Spirit, hell, heaven, sin, death, judgment, resurrection, necessity of holiness, of Bible study, and prayer and many other subjects we agree upon at once. "Whence come wars and fightings among you?" If your life is permeated with the love of God, whatever you do will be done to the glory of God. It is when we behave ourselves unseemly toward each other or seek our own in an unchristian manner or when we are easily provoked, when we think evil of our neighbor of another denomination that discord arises. "A house divided against itself shall fall."

Today the church on the great battle-front of Christianity—the mission field—is facing the foe fearlessly, because it is fighting as a unit in action. The interest of one denomination is the interest of every other denomination. The foreign boards are planning their strategy here at home and the field councils are getting to the attack. No one denomination can stem the southward sweep of Moslem into Africa, but with all denominations upon the field in tune with God and each other, Central and South Africa will be saved for Christ. We hear with glowing rhetoric and great pleonasm and ambiguity of the merits and hopes of a League of Nations. Far be it from me to pour water on patriotic fires as long as God's will is being attempted, but of exceeding greater blessing to the world and the increase of the gospel both abroad and at home would be a League of Christians, set for the defense of the gospel."

The gospel is the good news of harmony, the harmony of one family; Of whom the whole family in heaven and earth is named; of one Spirit Endeavoring to keep the unity of the Spirit; One hope, Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ; one Brother, one calling, one commission. God is unity. His Word speaks of one message. His work is planned from the ages and will be consummated in eternity. His will is one, saying, I in them and thou in me, that they all may be made perfect in me" "For ye are all one in Christ."

OUR DEVOTIONAL

The Test Of A Christian's Faith

By Lois Frazier

Our Scripture

For we walk by faith, not by sight (2 Cor. 5:7).

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. By faith he forsook Egypt, fearing the wrath of the king: for he endured, as seeing him who is invisible (Heb. 11:24-27). Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith (Heb. 12:1-2).

Our Meditations

In the second of his letter written to the early Christians of that ancient center of Grecian culture, Corinth, not so far removed from its past of unprecedented glory, and of an unequaled burst of culture, St. Paul yet boldly declares the simplicity of the New Way: "For we walk by faith."

Until recently I had interpreted those words with a very different meaning than that which I now believe them to hold. My voice had unconsciously or not stressed the faith, and my thought had followed the intonation in its emphasis. Upon reading the words afresh, I chanced to find new

value in the verb, and in consequence, a hidden richness in the thought of St. Paul.

May we be reading too far afield when we reflect with delight that in choosing his figure, the writer of the letter selects one typifying the normal manner of movement? He says not saunter nor leap nor run, but walk.

St. Paul, as I believe, was seeking to impress upon those legend-ridden people, the naturalness of the effect of faith in a life. He was striving to show them the religion which, basing its tenets upon the miracles of Gethsemane and Calvary, resulted in the development of the normal, natural mode of living.

A child even, very early observes that movement is one of the surest signs of life in the higher forms of creation, what after proof then, could St. Paul have chosen in teaching the perfect life, than to demonstrate the value of faith by naming a dynamic resultant of that great fundamental? We walk by faith.

It may be possible that to the rarely placid soul of a Burroughs there is enticement in the passiveness of his

"Serene I fold my hands and wait—
Nor care for wind nor tide nor sea."

But to the most of us human beings there is an eagerness for experience and growth that can find little sympathy with in his nonchalant

No more can we feel justified in plunging on with Henry, madly essaying control of all forces of mind and nature in his nonchalane

"I am the master of my fate,
I am the captain of my soul!"

One fails to satisfy the reaches of man, the other fails to recognize his limitations.

WALKING steady, natural progress, is the inevitable sequence of faith.

There may be instances of occasional and unusual spurts claimed as the fruits of faith, and there may be resignation so heroically patient and firm that nothing but the majesty of faith could father it, but both of these lie outside the realm of the normal.

The religion of Christ was designed for the natural life. If the world would set a test upon the potency of this religion, it can seek no surer method than to examine the product of the great fundamental—faith, as found in the life of an adherent to that religion.

Who dares to examine his own gait and raise his head, guiltless and satisfied? Rather, with the strength of the little faith that has already functioned, we petition the great Source of all faith for fresh supply.

Our Prayer

"Our Father God, in the silence of our hearts we have looked up into thy face and have found that thou art loving; in the wonders of the hills, the waters and the sky, we have found that thou art infinite; in the peoples of the world we have seen thee working; in their cry of need we have heard thee calling.

As we go our ways to live among those who have not seen thee—in the chill of their indifference, in the fire of their mockings, in the shadowland of their unbelief, grant that we may hold fast. Keep our spirits broadly awake. Help us to remember.

Thou hast not said that life depends upon how we feel, and for that we thank thee. When feeling goes, help us to hold our wills steady, that we may live steadily before thee.

Give us each day to look up into thy face. In laying hold of thy strength, help us to forget our weakness. In the quiet assurance of thy power help us to go joyously about our business.

And whether thou leadest us into the loneliness of the country, the seething of mighty cities, or to thy children across the seas; whether we walk by quiet waters or are thrust into the heat of battle; whether the road winds up into the bright sunlight or down into deep darkness, help us to remember that thou, our Lord Christ, art there, even as thou art here,—and thou art light and life and love."

THE SUNDAY SCHOOL

A School With a Splendid Record

By J. F. Watson, President National Sunday School Association

Hurrah for Conemaugh! Last year Conemaugh led all the schools of the brotherhood by giving the largest "White Gift" offering. Like all victors they felt good over their achievement, and started out to make the new year a record breaker. Well, I guess they did in more ways than one. This school had some serious setbacks during the year but this did not dampen their ardor nor slacken their pace in the least. Their superintendent, Brother Hayes Parks, died during the year

and this meant no little loss as he was a splendid man and a fine leader. It was necessary to select his successor and the yoke fell upon Brothr A. W. Ford, who has already made good in the work. During the year Conemaugh gave five hundred dollars towards the endowment of Ashland College. They meant to make our big schools step high if they wanted to stay in the Conemaugh class. This is right to do work for the Lord in the right spirit and way. NOW! What shall I next say, well here they come with a "White Gift" offering nearly doubling their last year's offering. I cannot say, just what my heart felt about this splendid offering and the loyalty of their support to the work of our National Sunday School Association. It is a record which ought to spur every Sunday school to a full sense of duty. THREE HUNDRED AND FOUR DOLLARS, an average of one dollar and thirty cents per capita of enrollment. Is there another school that can eclipse the record or equal it? If there is, come along and I'll give you a write up too. Now, this achievement was not the result of one man's work. The pastor, L. Garvin Smith, lined his people up for a great offering and with the co-operation of the superintendent they raised over one hundred dollars more than the goal they started out to reach. Now, Smith and Ford make a good team to put a "White Gift" offering over in real style. They worked together and they worked hard and this brought the desired results. I attribute Conemaugh's triumph to the fact that they set a goal for their offering. They said, "What would be a good rec-

ord for us?" and when it was settled they started out to get it. And they did, and more. Now, I knew you would like to see the likeness of these leaders, so I have sent their pictures with the article. I shall have more to say later of other records that are worthy of special mention. Our schools should forward their offerings at once so that our obligations may be promptly met to Kentucky and the college. Yours for a year of achievement.



L. GARVIN SMITH
Pastor Conemaugh Brethren Church



A. W. FORD, Superintendent

Value of Positive Religion in Education

Positive religion results in the building of right character and consequent right living. Thus there is a close relation between positive religion and character, and this is opposed to the general belief that character is largely the result of correct morals even without religion.

The importance of this subject is indicated by the fact that a man who has made an intensive and extensive study of it is offering a prize of \$20,000 for the best method of character education in public schools. True, education is broader than that given in the public schools, but in a large majority of cases this education is the largest factor of those making up the general education, excepting perhaps that secured in the activities of the various pursuits of life. True also that the prize is offered for the best method, but if the method is important the results desired are also important.

Education is for the purpose of preparing us for life's duties and religion which is positive, results in this preparation, as nothing else does. This is self evident when we remember that the Christian religion (and this is the religion which is meant whenever the term is used in this article) embodies every-

thing that makes for good—in action as well as in character, or perhaps it is better to say in action as a result of character. The principles of character and of action taught by the great Teacher, the basis of which was laid before his sojourn upon the earth, are absolutely necessary in the education that should be given to all by the agencies that contribute to it.

From observation it is feared that we are likely to think of positive religion as consisting only of that which is manifest or even of that which is visible, such as forms and ceremonies, attendance at religious meetings, and doing of good deeds. These are really the results of religion and may even be performed without religion or at the best with formal religion which is not positive in its results. Positive religion is that religion which results in the above activities. Positive religion as a result of one's education is something unseen but which results in that which may be seen. As electricity is shown only by its results so positive religion is known by its results. This invisibility and intangibility of religion except in its results is the reason that we can not correctly judge the character of many people, especially children, who have not

reached, except in a very limited sense, the stage of expression in word, action, and deed, and due also to the fact that "youth has its mysterious silences." So in our training in positive religion, especially in the home and in the public school we must many times walk by faith, but always remembering that the supreme good in all education is this positive religion which whether seen or not results in fitting us for the duties and responsibilities of life.

A. E. WEAVER, Co. Supt. of Schools.

The Sunday School Challenge

January 29, 1919.

The Pittsburgh Brethren Sunday school has accepted the Challenge of the Waterloo school, and has already gained sufficient momentum as a result of entering to bid for our carrying off at least one of the stars. The Challenge is just what was needed to put the necessary impetus into the officers and teachers to recoup the loss sustained on account of the epidemic. Hope it may help all the schools of the brotherhood as it has already helped ours. Yours in his service,

H. M. HARLEY.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

ASHLAND'S AFTERGLOW OF ENDEAVOR NIGHT

Ashland has always had a reputation for good Christian Endeavor meetings. The present year presents no exception. Under the leadership of Earl H. Detsch, president, and John P. Horlacher, vice president, and their loyal associates splendid meetings are being provided. On February 2nd, the topic was "Best Things in Christian Endeavor." One interesting feature was a debate in which Pauline Teeter spoke for the Lookout committee, John Horlacher the Prayer Meeting, Lulu Wood the Music, and Harry Griffith the Missionary. Each carried his or her point according to the decision of the judge who held that each of these committees was necessary and no one could be dispensed with without loss. Miss Banghart, the leader, has prepared the list of striking testimonies given below, which, with the other messages, reproduced in part Ashland's anniversary program. **What Has Christian Endeavor Done for You?**

J. A. GARBER.

in actual service, has revealed many truths to me."

"Christian Endeavor leads us to see more clearly the high ideals of life."

"The singing is good, scripture fine, attendance splendid, but—the best things are the young people touched and inspired by the life Jesus lived for them."

"Christian Endeavor helped me to speak in public and also to make public prayer. It taught me many things in the way of service for Christ."

"Christian Endeavor has helped me to overcome fear to appear before an audience. It has given me an opportunity to learn to offer prayer in public."

"Christian Endeavor is the missing link. It is that invaluable factor by which we may commune with God in a practical and helpful way."

"Christian Endeavor has given me spiritual food."

"The Christian Endeavor has taught me to speak in public and how to deal with young people in order to get them interested in the work for the Master. I might add also, it led me to see the great need of Christian fellowship."

"Christian Endeavor has been the chief means of my development. The Sunday Christian Endeavor hour was always the most precious and helpful of the day and all my early spiritual life owes its growth to this all powerful organization."

And here last but not least we have the testimony of a little Junior Christian Endeavorer:

"I like to go to Christian Endeavor because I can learn something about Jesus."

We as young people certainly cannot afford to miss these splendid opportunities for personal development and service. What Christian Endeavor has done for others it will do for you.—MARGARET E. BANGHART.

What Has Christian Endeavor Done For You?

How many of us go to Christian Endeavor Sunday after Sunday without stopping to think what Christian Endeavor really is and has done for us. We are apt to forget that it has brought salvation within the reach of many, and that it induces us to make a public confession of Christ. The hope it puts before the eyes of the young people is Christ himself, his appearing and his approval. We must constantly remind ourselves and others of our duties and privileges. It is easy to say, to forget, to grow, to faint. What good works is Christian Endeavor doing? What is the best thing Christian Endeavor has done for you?

At a recent Christian Endeavor meeting those present were given cards and asked to write on the back what Christian Endeavor had done for them. The answers were many and varied, but what testimonies they were! The following are a few. They are well worth your attention.

"Taking part in Christian Endeavor was a beginning of an active part in church work."

"Encouragement in maintaining daily devotions, training in religious activities and inspiration to enter the ministry."

"It has trained me to speak more freely in public, and has placed me on a brotherly and friendly basis with the church people and many other things."

"Of the vital things in my Christian experience the Christian Endeavor stands out boldly as a superior spiritual uplift. The society has been (to say briefly and the least) a source of godlike recuperation when my spiritual cup needed refilling."

"The Christian Endeavor is a great factor in aiding me to live the best and most useful life for Christ and my fellowmen. Also it gives me an opportunity for personal development in taking an active part in the services."

"Christian Endeavor besides the experience

The four points of our Christian Endeavor Compass are, (1) Fellowship, (2) Private Devotions, (3) Church Loyalty and (4) Testimony. I believe that all Endeavorers will agree that these four points constitute a remarkable compass; one which would safely guide any person through life.

The first point is that of fellowship. A fellowship is first a partnership. In our everyday life we hear much of the formation of partnerships for business purposes, but we hear little of the organization of partnerships for spiritual work. When God created man he not only created him in his own image but admitted him into a partnership. According to the terms of this agreement, God was the senior partner and man the junior partner. But as time went on man endeavored to change this arrangement and make himself the senior and God the junior partner.

As a result many such partnerships have gone into bankruptcy. The recent "Me und Gott" partnership of the German ex-emperor is a good example of such an organization in bankruptcy. It goes without saying that God fulfilled his part of the contract but the other party failed miserably.

In the formation of a partnership, civil or spiritual, one thing must be remembered, the amount of interest returned is always in direct ratio to the amount invested and the investment.

In an eastern city a company for the manufacture of astronomical instruments has sprung into being. This corporation is the result of the labors of two men, who, as boys, coming from Vermont to Hartford, Connecticut, pooled their resources for manufacturing purposes. The company continued to grow until the time when Licks Observatory was built by our government. The contract for the manufacture of the largest telescope ever built up to that time, to be placed in the

building was awarded this concern. They now produce the largest instruments manufactured. The reason for the success of Warren and Swazey, lies in the fact that they had learned to "pull together." That is the key principle in every successful organization. We must learn not only to pull with each other but to pull with God.

A successful partnership leads to a beautiful companionship. Many have heard the story of Damon and Pythias. They were friends. Damon was on friendly terms with the ruling king, while Pythias stood in disfavor. Pythias was condemned to death. Damon, being sorry for his friend, asked the king for a respite of four hours, that Pythias might visit his family before his death. As a bond Damon offers himself to be placed in prison and that in case Pythias fails to return his own life shall be forfeited. His offer is accepted and Pythias goes to his home. Because of their love for Pythias his slaves kill his horse that he might not return. He however, forces a traveler to give up his horse and hastens to court. Upon his arrival he bursts into the execution chamber and finds Damon kneeling with the executors ready to sever his head from his body. The return of Pythias opens the eyes of the king and he pardons him. Turning to Damon and Pythias he said, "Admit me into your companionship."

This truly is a beautiful story but have we not one more beautiful in the story of Christ? He not only knelt and offered his life but he actually gave it for our fellowship. Will we refuse such a fellowship? The true meaning of friendship and companionship, in the writer's estimation, is the melting of the Golden Rule into the one word, "Service."

We have formed a partnership and having done so we look about for some source of

(Continued on Page 16)

OUR CHRISTIAN ENDEAVOR COMPASS

By Charles L. Anspach

MISSIONS

Has the Old Time Martyr Spirit Died Out?

Dr. A. N. Andrus, a medical missionary of the American Board from Mardin in Mesopotamia, tells a thrilling tale of loyalty unto death on the part of the male population of a village near Mardin. Three hundred Christian men of the village, after being arrested by Turkish troops, were led out to be shot. They were taken to a desolate spot away from the village and drawn up in line with a firing squad of soldiers facing them a few rods away. The Turkish officer then addressed them as follows: "The men who lift their hands like this and thereby signify that they renounce Christianity and become Mohammedans will not be shot. Those who do not lift their hands will be shot immediately." Instantly all of the three hundred threw open their breasts and said as with one voice, "You may shoot." Straightway the firing began and the men were dropping in groups when a horseman was seen dashing over the plain, waving a document in his hand. The officer then ordered the firing to cease until the message could be received. The

document was found to be a reprieve from the governor of the province, so that the balance of the lives of these Armenian Christians were saved, but not until they had rendered this grand testimony of loyalty to Christ, even unto death. Do the annals of the church contain a nobler record than this? Do you think this age is less noble than the past? Does not this age possess the martyr spirit as much as any? Have we lost faith in the allegiance of men today to the Christ of all ages? The martyr spirit is not confined to any age or to any race. Wherever men catch a clear vision of the beauty and holiness of Christ and are gripped and held by an unhindered sway of the Holy Spirit, they still cling to Christ without a thought of renunciation in the face of any foe. What though men slay the body, they cannot touch the soul. There is no danger to be feared like that of being cast, soul and body, into hell. And there is no power so strong as that of him who is able to save to the uttermost all of them that call upon him by faith. It is that

power and it is he, the Christ, who draws men to himself and holds them today as he has ever done. The power of Christ is not waning, nor is faith weaker than it ever was. Our missionaries are going out to the heart of Africa with its fevers, superstition and barbarism, and to the chaos, infidelity and immorality of South America by faith. They are being led into the gloom of the "dark continent" by faith and they are conquering the distrust and subduing the scorn of the "neglected continent" by faith. The Student Volunteers among our young people are preparing for and looking forward by faith to the sacrifice of life in some great needy field for Christ's sake. To all these their service is not sacrifice but a glorious privilege. They are willing to do anything for Christ. They are loyal to the core and are willing to live or die for him. And the name of these soldiers of the Cross is "legion." The martyr spirit has not perished from the earth, and will not so long as the King is on his throne.

G. S. B.

NEWS FROM THE FIELD

FILLMORE OVER THE TOP AGAIN

The Fillmore Brethren not only built a church on record time (it was four months from the time we began excavating until we moved into the new house), but they held a record business meeting on January first, at which time it was agreed to place The Brethren Evangelist in each and every home of our membership and ask for a place on the Honor Roll. Now, some of you indifferent churches back east had better sit up and take notice, for we of Southern California will not stop until every one of our group of churches has placed the "Evangelist" on the budget, or in some way has gotten onto the Honor Roll. Wishing that every church in the brotherhood will place the Evangelist on the Honor Roll (it will do you good) I am yours for a happy and prosperous year.

S. LOWMAN.

BURLINGTON, INDIANA

The First Brethren church of Burlington held the first services since our taking the pastorate on Sunday, December 22, 1918. That is to say, we were on the field at Burlington and out of services at the church here for three months save that one Sunday in which we had two services. On January the first we had an all day meeting and began a series of evangelistic services in the evening. We had our first quarterly business meeting in the afternoon on January the first and elected the officers for the church and also the Sunday school. The nice thing about the business meeting was that there was a good representation of the church present and that all stood in an agreement to co-operate in every way possible in our work, so that the entire Four Year Program might be accomplished here.

Our series of meetings were blessed greatly by OUR KIND HEAVENLY FATHER. On the first Sunday evening we had with us our beloved Brother Beachler, who had come to visit the Flora congregation on his very important mission of which he has reported. But as he was not able to conduct a meeting at Flora on that evening on account of a union service there, I took advantage of his presence in this community and invited him over to sing. He consented. And when he arrived I felt that he ought to do a little penance for the way he attacked me in the Evangelist about the "du." So I told him if he would preach I would call it square, and after a little persuasion he consented to this service also. God blessed his message by giving us three souls for his hire, consisting of a man and his wife and grown son. The meeting continued to grow in attendance and interest. Some who had been out of the work for some time renewed their fellowship and others came for the first time into the fold. There were ten added to the church, nine by baptism and one by letter.

During the meetings some of our brethren at Flora came over several times in numbers. Sister Mary Eaton and Sister Edith Brower assisted in the singing and rendered very helpful solos. Our dear Brother Brower visited us on the second Monday and was with us in the evening. May God bless his untiring efforts. Our Brother Henderson was over one night with the Flora folks. We enjoyed his presence and his services in testifying to the gospel way of salvation. God greatly blessed us with fine weather and regular attendance. For all these favors we are grateful. We feel that this series of meetings has been the means of acquainting us with our field in a short time. We solicit the prayers

of all that God may help us to do our part in gaining for the Brethren the name of being "workers together with God."

W. T. LYTLE.

DARWIN, INDIANA

On this field we have been able to at least have one service A MONTH and as soon as things get back to normal, we will try to hold a series of meetings and get this work to going in the way that it should go. We will make further announcements through the columns of the Evangelist as to our plans when we can have them more definitely arranged. The influenza is starting again in various localities, so we will have to wait and pray that God may lead, and then be willing to follow. We held our regular business meeting at the Darwin Brethren church on the afternoon of the second of January and things point to the carrying out of their plans for work in a way commendable. They are desirous of doing their part of the work laid out in the Four Year Program.

May we remember one another in prayer as we approach our various tasks.

W. T. LYTLE.

GRATIS, OHIO

One year has come and gone since we came to this field of work. We left at Cerro Gordo, Illinois, a noble band; they were to us as good a people as can be found in the brotherhood, always standing by us in everything that was for the advancement of the Lord's kingdom. We left many warm friends outside the church as well. The old proverb is true: "Take a friend with you and you will have friends." We came to Gratis where we are now trying to serve the Brethren in our weak way. We found the field well

cultivated by the former pastor, who did a splendid work for the Master, with the help of his esteemed wife. We were received with a hearty welcome. Many things go to take up a pastor's time and we have been slow to write of the work here. We have not been sleeping, we have held our regular services, excepting the six weeks we were closed down on account of the "flu," with good attendance, and all auxiliaries a work. The official board first adopted the budget system for the year's expense, and all expenses were met as they came due. But with all our blessings the Silent Reaper has been at work in our ranks, plucking the ripened grain as well as the young flower of youth. But the Lord has been graciously good to us for out of the number of our boys that volunteered we have not heard of any of them falling into the hands of the enemy or death. On November 24th, we began our revival meeting and continued three weeks closing Sunday evening, December 15th. Considering the "flu" and the reaction of the war upon the people, we had a fine meeting, God's Holy Spirit being felt among his people. The church showed a deepened devotion, besides 21 accessions, 18 of which have been baptized, the others awaiting baptism. Our communion services were observed Sunday evening, December 29th. We had a nice representation of the membership present. We have made 340 pastoral visits during the year.

The first all day home-coming service of the church was held January 11th, 1919, in the church basement, where the members of the church gathered around a regular picnic dinner with a large number present. The afternoon session began at 1:15 and was given over to business and reports from the various departments of the church. All reports show that the past year has been a good one. All mission money, home and foreign offerings have been raised and paid, as well as all special days of the Brethren observed. After the election of the officers for the coming year the financial secretary and treasurer made their reports and showed all bills for the year paid and a small balance of \$240.00 left in the treasury. It was decided to make this church Home-Coming an annual affair. It was also given out that the closing year was the best all around year in the history of the church. With these results and the new inspiration we go forward looking to the new year with good prospects.

May the good Lord give these people wisdom and the guidance of his Holy Spirit that we may prove ourselves soldiers of the Cross, and not disappoint him in our efforts, that his kingdom may come and his will may be done on earth as it is in heaven.

C. E. BEEKLEY, Pastor.

CAMDEN, OHIO

These are the days when American people like to say "Over the Top" and that certainly fits what we want to say about the evangelistic campaign just closed at Camden. I am especially interested in Camden, as I printed their newspaper for more than two years back in 1900-1901. I went over to Camden Saturday, to witness the closing of Brother Bauman's series of untiring efforts to win souls into the kingdom. His efforts were

abundantly blessed with twenty-two being added to the church. Fifteen souls had taken their stand before Saturday, and on Saturday night five more stepped out on the side of the Lord, one by relation. Then Sunday morning the entire congregation motored over to Gratis, where Brother Bauman preached his wonderful sermon on the Book of Jonah. Baptism was then administered by Brother Beekley to nineteen candidates from Camden. Two more came forward on Sunday evening. The same can be said of this meeting as can be said of most of Bauman's meetings—if he could have stayed another week a great deal more could have been done.

Now, members of the Mission Board take notice: Those Camden people went over the top financially too. The Mission Board agreed to support that revival on the basis of a shortage, but in spite of the fact that they have been without a regular pastor and are small in numbers, they paid all bills, including Bauman's salary, and had some money left. When the financial success was learned some one suggested they give Brother Bauman a free-will purse, but Bauman said "NO." I know they would have given him at least another \$25.00, but out of unselfishness and a heart filled with the joy of what had already been done, he turned it down, and the cap sheaf of his pleasure was expressed when he reached over and placed an additional \$10.00 in the basket.

I am telling no secret when I say Camden loves Bauman and his work there will long be remembered.

J. C. McBRIDE.

Dayton, Ohio, Jan. 27, 1919.

SERGEANTSVILLE-CALVARY NEWS

Sergeantsville is still on the map and the Brethren church here is still standing for the "Faith once delivered unto the saints." In this age of all kinds of "isms," we are still trying to preach a "Whole Gospel" and ring true to the old Book. This is not popular but we prefer to be in the minority with God and the right than in the majority with the world, the flesh and the devil.

In spite of the "flu," the war and a few other hindrances we found time to plan and carry out a few things for the Master. On Sunday, August 4th, we had an all day meeting with Brother I. D. Bowman in charge. Brother Bowman preached in the morning to a good audience. At noon we gathered in the Sunday School Annex for lunch and general fellowship. From 2 to 3 we listened to two returned missionaries from India lecture in costume. Then we gathered again at 7 o'clock to hear W. E. Thomas one of our county Christian Endeavor workers and Brother Bowman at 8 o'clock. It was a day well spent and all felt greatly profited thereby. Brother Bowman preached on prophecy, Monday and Tuesday evenings as well as on Sunday.

The next event worthy of notice was our Evangelistic service. Brother M. A. Witter came to us on Sunday, November 17, and held forth for 3 weeks. Brother Marcus preached with characteristic earnestness to good crowds and much good was accomplished even though visible results were not what he and I had hoped for. One of the splendid features of the meeting was the informal prayer meeting

held every night, in Sunday School annex, just before the regular services. The people were helped and the Evangelist and the pastor were able to do their part of the work better because of the spiritual atmosphere created in these prayer meetings. Two were added to the church as a direct result of this special effort. Many others ought to have been saved but like Jerusalem, in Christ's time, would not so we had to leave them alone. Brother Witter is a good yoke-fellow and he left a number of friends who are praying for his success.

The work at Calvary has always been handicapped. The distance between the two churches is 8½ miles, the roads are bad and the services are held in the afternoon. There was a time when afternoon services were well attended but that day is past. With nearly every farmer owning an auto the crowds go elsewhere. People go to church morning and evening but in the afternoon they go pleasure riding. It would be fine if some way could be provided for morning and evening services here. I am sure greater good could be done and quite a strong church built up. In spite of these handicaps there are some mighty fine people at Calvary and some good things were accomplished since our last report.

About a week after our all-day meeting at Sergeantsville we tried the same plan at Calvary. Brother Bowman preached in the morning, Rev. Eugene Willard and wife, who were returned missionaries from India, spoke in costume, in the afternoon and Brother Bowman again at night. At the noon hour a basket dinner was enjoyed by all and fellowship ties were made stronger by blessed associations together. Brother Bowman's lectures and the missionary talks were splendid and many expressions of appreciation were heard after the services.

Brother Beachler mentioned a Sorrel Mare in his report of the canvass of this circuit. Thereon hangs a tale. Last winter we were compelled to put our old horse away because of age and inability to work. This left us without means of transportation between our churches. Brother Sam Weber kindly loaned us a horse for the winter and part of the spring but he needed it so we had to return it again. Then we were as bad off as ever. Finally Brother H. K. Wright invited us to take supper with him on Friday night before prayer meeting. We accepted the invitation and had a splendid time as we always do at Brother Wright's home. After supper we had a little talk about the work and my need of a horse and then he handed me a check for \$175.00 to buy a horse. To say I was surprised does not express my feelings. I hardly knew where I was and I did not sleep much that night. Such gifts don't come often in a preachers' life. Well, I thanked him the best I could and bought the Sorrel Mare.

Brother Wright, who just came into the church, is a fine man and a Christian gentleman and I am proud to be his pastor. He has passed through deep waters during the year; his son, Brother Carrol Wright, died in France, but his life is richer and fuller because he knows Jesus and has experienced his sustaining grace. May his kind increase in the Brethren church.

As we write this report the "flu" is raging all around us. About everybody who didn't have it before is down with it now. May the kind Father keep us and all his children everywhere and help us to honor his Son Jesus Christ.

MORTON L. SANDS.

GOSHEN, INDIANA

We had a great day Sunday. There were three confessions at the morning service and the house was full in the evening. We are looking for great things. We may need a peace conference but we have had some great revivals and don't know of any new trouble; at least the present pastor and the church are not in need of any peace conference. Not all men are good losers. We enjoy our victories but can't stand defeat. Defeat causes much of the trouble, and most of our disappointments in life, wounded pride and disappointed ambition cause many persons to become sour and to lose confidence in the goodness that can be found in the world. The world is full of goodness and mercy. We all were very much disappointed in the result of our revival meeting. I have never been able to analyze it satisfactorily. I have thought we needed a defeat to teach us some things and yet it was not a defeat. I believe Brother Bauman's sermons will live on in the hearts of us who heard them. I was glad to listen to some one who believes the Bible to be God's message to men. They certainly were sound. I get all the doubt I want in the world without listening to it when I go to church, (no higher critics need apply to the Goshen church, we won't let them preach in our church), then I want to be made to feel that God is and sometime I must meet him. I don't want the great or primary reason why I am a member of the Brethren church taken from me. Brother Bauman helped me in this. In all my acquaintance in the church I think the great majority stand for this faith. With hope I greet my old friends.

Fraternaly, A. S. MENAUGH.

LOREE CHURCH, INDIANA

We are now located at Bunker Hill, Indiana, serving the Loree church only three miles distant. We have been on the field three months and have found the Loree people a wide-awake and up-and-doing people, looking for new opportunities to serve their Master. And yet they, like all other churches, are not without their difficulties. We have some of the same problems to contend with that others have. One of the problems is to reach the large number of people that have a tendency to stay away from church and Sunday school. We believe, as Brother L. S. Bauman said, that the "flu" is good for something. It gives people an excuse to stay away from services. Yet it does not seem to be a reason for their staying away from public gatherings of a different nature.

The "flu" has put a crimp in our plans. We haven't had our revival meeting yet, but are planning for the future and expect to begin our meetings as soon as conditions will permit. We will have to re-arrange our entire program.

Things look bright for the future of the Loree church. We believe there is a great

field for the Brethren church here. She is getting a sure footing, and is known far and wide. She is the leading church in this community, even over the churches in Bunker Hill, and a great many of the town people come to our services.

Since the "flu" scare the attendance is growing in the Sunday school and church. Last Sunday, January 26, the attendance at Sunday school was 138. At the evening services the attendance was exceptionally good.

The official board of the church has one ambition, and that is to reach all of the congregational goals of the Four Year Program and we find the church is in sympathy with them.

The S. S. C. E. is one of the most wide awake that I ever got into and they do allow their pastor to attend their meetings of which I haven't missed one, and am now beginning to feel quite safe. They are a banner society, and now have some comforts for Ashland College and Brother and Sister Cook at Krypton.

We have a lingering suspicion that the young men of our community won't need to get cold in the winters that are to come if they plan right, for the Sisterhood girls have made five nice comforts which are for sale. They are going to be a banner society.

We have a fine lot of young men which have organized an orchestra, and will some time in the future furnish the church and Sunday school with music. They have hired a man from Peru to instruct them.

We think that we have a fine congregation and a good outlook for greater services for the Master.

C. A. STEWART.

CORINTH CHURCH, INDIANA

We are still doing business at the same old stand. Yet we have made slow progress for Satan is sure playing his high cards here. Twice the "flu" has invaded the country and the ban was on for several weeks each time. But in the face of all that we have held our own. The attendance is now beginning to grow and we feel that we will soon be back to normal. We have adopted the budget system this year and it is working fine. We haven't as yet succeeded in getting the Evangelist in seventy-five percent of the homes, but are working on it. We think that every one ought to be a reader of the church paper, and we are mighty proud of our paper now. With all due respect to our former editor, for we know that two men can do two men's work better than one. It was impossible for Brother Teeter to make the paper what it ought to have been, and what he would like for it to be without some help. So we are trying to get our people interested in it. For it is much easier to reach the Four Year Program goals when a congregation is all reading the paper.

Brother Beachler was with us in the interest of the College endowment and we are mighty proud or some that were interested in the College and not so proud of others. But the Corinth church now feels that she has more of an interest at Ashland than ever before and we hope that her interest will still grow.

The Sunday school has adopted three French orphans, thus extending her services

to the war stricken district of France.

We have also been deprived of our revival meetings at this place. But we have not given up yet; only waiting for conditions to permit going ahead. Brethren, pray that we may continue in the faith once for all delivered unto the saints and grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

C. A. STEWART.

KEEPING THE HOME FIRES BURNING NO. 2

This is the first time that we have good news to report. We have been hard at work but the work was hindered. Our first meeting was at Williamstown, Ohio. It was a pleasure to work here. In this rural community there is an array of talent and a splendid church. However, visible results were not many. Two made the good confession. This field needs a resident pastor. It has its problems and will not be able to do what they ought, until they have a resident leader to encourage them. We spent many happy weeks there.

North Georgetown, Ohio, was next. A splendid interest was being manifested. Pastor Baer was working hard. The people were becoming aroused, and results were in sight, when—you know what happened. The "flu" came on, and we had to close. We shall say no more. Enough has been said of the "flu" already.

Maple Grove, Indiana.—After five weeks enforced idleness, in South Bend, Indiana, we next opened fire at Maple Grove, with Brother Kimmel. After three weeks of hard, persistent work in the homes, in the schools, and in the church, we were forced again to close with no results. The "flu" broke out again and spoiled the ripening fruit which was in store for us. Another enforced rest of 30 days. We spent part of this time visiting and preaching. We were glad to have had the privilege to preach for the Somerset Street church of Johnstown, Pa. Brother Watson is pastor and is doing noble work. Again we preached at Allentown, Pennsylvania, for Brother DeLozier, and visited with our relatives.

Columbus, Ohio.—The first Sunday in January, found us in Columbus, Ohio, with Brother Christiansen. We found this field hard to work. The Columbus church has been going through trying days but it is my conviction that in time we shall win out. Mission work in such a city as Columbus, Ohio, is full of perplexing problems. Brother Christiansen and his good wife are gradually working their way into the hearts of the people and are doing good work. As to the meeting itself, thank God, this time we can say we won out. Twenty-six in all came forward, 13 on the last day. We were happy. It was the first great awakening we had seen this year. Columbus did nobly. May God bless them in my prayer.

Muncie, Indiana.—We are now back in Muncie, Indiana. This is a great opportunity. A big county simultaneous campaign is on. Every church, 60 in all, is co-operating. Brother Grisso is at Maple Grove and Brother Deeter, of Ashland will be at Oakville, and we will lead the Muncie forces. Good interest

is shown on this first day. More later. Brethren pray that the Muncie church shall have a big harvest. These are days of testings and of big programs. Shall we be true and loyal subjects of the coming King? May God grant it.

A. E. THOMAS,
Muncie, Indiana.

MUNCIE, INDIANA

Sunday, February 2nd, the county of Delaware in which Muncie is located, will enter upon a simultaneous religious campaign to continue until February the 23rd.

Fifty churches are supposed to have revival meetings at the same time.

Evangelist Thomas will preach for the First Brethren church in Muncie. Rev. C. C. Grisso will preach for the Brethren at Maple Grove.

Prayer meetings are being held in every precinct in the city three times each week and throughout the county. The whole campaign is under one general manager, Charles A. Watkins, Secretary of the Y. M. C. A. of Muncie.

Never has there been such a union effort on so large a scale, with which I have been connected. I believe we shall have a great outpouring of the Holy Spirit and many souls shall be born into the kingdom. We ask the prayers of the whole brotherhood for our work in this great campaign.

J. L. KIMMEL,
1320 Kirby Avenue.

CERRO GORDO, ILLINOIS

We arrived in Cerro Gordo on October 9, coming directly from the Indiana conference. We had a nice trip across the country from Florida.

We were here 5 weeks before we could have any services. No doubt the Evangelist readers are tired of reading "flu" news but that is about all we have to write. I preached my first sermons here on November 17th, and we had just started in the work when we were put under the ban again on December 26th. We expect to hold services next Sunday if everything goes right. We have planned and postponed our revival meeting twice and have decided now to wait until next summer. We will try and write again when we have something of more interest to report. We ask your prayers.

D. A. C. TEETER.

RETURNED WITH CHARACTER UN- SOILED

Sister Mary A. Snyder writes that there is at least one Brethren boy in the state of West Virginia, who went through the thick of the Verdun Drive, with shot and shell falling around him, wounded, suffering in trenches, and enduring many other trying things connected with army life, and came out with character unseathed. His comrades often remarked about his clean life, and could not understand his refusal to smoke and why he did not swear when they thought it a necessity. But he realized that his safety depended upon God, and tried to be true to his word. In the hardest battles his mind was often thinking over a certain sermon, "What shall the end be?" and he was ready to meet his God.

Sister Snyder has a right to be proud of

being the mother of such a boy, who made such good use of his early religious training that when his environment encouraged a breaking away from many of the "first principles" he held firm. She has a right to praise God and to feel that her teaching was not in vain.

Doubtless there is many another boy whose mother sent him forth fortified by careful Christian training and guarded by her prayers, who has returned to his mother with his character clean and his manhood uncompromised. But there are not as many of this kind as we could wish there might be. May God give mothers and fathers wisdom and prayerful concern in training their sons, and daughters too, in such a way that they will develop strength of character as they develop strength of body, so that when crises come they shall be able to meet them triumphantly. And may the sons and daughters take good heed to the instruction of their Christian parents that they may not forfeit their birthrights.

THREE SUNDAYS AT WATERLOO, IOWA

At the request of Brother Goughnour, pastor of the Waterloo church, I preached for the Brethren people there, on January 19th, 26th and February second. My last visit as a minister to the Waterloo people was when Brother Shock was pastor.

It has not been my pleasure even to see the new church, let alone preaching in it; so it was a privilege as well as a duty to try to preach to the good people of Waterloo. The people received Mrs. Livengood and myself very kindly. They have evidently lost none of the good old generosity so conspicuously prevalent among these people. If there is any change it is for the better. We were among these people a few days more than two weeks, and the entire time was replete with happy moments. The best of friends vied with each other to make our stay profitable and pleasant. So well did they succeed in their aims that I can not see how they could have done it more effectively. The fine and appreciative audiences received the preached word in an acceptable manner.

Our home was to have been with Brother and Sister Chamberlain, but the powers that be ordained it otherwise, and our headquarters were with our old friends and acquaintances, B. F. Puterbaugh and wife. Under the original contract we still lay claim to at least a small portion of the hospitality of our old home at the Chamberlains. Our stay was enjoyed very much, and we will long remember the time with much pleasure.

Z. T. LIVENGOOD,
Lanark, Illinois.

THE TIE THAT BINDS

SHAFFER-WALKER—Earl R. Shaffer, a young prosperous farmer, living near Bringhurst, and Edna Walker, daughter of Brother and Sister Charles Walker of the Flora Brethren church, autowed over to our home at Burlington and on the evening of January 9th, 1919, we pronounced them man and wife in the presence of two of their friends who accompanied them. May God richly bless this union to the good of the community to which

they go, and may his counsel direct them in their new home.

W. T. LYTLE.

ROSE-MOWEN—On the evening of January 15, at the home of the bride, Delos Rose and Treva Mowen were united in marriage by the writer. A pretty home wedding with the immediate relatives present was conducted. Both the bride and groom are well known in the community and church.

CHARLES H. ASHMAN.

IN THE SHADOW

WALTER—Roscoe B. Walter departed this life at Altoona, Pennsylvania, October 22, 1918 at the age of 26 years, 2 months and 2 days. Death was due to pneumonia, following an attack of influenza. Brother Walter was from early boyhood a member of the Brethren church. It is not often that we find one who is more faithful to the work of the church than was he. He was the kind that the pastor knows he can depend upon. Brother Walter was a student of the Word and was valuable to the church as a Bible teacher and leader of prayer meetings. He is survived by his wife and one child, his parents, two sisters, one brother and many friends.

W. C. BENSHOFF.

LOWE—Jacob H. Lowe departed this life December 1, 1918 at the age of 78 years, 6 months and 24 days. Brother Lowe united with the Brethren church of Altoona, Pennsylvania, about five years ago. The last years of his life were the happiest because they were spent in the service of his Master. He found keen enjoyment in religious worship, was generous and kind hearted. Brother Lowe was a student of nature, he knew the great out-of-doors. To spend a day with him among the Alleghanies was a real pleasure. He is survived by his wife and two daughters. Many neighbors and friends join with them in mourning his departure.

In addition to the ones above mentioned, the writer has conducted six other funerals since the first of October. May the Lord comfort the bereaved.

W. C. BENSHOFF.

OGDEN—William L. Ogden, son of David D. and Anna J. Ogden, was born near New Paris, Ohio, April 10, 1882 and departed this life November 30, 1918, aged thirty-six years, seven months and twenty days.

He was married to Armina Parrish, November 30, 1905. Four children were born to them, two sons, Ralph and Charles and two daughters, Evelyn and Olive.

His father and mother had preceded him in death. He leaves a wife, his four children and one sister. He was a member, in good standing, of the Brethren church, at Graits, Ohio.

C. E. BEEKLEY.

WELLS—Mrs. Agatha Wells was called from this life to her reward, December 17th, 1918, at the age of 36 years, 7 months and 10 days, after an illness from influenza which developed into pneumonia. She had been a member of the Cerro Gordo Brethren church since 1917. She was a devoted mother and an ideal wife. She will not only be missed from the home but the church also.

Funeral from her home in Cerro Gordo, Illinois.

D. A. C. TEETER.

BLACK—Mrs. John W. Black died at her home in Kansas City, Missouri, on December 31, 1918, at the age of 68 years, 11 months and 13 days. She was born near Dayton, Ohio, and had spent most of her life at Auburn, Illinois, moving to Kansas City three years ago. She was a faithful and loyal member of the Brethren church, and devoted to the study of God's Word. She leaves her husband, four sons, and three daughters, she being the first of the family to be called away. Funeral services at the Baptist church

at Auburn, Illinois, conducted by the writer, assisted by Rev. Thomas B. Marlin of the Baptist church and Rev. James Masterson of the Church of the Brethren.

D. A. C. TEETER.

WHITMER—David Alton Whitmer, son of Joseph and Emma Whitmer of North Liberty, Indiana, departed this life at Camp Taylor, Kentucky, January 17, 1919, at the age of 27 years. He was a member of the Christian church of North Liberty and a member of the Young Men's Bible class of the Brethren Sunday school. He was a model young man, having fine ideals and a clean Christian character. He entered Camp Taylor, July 23, where he was a member of Co. 12, 3rd Training Bn., 129th Depot Brigade. During his camp life he spent about four months in the hospital, where he was the victim of Spanish influenza and pneumonia. Thus the first gold star of the 26 out of the First Brethren Sunday school will be placed. Funeral services held from the First Brethren church, January 21 by the writer. The great audience, said by some to be the largest ever gathered in North Liberty on a similar occasion, was a testimony of the very high esteem in which he was held. He was my friend.

C. C. GRISSO.

WHITMER—Hazel Marie Whitmer, daughter of George W. and Lida Whitmer, of South Bend, Indiana, died of influenza, January 14, at the age of 15 years. She leaves parents and two brothers. Funeral services from the Brethren church in North Liberty by the writer.

C. C. GRISSO.

STYLES—Caroline Jane Styles died at the home of her son in Muskegon, Michigan, January 11, at the age of 84 years. The body was brought to the home of her daughter, Sister G. B. Irvin, in North Liberty, where the last rites were conducted by the writer. She was a life-long member of the Seventh Day Adventist church. She leaves three sons and two daughters. Peace to her ashes.

C. C. GRISSO.

HANRATTY—Francis Hanratty, daughter of Sister John Pommert of North Liberty, Indiana, died at the hospital in South Bend, Indiana, January 4th. The body was brought to North Liberty, where the funeral services were held at the Brethren church, January 6. Hers was indeed a beautiful life, blossoming on earth to bloom in glory. She left us at the age of 15 summers. Last rites in charge of the family pastor, the writer.

C. C. GRISSO.

Business Manager's Corner

A GENEROUS GIFT

Some years ago I heard a man in the west give a personal testimony in a prayer meeting in which he told of his heavenly Father's care by saying, "When I came west I had nothing and I have held my own pretty well ever since." I have thought a great many times how parallel has been the case of The Brethren Publishing Company. The Company was started with practically nothing about twenty-seven years ago, and it has held its own ever since. Yes, it has just a little more than held its own, but with the limitations of its natural field its gain has been modest indeed.

At times new and improved equipment has become imperative and the Company has not always been in a position to secure this equipment without aid from its friends in the Brethren church. While it has never been equipped as it really should be to render the best service to the church it has been improv-

ing slowly through the years. Since the present Business Manager has been in charge of the work of the Company considerable equipment has been added to the plant, but it has never been fully equipped to render the church the service it could render with proper equipment. But last fall a good brother from the west visited Ashland and expressed a desire to assist the Publishing House in some practical manner by adding to its equipment as the need and opportunity might arise. Recently we learned of an opportunity to add to our equipment by securing a Campbell, two revolution, cylinder press from a printing company that had gone out of business. We took an option on the press and immediately wrote to our western brother of the opportunity and just about ten days later we received a check for the full amount of the purchase price from Brother H. V. Wall of Long Beach, California. The addition of this press to our equipment will add greatly to our efficiency in getting out the literature of the church and especially that for the Sunday school. We wish to thank Brother Wall in this way for his generous gift and we trust others may be moved to emulate his example, as still other equipment is needed to enable us to do really satisfactory work and to get it done in time.

Only today we learned of a Brown folding machine that is for sale at a bargain because of the consolidation of two large printing companies. We have been invited to come and look it over and we hope to do so in a day or two, but in the meantime is there not some other brother, with a heart as big as the heart of Brother Wall, who will come forward with an offer to supply the price of this folder should it prove upon examination the kind of a folder we need? We do not think it will require one half as much money to buy the folder as it did to buy the press and we see no reason why some brother should not make this gift. Think it over Brethren, and then pray it over as well.

The Label on Your Paper

About two years ago we adopted a new system for marking the expiration of subscriptions to the Evangelist that is a great deal more practical and more accurate than the old system was, and we thought it would be as easily if not more easily understood, but there seems to be some misunderstanding on the part of a few of our subscribers and they say they can not tell from the label on their papers when their subscriptions expire. To us this seems the simplest matter possible and we think just a few words of explanation will enable any of our readers to understand the system perfectly.

First of all remember that each issue of the paper bears a number, beginning with number one with the first issue in January and closing with number fifty of the same year. Now, please get the last copy of the Evangelist and look at the upper right hand corner of the first page. There you will find the Volume and Number of the issue. While the volume changes only once a year the number changes each week during the year. If the label on your paper says 46-18 it means your subscription expired with No. 46 of last year, while if the number is 50-18 it means your subscription expired with the last number in

last year, but if the number is 4-19 it means the expiration took place with No. 4 of this present year, and if the label says 25-19 it means your subscription will expire with number 25 of this year. So it matters not when the expiration takes place the first number on the label gives the number of the paper that closed your subscription while the second numbers indicate the year. Can any method be more simple than this? Now look carefully at your label and if it is any number before No. 8-19 remember your subscription has expired and should be renewed at once. Please give the matter your immediate attention.

R. R. TEETER,
Business Manager.

(Continued from Page 11)

strengthening it. Here is where our second point, private devotion, comes in. Due to the fact that the Christian Endeavor is a subsidiary of the church, we should first look to Christ as our model.

Mark, in his gospel, mentions that Christ often retired in solitude for private devotions. Prof. Garber has expressed this idea. Christ said little about preaching but he said much about "asking whatsoever thou wilt." If Christ felt the need of private devotions, how much more should we feel the need.

Because of the fact that Christ was a man without sin, his example may lose its effectiveness; we might therefore look at St. Paul. In the Acts we read, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul: for behold he prayeth." These words "he prayeth" are the keynote of Paul's life. After a wonderful conversion and twenty years of preaching he still felt the need of prayer. We find that throughout Ephesians, Corinthians and Philippians, Paul asks to be remembered by them in prayer while he also prays for them. People, our prayers too often lack power because we pray only for ourselves; if we would pray for others we would be sure to have our own lives enriched.

Church Loyalty is our third point, and loyalty is the main support of all partnerships. Loyalty is the motive which makes a mother's love beautiful. Loyalty to the child.

Mr. Frank Vanderlip, president of one of the largest banks in New York City and chairman of our recent Liberty Loan campaign, in writing on the qualifications of employees, places loyalty first. The old view was that ability held first place, but our understanding has deepened. Loyalty to the church is loyalty to Christ. Should we not therefore be loyal to the church?

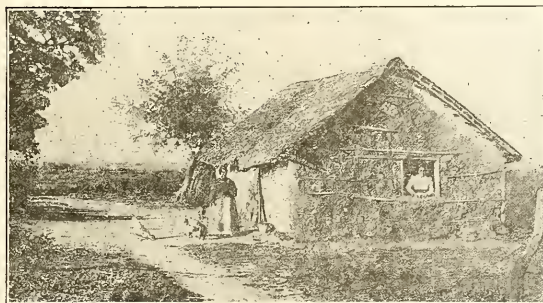
If we have fulfilled the three previous points we cannot help but qualify in the fourth, for they will act as a testimony. Christ said by the fruit the tree shall be known. By our works we are known. There is a significant statement in Lincoln's Gettysburg address which is, "The world will little note or long remember what we say here, but it can never forget what they did here." Why do we remember great men? Not because of what they said but because of what they did. Our lives will be judged in the same light. We are building our monuments which will be our "Testimony." What inscription will your monument bear?

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NUMBER 8

FEBRUARY 19
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE HUTS, THE IGNORANCE AND THE IMMORALITY OF ARGENTINA

Are calling for the enlightening, uplifting and
Christianizing influence of the Gospel.

Your sons and daughters, your money and your
prayers will answer the appeal.

Pray over these things till Easter Sunday, the Gen-
eral Foreign Mission Day in the Brethren Church.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Some Significant Signs of the Times

The signs on every hand point to the fact of a steadily enlarging realization of the kingdom of God on earth. "When ye pray," taught Jesus, "say: 'Thy kingdom come'" and the effectual fervent prayers of righteous men backed up by "works" have been making it possible for God to bring about the realization of the ideals he imparted to men. The victories that loom up so large in the public mind just now have few equals in history. What do they mean? Is it significant for the Christian Faith that so many organized forms of evil are being banished from the lands where Christ is most widely preached and his standards of conduct most generally accepted? Can it be said that the church is failing when she is vanquishing her most powerful enemies? In the fact of these facts will scornful men with no love for the church and little respect for Christianity continue to ask "What is the matter with the Church?" And can we who are a part of this great body of Christ step apart ever and anon as if to escape the return of our own boomerangs, and hurl at the church uncharitable destructive criticisms calculated to bring her into dispute with the world? Shall we not rather be given a new and stronger faith in the final conquering power of this great living organism as we observe the unmistakable signs of her power to regenerate the present social order as well as present perverse individuals? It is more clearly demonstrated today than ever before that Christ spoke truly when he said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The process is not completed, it is true, but it has gotten to the point where the "working" is rapid. There are momentary retardings and local exceptions but these only prove more certainly the effectiveness of the church's leavening influence. The signs are decidedly encouraging. We call to the watchmen who stand guard in the various watch towers of the kingdom—the churches—and say, "Watchmen, what of the night?" And they shout back in reply, "Behold the morning cometh."

See the signs of its coming. The terrible war was brought to an end unexpectedly soon—God's hand was in that and in the righteous causes vindicated. A Peace Conference is at work endeavoring to frame a righteous peace and there is every reason to believe that the majority of the members, at least the leaders, are seriously endeavoring to reach a truly righteous settlement. When men begin to reason so seriously in terms of world peace, even though the ideal may not be fully realized immediately, it points to a brighter, better day. The greatest organized enemy of the church of Christ in the world is being dealt a death blow throughout the world and has al-

ready been counted out in America. This is a victory that will go down in history along with the liberation of the black man and the achievement of American independence. And the long fight of steps leading through the various stages of education, agitation and legislation landing finally in total abolition was built upon the Gospel by the hands of the church. All the various anti-liquor organizations have been born of the spirit of the church and fostered and inspired by it. And from all of her illustrious children she has gained glory. The crystalizing of sentiment against the "white slave" trade, the double-standard of morals, gambling, lewdness in picture, act and song, as well as against the menace of militarism, is due to the influence of the Gospel of Christ wielded by his church. All these things bear indisputable evidence to the steady conquering power of Christianity and of the dawning of a brighter day for this sad, sin stricken old world.

THAT YOU MAY UNDERSTAND, I want to explain that the Evangelist is planned four or five weeks ahead, and therefore I ask for material that long ahead of the time it is needed by the printer. I do this in order that I may give at least a month for the writers to prepare the requested articles and also in order that I may have a good supply of material from which to choose each week in the endeavor to make the paper as nearly properly balanced as possible. It is impossible to run everything in the order in which it reaches me, for that would often make it impossible to get variety in each issue and also to select material suitable to the particular seasons, so far as this is possible. This means that some articles and sermons may remain in my hand for several weeks before publication. But if you will be patient, all that comes in that is usable will be run in due time. Let us all keep in mind that our ideal is the very best paper for the best interest of all concerned, and if any particular article should not appear as soon as might be expected, let us take it for granted that each delay is in the interest of the best Evangelist possible and not feel personally slighted about it. I am the servant of all and am seeking to serve all in the very best manner possible. My only partiality is and will be in the interest of quality and the largest interest of the brotherhood and not in the interest of any particular person.

There are some articles that are perishable, that is they are written for a particular occasion and their value would be greatly decreased if delayed in publication; these will necessarily be given preference. If such are sent in not later than Wednesday of the

week preceding the time of publication, they will be more certain to get out on time than if they come late. We aim to begin typesetting for the Evangelist on Thursday.

And in this connection, may I request that you do not write on both sides of the paper, only on one side.

Having an abiding confidence in the charitable co-operation of all, I feel sure that together we can make the paper an ever-increasing service to the brotherhood. I have received the most hearty co-operation, and for this I am grateful.

I should have said a word about the "News" Department. Thus far we have had material two weeks ahead, but be assured that your letters will appear as soon as possible and in order of their arrival at the office. Do not let this deter you from sending in your news, for this is an important way in which you can co-operate, and the sooner your news-letters are in the sooner they will appear.

I have made this extended explanation because some of my good friends have not understood why their contributions were held so long.

The Proclamation

Let us thank God for the Eighteenth Amendment. It is the greatest victory since the Civil War. This is worth preserving.

To All Whom These Presents Shall Come. Greeting:

Know ye that the Congress of the United States at the second session Sixty-fifth Congress, begun at Washington on the third day of December in the year one thousand nine hundred and seventeen, passed a resolution in the words and figures following, to wit:

"Joint resolution proposing an amendment to the Constitution of the United States:

"Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein). That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid as a part of the Constitution when ratified by the Legislatures of the several States as provided by the Constitution:

"Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States, as provided in the Constitution, within seven years from the date of submission hereof to the States by the Congress."

And, further, That it appears from official documents on file in this department that the amendment to the Constitution of the United States proposed as aforesaid has been ratified by the Legislatures of the States of Alabama, Arizona, California, Colorado, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Montana, Nebraska, New Hampshire, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, South Carolina, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin and Wyoming.

And, further, That the States whose Legislatures have so ratified the said proposed amendment constitute three-fourths of the whole number of States in the United States.

Now therefore be it known that I, Frank L. Polk, Acting Secretary of State of the United States, by virtue of section 205 of the Revised Statutes of the United States, do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

In testimony whereof I have hereunto set my hand and caused the seal of the Department of State to be affixed.

Done at the City of Washington, this 29th day of January, in the year of our Lord one thousand nine hundred and nineteen.

(Signed).

FRANK L. POLK,
Acting Secretary of State.

Out of justice to Waterloo Sunday school we wish to call attention of all readers to Brother Trent's correction on page 10.

EDITORIAL REVIEW

Brother Cook writes that Krypton has found its needed school teacher in the person of Miss Haddix, a graduate of Riverside Institute at Lost Creek. Thus one mission helps another.

The Fremont church is taking on new life since the "flu" and war disturbances and they are now doubtless in a revival lead by their loved pastor. Pray for them.

Another letter reporting activity and reaping in the Goshen church comes to our Evangelist family this week; this time the writer is Brother M. E. Horner, the official correspondent of the church.

About the most far-sighted work that has been reported for a long time we learn this week of being done in Roanoke, Virginia. If the future church of that place does not have an efficiently trained leadership it will not be because Brother Wood has failed to put forth the proper efforts.

In the face of the seeming impossible Brethren Shively and Goughnour, backed by the loyal people of Masontown, Pa., came off conquerors. The score was not as large as it usually is at that place, but it was a greater victory than most of the others won on that field because fought under greater difficulties.

Though the Camden revival was reported last week, yet we are glad to give space to a second report from the pen of Brother Bauman because it gives the evangelist's viewpoint and contains much that the former report did not have. We are all glad for the splendid prospect of one of the youngest churches in Ohio.

Columbus has won a great victory at a time when evangelistic campaigning is confessedly difficult and the faithful pastor, Brother S. E. Christiansen, who has been putting his very best into the work, sees a brighter day for our mission in the Ohio capitol city. We imagine that he and Brother Thomas made a good team, one that could not easily be defeated.

If Brother J. W. Clarke's enthusiasm is a true sample of the whole Teegarden congregation we may expect things to turn up, or to be turned up there very rapidly. If they don't give some of the older and larger congregations a merry chase in the attainment of the Goals, including goal 9, we will miss our guess. We are all anxious to see the picture of this new church.

Kindly give attention to the important announcement made this week by Dr. J. Allen Miller, president of the Foreign Missionary Society. You will find it on page 16. And in this connection let me say that Brother Miller has co-operated with the editor in planning a special Foreign Missionary number of the Evangelist for the first issue in April. This is to give you the cue to get ready for the "largest yet" Easter offering.

An editorial item mentioning the report from the Muncie Mission was left out by mistake in assembling last week. Brother Kimmel's report though brief was full of interest and we shall look for a report of the results of this county-wide evangelistic campaign. It is pleasing to note the number of Brethren ministers engaged in it. Besides Brother Kimmel and Brother Thomas at Muncie, Brother Grisso is at Maple Grove and Brother Deeter at Oakville.

Brother Beachler comes to us this week with his final report for Indiana. We are sorry it is the last for we have enjoyed so much reading about the noble pioneer work Indiana has been doing in the line of college endowment. She went at the task with an enthusiasm that carried her far beyond everybody's expectations. And her high attainment was taken as a standard and a challenge by Pennsylvania who capped it with a big sheaf. And who can tell what surprises other districts will spring on us because of the courageous lead which Indiana made.

Brother Goughnour asks for reports on the Waterloo Challenge to be sent him when the contest is half over, just after the last Sunday in February. State the number of points gained in each item of the contest, viz., attendance, offerings, on time, studied lessons and teachers and officers present. His manuscript arrived after the Sunday school page had been set up, but will appear next week. In the meantime this announcement will make it possible for you to comply promptly with his request.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

CONSERVE AND ORGANIZE

Without question the present is a time when evangelism and church-extension are difficult. Much to the surprise of some of us, the appeal to non-church-members to definitely accept Christ as Savior and King is not as effective as ordinarily. The experience of the best evangelists demonstrates this. Much as it mystifies and distresses us, this winter does not seem to be a season of reaping.

Let Us Use Strategy

General Foch would have been unwise to sacrifice his armies in a drive when conditions were such that he could not possibly succeed. A church will be unwise this winter if it spends so much energy in evangelism that other equally important activities are neglected. The imperatives of these present months seem to be, "Conserve!" "Organize!" "Educate!" "Strengthen thy stakes!"

Push the Program

Goal 4, that requires a 7 percent increase in membership annually, may not be reached by many congregations this year. Would to God that it could be reached by every congregation. But, if it cannot, we should not be discouraged from attempting every other goal in the Program.

Every other Goal is a Conservation Measure! Think them over. Prayer meetings! Cottage prayer services! Communion services! The Sunday school! The S. S. C. E.! The Christian Endeavor! Four Year Program subjects! Recruits for the ministry and missionary service! The Brethren Evangelist! Ashland College Endowment! District, Home and Foreign missions! The Board of Benevolences!

What a bundle of possibilities is here. There never was a time when we needed to push the Program as we do now. We may not gain our 7 percent increase in membership this year, but, by Pushing the Program we can avert a 7 percent slump in all vital activities, or, perhaps, a slump of even more serious proportions.

Conditions Are Bad

Yes, moral and spiritual conditions are bad. But, conditions are never so bad that they will not become a whole lot worse if we give them half a chance! Relaxation from the war-strain is packed with damning possibilities. The effort to recoup depleted finances may cause a riot of materialistic struggle, as it did after the Civil War. A post-war period is charged with moral and spiritual dynamite. It is hard to tell which way the force of the explosion will go. We know that the unleashed energies most certainly will go in the wrong direction unless the church leads in directing them aright.

Stop the Leaks Avoid Wastage!

It is unnecessary to point out what appalling leakage from the Sunday school is constantly occurring. Losses from active church membership, and active participation in all the activities of the church, also are constant, unless earnest methods of prevention are applied.

Wouldn't it be an equally great spiritual triumph for

the Brethren Church to prevent this waste, as to permit it and make only enough gains to replace it? It is distressing but the average church allows its resources to slip from its grasp with an indifference that would cause bankruptcy and failure in the business world. Many pastors do not ordinarily find time to gather up the loose ends of their organizations, and collect the fragments lying about everywhere into baskets. The opportunity now is here! The obligation now is crushingly imperative! The method at hand is the Four Year Program!

**Hold! Organize! Conserve!
Christianize! Indoctrinate!
Train! Vitalize**

By doing these things we can both keep the working working, the interested interested, the saved saved, and prepare to capture many for Jesus Christ and the life divine when the public mind becomes dissatisfied with mere peace from martial strife and the reaping time arrives—which, under God, it will.

Every voice in the environment of the Brethren church is calling, "Push the Program!"

H. L. GOUGHNOUR, Secretary.

P. S.—Here is a new suggestion by Brother Goughnour and he argues like a lawyer for his point of view. I do not have sense enough, or something else to agree with him, but it is worth the reading anyway.

Ever since coming here again last fall I have been planning for a campaign and had with me for two different Sundays, at two-week intervals, Evangelist Newlin of union campaign work fame and still the "flu" has so far prevented us from going on. Despite the fact that everything else goes right on, we had a notice served on myself and the evangelist by the marshal of the town that we did not dare enter our church for service, after a packed house the night before. We left it dark. Two weeks later we started again and again were prevented from going on when the conditions seemed to be all for us. But still I do not think for a moment that we shall not have a revival effort, even though the harvest may not be as big as heretofore.

With all else in this paper, I agree. The difference between the strategy of a church and that of Foch is that he might have lost an army had he struck at the wrong time. We strengthen our army even though we do not increase it during revival. "These you ought to have done and not to have left the others undone," said Jesus to the Pharisees. That is just our ticket. All the other goals we ought to do and not to leave Goal Four undone. "Try, try again" has been my motto, and the only need there is for a revival anytime and anywhere, is to meet the conditions. God's arm is not short nor his power slack. "It is not his will that any should perish." So, I say, **HOLD! ORGANIZE! CONSERVE! CHRISTIANIZE! INDOCTRINATE! TRAIN! VITALIZE! EVANGELIZE!**

GENERAL ARTICLES

Right Conquering Might. By Prof. E. Glenn Mason.

Long ago, in Biblical times the angel of the Lord appeared to the prophet Zechariah in a dream, wherein was pictured the golden candlestick and seven lamps thereon, as recorded in the fourth chapter of Zechariah. In this chapter the prophet gives his interpretation of this vision, it is found in the tenth verse. I only give the exact words of the angel, "Not by might, nor by power but by my spirit saith the Lord of Hosts." If this were a sermon no better text could be found for it, but since this is no sermon, it will not be a breach of etiquette if we call it our text anyhow.

This vision came in olden times, to the prophet Zechariah, long before the now civilized world was known. The then civilized world comprised only a small part of western Asia, southern Europe and northern Africa. The problems of existence were great at that time but not so complicated as they are at the present. As civilization has spread and advanced and enveloped larger expanses of territory and more nations, races and individuals, its problems, both social and moral have kept pace with this growth and become more complicated at each step. In the days of earlier history, each tribe, nation or race was independent of all others. For the rightful possession of their domains, they depended upon their strength and prowess. Hence, neighboring tribes were never on good terms but continually looking for a chance to displace another in position or strip it of its wealth. Strength and prowess or strategy were therefore safeguards to existence. Thus was "Might" considered the most essential weapon in early tribal or racial warfare. So, it was considered in Zechariah's time. But his dream and the angel's interpretation of it gave him a different version. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." "Might" the combined strength of individuals, or team work, and "Power" the strength or brawn of the individuals would not suffice. A greater power than these was the spirit or will of the Lord of Hosts. In the final analysis, the spirit of the Lord is "Right" and nothing is right except that which is according to the Spirit or will of the Lord.

Without a doubt, the people of Zechariah's time depended upon their might for their existence. In this struggle they found themselves many times at war with their neighbors for the rightful ownership of their flocks and lands. They, no doubt, depended entirely upon their might to hold these possessions, but to Zechariah, at least, a new vision came and it was his privilege and duty to hand down this teaching to his people and from thence to succeeding generations. But a new theory always meets opposition. It must work out in practice before it is accepted, and so this has to stand the test of time.

There are some today, who liken life, whether of nation or individual, to a ladder. Relative positions and strengths are marked by the "rungs." Others compare it to a race, relative strengths and enduring powers are marked by the places they hold in its running. Still others prefer to liken life to a stage, upon which we are all actors with minor or major parts according to our abilities or might. Yet others represent it as a series of planes or levels, those who occupy the highest are the mightiest. And so we may go on indefinitely, but, finally life may be likened to a war. We are at constant warfare against disease, poverty, temptation and sin, in fact, the right to live, move and have our being is a constant warfare or struggle. Now, who wins? The mightiest or the righteous? Wait! Go slow! Do not jump at conclusions! Think it over carefully! Is the victor to be considered only from the standpoint of this world? If we should ask you which could win a race arranged for them, the fleet hare or the plodding tortoise, we know your answer. You remember the old fable? Yes. The hare was picked for the winner. In fact, in his own mind, he considered the race

won, but he made the fatal mistake of going by "Spirits" or showing a burst of speed now and then napping awhile, but he overslept and the plodding tortoise passed by and on to the goal. No we must consider the ultimate winner. For my part, I can conceive of no case where "Might" has been the final conqueror of "right." You may say, how about the strong robust sinner, who withstands and recovers from an attack of a dread disease, while the gentle and loving and true Christian neighbor, who is not strong physically succumbs? Might conquered the disease, we admit, but who received the priceless heritage of eternal life and happiness? Isn't this, in the final analysis, the goal which it reached is the claim of the victor? We need not take more space to make our point clear. Submit all your seeming exceptions to this analysis and note your conclusions.

In history, many, many examples may be found. In the Bible, we find the familiar examples of David and Goliath, Joseph and his brethren, Samson, the fall of Jericho, Gideon and the three hundred, David and Saul, and Jesus and many, many others. You recall at once the instances and the application. In fact, the entire teaching of brotherly love in the Holy Writ embodies this principle. We can give you no better nor greater illustrations than those found in the Bible, but perhaps some illustrations drawn from more recent history are more convincing.

Since mankind has been separated first into families, then into tribes, then nations, there has been a desire in the minds of some units to control all the rest or to control the world. This desire has not been manifest at all times but has been carefully kept and nourished until at some opportune time it might burst into flame and be realized. That desire did not originate with Kaiser Wilhelm, late of Germany, it has been smoldering since the world began. If we review our Ancient and Medieval history, we remember that Babylon, Macedonia, Sparta, Greece and others each realized this aim.

But they were doomed to fall when they departed from the right. Greece reached the zenith of her culture and power but with it came corruption, just then she fell and her culture and power were transferred to her conqueror, the brawny Roman. Rome was more mighty than Greece but in her might she had not yet learned to depart from the right. However she not only absorbed the culture of the Greek but the corruption as well. She, in turn, fell a victim to the ruddy and guileless Goth or Teuton. The early Roman was a righteous and guileless man but with his power and prestige came temptation, with temptation sin, with sin downfall. The average Roman when Rome had just passed the zenith of her power, was only the shell of a man, so corrupt was he; the outer form of a man only, within, a beast. Nero, an emperor, set fire to the city to satisfy his own desire to see a great fire and witness the agony and torture of the people. Caesar, Crassus and Pompey were continually plotting to overthrow the other, yet they lived when Rome was in the ascendancy. All of sin and disgrace might have been found there at the very time when the Goth crossed the Alps and overwhelmed the World Empire. They not only conquered the Romans and their culture but absorbed it as well and with it the sin and corruption of the Roman private and national life. Furthermore, the Teuton was converted to the Christian faith and became a devout child to the Pope, the head of the Christian church. For many years, although the Teutonic emperor was the figurative ruler and dictator of the world, they never gave an order or command without the sanction of the Pope, hence the Pope was the real ruler for he was able to mould the thought and action of the emperor. This condition existed until the opinions of the Pope and the more corrupt-growing emperors conflicted. Then the church was subordinated to

the state and its opinions rejected or complied with as they suited the state. The separation of the church and state then made has remained until this day. When the Pope lost his power as a virtual world ruler, he vowed never to leave the Vatican. To this day a pope never leaves the premises, after he has taken his oath, a reminder, at least, of this lost power. Corruption within the state followed this separation. When the emperor and his subjects became corrupt, the seat of power was juggled back and forth among the different kingdoms of Teutonic peoples and was finally transferred to England. When Henry VIII so corrupted English Law and religion that succeeding sovereigns could not readjust it, certain noble spirited Puritans, who had attempted to purify the church in England, and in despair gave it up, crossed the dreaded Atlantic and founded a new world and a new power in America. We have just recently come into the heritage of the cognomen, The Greatest World Power.

Roughly, we have led you through history to the present. Now, to the modern application of this principle, "Right conquering Might, in the light of the recent World's War."

Since the coming of the Turk into Europe, when Constantinople one of the great centers of Christianity fell into their hands, Europe has been the center of a multiplicity of wars. The Sultan of Turkey in Europe, the late despotic ruler, has rightly been called the "Sick man of Europe." His strength has never been great since he has been confined to his present boundaries, but his location is strategic. Constantinople guards the Dardanelles, the water connection between the Black Sea and the Atlantic Ocean via the Mediterranean Sea. For this reason and this alone, has his residence in Europe been tolerated. Since Prussia and the many kingdoms and duchies of Germany, France, Spain, Holland, Russia and Great Britain became powers to be reckoned with in European politics, each has been afraid to allow any other nation to conquer and confiscate the lands of the Turk. Russia who has ever been a great swaggering giant, never fully aware of his great strength, has always had his eye upon Turkey. He has always longed for a southern outlet to the Atlantic, the great World's Highway. His northern ports are frozen up for half of the year so the need has been great. But the Turk blocked the way. Each time that the Russian Bear extended his great paw toward the Turk and his possessions, the other powers of Europe interfered and prevented the blow, conversely, whenever another power reached out toward Turkey, Russia interfered in order that she might at some future time have the sole privilege of falling heir to the Turkish estate. England, also, very much wishes to control the Turkish Empire, and guards zealously the existence of this state until she may have the sole privilege of confiscating the land. And so we might review indefinitely, the jealousies among the great nations of Europe over the lands of the Turk. So he has been called the "Sick man" of Europe for all are waiting anxiously for his death so that each may fall heir to his estate. For this reason, only, has the Mohammedan been tolerated in Christian Europe, in which place he has no moral right or place.

Each great power fears that another, through warfare, may acquire enough territory to give it controlling power. This idea has caused many strange and alarming alliances. This shifting about of alliances keeps a balance of power. So you see, it has been the aim, to a certain extent, of each great power in Europe to aspire to the control of European affairs and from thence to the control of the affairs of the world. Holland, France and Spain have long since lost an equal chance with the others to acquire this proposition, so they have been looked upon in connection with the other lesser kingdoms of Europe as likely subjects for acquisition. Germany accomplished the league of Germanic nations in 1871 when Bismarck declared them united in an Empire with the King of Prussia as emperor, at Versailles, after the fall of Paris. At that time they took from France, Alsace and Lorraine, two provinces just across the German frontier, all they dared. This aim of the German Empire has

been handed down, from Bismarck to succeeding chancellors, the aim to once more, as at the time prior to the separation of the church and state, to become the virtual ruler of the world. None, outside of Germany, fully knew the extent of the preparations made, until recently. Germany's plans were all laid and all preparations completed and they were anxiously waiting the opportunity of some excuse to make the first move toward their realization. The assassination of the Austrian Archduke and Duchess by the Serbian student was that opportunity. True, Germany was not immediately affected but she easily threw herself into the breach so formed. This is all so vividly recalled to our memories that we need not recount it further. The German aim has been to dictate the world's policies. Perhaps, if as the Kaiser claimed, he was in league with God and was God's agent here on earth, this might have been an ethical conception, but when the same mind that conceives the control of the world's affairs because he is God's chosen agent, utterly disregards the neutrality of Belgium; orders a reign of terror among conquered peoples; disgraces captive womanhood and sets free all the demons of torture and cruelty, we are forced to believe that such is not the Spirit of God but the spirit of the devil. The deed and the thought must coincide. Follow the German army through Belgium and France and no signs of the Spirit of God are seen except in evacuation and retreat. Are you aware of the fact, whenever a string of German defeats reached the German soldiery, there occurred a remarkable change in their treatment of prisoners? They treated them more kindly. But when a string of victories came, they treated them very badly. Thus the treatment that the prisoners received served as an index as to the trend of the war. Does this spirit coincide with the Spirit of the Lord of Hosts? We can not at any time find full justification for war. If ever a war was justifiable, this one was, because the liberties and rights of many peoples were at stake. The Central Powers wanted autocratic control. The Allies opposed autocratic control and demanded democratic control. God endowed each of us with minds and certain abilities and for the reason that he gave them to us, he expects us to make use of them. He has not planned to have some one do our thinking for us. True, some are leaders but all are thinkers, and leaders are only accorded their places by the consent of those being led. This choice of leadership recognizes superior abilities and accomplishments.

In conclusion may we gather the threads of our thought more compactly together:

First, the aim of the German Emperor, coincidently, the aim of the German people, was thoroughly unchristian.

Second, his plans and preparations were carried on in secret, in order that his intended victims might not arm in self defense, and the realization of his aim be made easier.

This again is unchristian.

Third, his treatment of prisoners of war and captive civilians was atrocious. This certainly is contrary to Christian teaching. We place the blame here not only upon the German Emperor but on the people as well for all were filled with this idea and co-operated in its realization.

Fourth, the deception practiced by the hardened leaders of Germany to keep the people in a warlike state of mind is thoroughly unchristian and hence contrary to the will of God.

Fifth and last, the unthinkable audacity of the German Emperor in leaguering himself with God, is in itself enough to provoke the righteous wrath of God, himself, against the German cause. Coincidentally, God has shown his disapproval of such an alliance by bringing about the defeat of the Kaiser, and civil strife among the German people for their unwitting acceptance of this allegiance.

For these reasons we believe that right has conquered might. In March, 1918 our hearts were filled with anxiety over the possible ending of the great German drive toward Paris, but at this dark hour, many noble Christians still believed that right would conquer and so it did, as it always has done and always will do.

ROOTED AND GROUNDED

By W. M. LYON

Please turn to Ephesians 3:17. What does it really mean to be "**rooted and grounded**"? Whatever else it may mean, one thought is quite certain and clear, and that is, that the true believer's life is founded upon a deep conviction. Many who profess to be Christians seem to lack this essential. The truth must grip us; it will take hold with strong force, if we are surrendered to the will of God. My brethren, as I see it, to be rooted and grounded, is to be in position to show forth the power of the living Christ. When this is true of our membership marvelous results will follow. Permit me to refer to Romans 6:5. Ah, those words, "planted together." They are deeply significant. If we would know anything worth while of the Master, we must be willing to go with him, even into the depths! In fact, we can not be content to remain on the surface.

Let me now refer you to the words of our Savior in Luke 9:44. Ah, he is still anxious that his sayings "**sink down**" into our very hearts and lives. Where there is no depth, there can be no growth. And where there is no growth, there can be no life. And without life we are without power.

Fellow minister, let us get the lesson. Too many are drawn away after numbers. "Not by might, nor by power, (not by numbers), but by my Spirit!" The Spirit not only searcheth the deep things, but he will cause the message to sink into the very depths of the heart.

But I must tell you the reason why I have been led to write these words. It gives sadness to my heart, but I must tell it, nevertheless. Several months ago I mentioned the fact that a number of members had come to the city on account of the demands for war work. At the time we felt encouraged. Why should it not add to the strength of the "Brethren" cause in Washington City? But the sad part is, only a few out of that number have given evidence of real interest. The great majority have surely not been "**rooted and grounded**." The "lure of the city," or something else, seems to prevent them from taking any real interest in the church. We have tried to do all within our power to win them.

But praise God for the "faithful few." For these we are very thankful. We can soon tell who are the "**planted**"; the "**rooted and grounded**" ones. My brother, if you have suggestions to make, let us have them. These things ought not so to be. Why is it? We know the remedy. God help us!

"HE SHALL REIGN"

By Delbert Whitmer

In Revelations the eleventh chapter and fifteenth verse we read: "The kingdom of the world is to become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." In the Authorized version we have, "The kingdoms of this world," while the Revised gives it "The kingdom of the world." Christianity does not seek the destruction of the kingdoms of the world. Differences in political constitution will persist. Many forms of organization will remain. The kingdoms will be kingdoms still, even when Christianity is triumphant. But "the kingdom of the world," that subtle sovereignty whose decree runs through each and all the kingdoms, will be inherently transformed, becoming even "the kingdom of our Lord."

1. And what is "the kingdom of the world?" It is the devil dominion in every kingdom, the lust after the things of the world, the carnal dominion, the self dominion. This kingdom shall be suddenly changed into "the kingdom of our Lord and of his Christ."

2. "He shall reign forever and ever." Our familiarity with the music of the Hallelujah Chorus has led us to place the emphasis on the pronoun, but the scripture places the emphasis on the verb. He shall reign.

3. And what are the characteristics of the kingdom of

our Lord? There is a Pauline answer sufficiently definite and descriptive. "The kingdom of God . . . is righteousness and peace and joy in the Holy Ghost." And what is righteousness? It is two-fold rightness, rightness with God and rightness with man. These two relationships are adjusted.

In the second place "the kingdom of God is . . . peace in the Holy Ghost." The peace is the fruit of rightness with God and man; it is movement without friction; the strife is ended and there is quiet liberty of movement in God.

In the third place "the kingdom of God . . . is joy in the Holy Ghost." Life that has become rectified in its fundamental relationships and is now moving without discord will certainly experience "the joy of the Lord."

The kingdom of the world with all its egotism, its lust, its pride, its selfishness, is to become "the kingdom of our Lord," with its fundamental righteousness, its pervading peace and its enduring joy. And this is the kingdom for which we pray when we say "Thy kingdom come."

Are there any signs of his coming? Where are the signs? They are not all wintry and depressing. I turn to my calendar which tells me nature's movements and it has these entries: "Skylark sings until November"; "Yew Tree begins to flower"; "Crocus appears," and all these emerge even amid the prevalent cold and desolation. And so it is in the moral world. If I look closely, there is tragedy and disaster. But there are signs of a quickening presence which clearly suggests that the kingdom of the spiritual spring is coming. Look at the glorious ferment of this time. It is surely due to some hidden yeast which has been implanted in the affairs of men by the Divine hand.

But even though there were no signs of the spiritual spring, nothing but grim, hard, black winter, nothing but the reign of devility and pride, it would still be ours to call to the people, to confess the glories of our sovereign Lord, to herald the beneficence of his sway, and humbly and unceasingly to pray, "**Thy kingdom come.**"

4. Now, "the kingdom of our Lord is founded upon the love and grace of our Lord. If, therefore, we would promote the kingdom we must proclaim the love.

In the Christian evangel there are at least three things: first, there is revelation, a drawing back of the curtain and the unveiling of the Father in Jesus Christ our Lord; second, there is aspiration, moral ideals and possibilities are presented to us; third, there is inspiration, we have the word of reconciliation in Jesus Christ and in him we have the gift of eternal life.

Now we have to tell this good news, to announce this evangel, even though the whole world is not responsive to our effort and does not believe our report. The church of Christ has no option. She has received her marching orders, "Go into all the world and preach the gospel to every creature."

But before the church can think imperially, she must live holily. If we are to be instrumental in transforming the kingdom of the world into the kingdom of the Lord, he must first of all be "our Lord." Is he that? It is useless for us to go further, unless we can address him by this sacred and personal name. Foreign missions are quite secure if only we have a home church sincere and sanctified.

Well, what think you of the church at home? Does she constitute a hopeful starting point of Christian imperialism? Think of her quarrelsomeness. We are far more interested on controversy than we are upon service. The churches put far more energy in canvassing at an election than they do canvassing for souls. How petty many Christian people are, and how touchy, and how easily they throw up their sacred commissions. A man or woman is subject to what they call offense, and they immediately send in their resignation. How can we say he is "our Lord" when these ugly things exist in our midst? Before we can be ardent apostles it is necessary that we be lowly disciples, flinging ourselves at the King's feet with the cry, "My Lord and my God!"

THE BRETHREN PULPIT

God the Visible King. By Alva J. McClain

TEXT: But will God indeed dwell on the earth?—1 KINGS 8:27.

And the Word was made flesh and dwelt among us.—JOHN 1:14.

One of the most staggering questions that ever occurred to the mind of man was uttered by Israel's wisest king as he entered upon the dedication of that glorious temple which he had built for Jehovah. "Will God in every deed dwell with men on the earth? Behold, the heaven and the heaven of heavens cannot contain Thee." Will God in very deed dwell with men on the earth?

God's answer to this question of the great king came not in any academic fashion. It was not couched in nebulous terms of philosophy, nor in any hard and fast formula of science. God's answer was a concrete action, a mighty fact in history which the Apostle John described in this fashion, "The Word became flesh and dwelt among us, and we beheld his glory—glory as of the Only-Begotten from the Father, full of grace and truth."

This shall be the text of my sermon—a question and its answer, "Will God in very deed dwell with men on the earth?" "The Word became flesh and dwelt among us."

Surely I need not attempt any detailed argument to prove the identity of the "Word." Every informed Christian understands that "the Word" is none other than our Lord Jesus Christ, and that "In the beginning was the Word, and the Word was with God, and the Word was God." Nor should it be necessary to dwell at length upon the manner in which the Word became flesh. According to Matthew and Luke it was by birth of the Virgin Mary. To this even the law and the prophets bear witness. Says the book of Genesis he shall be "the Seed of the Woman." And the prophet Isaiah seals this testimony with the statement, "Behold, a virgin shall conceive, and shall bring forth a child, and thou shalt call his name Immanuel," which being interpreted is "God with us."

The truth then, is that the Babe of Bethlehem and the wonderful Word are one and the same, even Jesus Christ who is the same yesterday, today and forever. Remembering this, let us return in thought to the little town of Bethlehem, kneel reverently with the wise men beside the manger to contemplate the one who is cradled there.

We beheld a helpless Babe, and yet—"All things were made by him, and without him was not anything made that hath been made." This is the Maker of heaven and earth and all that therein is!

We beheld a Babe who sleeps perhaps, and yet—this is he of whom the Psalmist said, "He that keepeth Israel shall neither slumber nor sleep."

We beheld a Babe borne up in his mother's arms, and yet—this is he of whom the writer of Hebrews declares, "He upholdeth all things by the word of his power." Even that mighty star, detached perhaps for the moment from its proper constellation and caused to swing around and stand over Bethlehem to mark the place of his birth, moved majestically through the heavens to its appointed place by the power of him who lay in the virgin's arms.

Perhaps as we finger prayer may be offered for the holy Child by the distinguished company, and we shall hear the virgin mother pour out her heart to God in thanksgiving and praise for the great honor which he has bestowed upon her. If so, it will only serve to remind us that we stand in the presence of him who both hears and answers prayer.

Surely we stand here on holy ground. Let those in whose hearts there is no fear of God seek with vulgar hands to pry into the mysteries of the incarnation. As for us who name the Name, let us uncover our heads and take off the shoes of our feet, and worship, for this is none other than "the Gate of Heaven."

The birth of this Child at Bethlehem, insignificant as it may have seemed to many in those days, nevertheless was an event of tremendous consequence to the world. It meant

the realization of the messianic hopes of all nations. It meant that at last God had ushered into the world his own Sacrifice for sin, the perfect Antitype of countless smoking altars and oceans of poured out blood, a Sacrifice which could actually take away sins as the blood of bulls and goats could never do. It meant that finally the world was to see a real man, perfect and holy as God intended he should be. The birth of this Child at Bethlehem meant that from henceforth the destiny of redeemed man should be forever linked with the destiny of God, if it is proper to speak of the destiny of God. But above all it meant that the invisible God had come forth out of the darkness which for untold ages had hidden him, and had become the visible God. It is of this particular significance of the incarnation I wish to speak in the time that remains.

Jesus Christ—the Visible God!

The testimony of all revelation agrees that God is an invisible Being. Said Jehovah to Moses, "No man can see my face and live." The Psalmist sang of God who "maketh the darkness his secret place." John said, "No man hath seen God at any time." And Paul speaks of him as "the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable, whom no man hath seen, nor can see."

Yet the heart of man has never been satisfied with an invisible God. He has ever cried out for more reality. And this has been a universal cry, voiced by all mankind from the most degraded savage to the holiest saint of God. Every heathen that carves his god from wood or stone and falls down before it is at least giving expression to his desire for a god that he can see. Every child that is told of God and taught the things concerning him will try to visualize him. You may tell the child that he cannot be seen, nevertheless in that child's mind there will be some kind of an image. Sometimes it will be a very strange one too. I doubt if there is a person here before me that does not have hidden back in his mind a picture of God as he has conceived him to be. You may have never been sufficiently bold to describe that picture, as for instance Wells the novelist has been, but the picture is there. And its presence witnesses to the innate desire of man to see God.

Moses had this desire when he said to Jehovah, "Show me, I pray thee, thy glory." Job had the same desire when he cried, "Oh that I knew where I might find him! Behold I go forward but he is not there; and backward but I cannot perceive him: on the left hand when he doth work but I cannot behold him: he hideth himself on the right hand that I cannot see him." It must have been in Philip's heart when he said to our Lord Jesus, "Show us the Father and it sufficeth us."

Now God never put a yearning into the heart of man that he did not intend some day to satisfy. And Jesus Christ was God's answer to man's age-long cry for a visible God. Simeon must have understood this as he held in his arms the holy Child and said, "Now lettest thy servant depart. Lord, for mine eyes have seen—." John understood this as he wrote, "We beheld his glory, glory as of the Only-Begotten from the Father." Paul knew it for a fact when he spoke of Christ as the "Image of the invisible God." Jesus Christ himself was conscious of it when he gave answer to the blindness of his disciple, "He that hath seen me hath seen the Father."

Yes, when Jesus Christ came into the world, God came into the world. Men saw his face. They beheld his glory, and bore true witness by inspiration that this glory which they had seen was "glory as from the Father."

It was a realization of this tremendous fact among other motives that sent out the disciples as transformed men into

the midst of enemies and deadly perils, there to proclaim Jesus Christ as Lord of all, and finally die for him. It inspired their burning and dogmatic messages. Other men might infer the existence of God from beholding the created universe: the philosophers might reason out his existence by subtle argument and much metaphysical cliff-climbing; but these **men knew there was a God because they had seen him.** It was not hearsay or guesswork on their part. Said Peter years afterward, "We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were **eyewitnesses** of his Majesty." And still later John had the same assurance as he began his first epistle with these words, "That which was from the beginning, that which we have heard, that which we have **seen with our eyes**, that which we beheld and our hands handled," this "declare we unto you."

To see God, to behold his face, to gaze upon his glory and likeness,—that was ever the sustaining hope and confidence of holy men of old. David had that hope. He saw around him a class of men that he describes as "men of the world whose portion is in this life." God had given them treasures. He had given them children. With these good things they pronounced themselves "satisfied." Not so with David. God had given him even more than other men, yet he was not satisfied. "As for me, he cries to his God, let me behold thy face. I shall be satisfied when I shall awake with beholding thy form." Job had this hope of seeing God. When all his great wealth was swept away, his sons and daughters dead, his own body sorely smitten with loathsome disease, his wife untrue and friends false—in such an hour the patriarch lifted up his eyes and cried, "I know that my

Redeemer liveth, and at last he will stand up upon the earth; and after my skin, even this body is destroyed; then in my flesh shall I see God; whom I, even I shall see, and mine eyes shall behold." And we today have the same hope for it has been promised us that "we shall see him as he is."

Although it was not given to the holy men of old, nor to us, to kneel beside the manger in Bethlehem, nor to walk with the Lord in Judea's hill, nor to lean upon his breast and look into his face, yet their hope and ours shall not go unrealized. To this the closing book of Revelation bears sure witness. Among the innumerable and most blessed wonders of the New Jerusalem, that city whose builder and maker is God, we are told that within it, "there shall be no more any curse." But "the throne of God and the Lamb shall be therein, and his servants shall serve him, and they shall see his face." Amen. "They shall see his face." The face of the Babe of Bethlehem, the face of Mary's Son, the face of the Carpenter of Nazareth, the face of the Man of Galilee, the face which was so marred more than any man the face of God! Oh that will be glory. When by his grace I shall look on his face, that will be glory for me!

The incarnation should mean much to us for it is supposed to mark the time when God pinned back the curtain of darkness which surrounded him and became manifest to the human sight in the person of our Lord Jesus Christ. And it is my firm conviction this morning that throughout all the coming ages which shall roll on ceaselessly and forever the Lord Jesus is all that any soul shall ever see of God. But he is sufficient, for in him dwelleth all the fulness of the Godhead bodily.

OUR DEVOTIONAL

Exaltation and Service

By Miss Emily Beatrice Gnagey

OUR SCRIPTURE

And after six days Jesus takes Peter, James and John, his brother and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with them. Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee and one for Moses and one for Elias. And while he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. Lord have mercy on my son: for he is a lunatic and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him (Matt. 17:1-5, 15-16). Go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: **freely ye have received, freely give** (Matt. 10: 6-8). Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant (Matt. 20:26, 27).

OUR MEDITATIONS

Centuries ago a King came to a little group of rude, expectant men, whose fathers had long awaited the King's coming and who, like the toiling and yearning in every age, lived their meager lives and waited. And the King came. His palace was a stable, his throne a cross, his scepter a nail-pierced hand, and his crown a wreath of thorns. While emperors marshaled their legions and went to their conquests, his court numbered twelve. They had little to give as the world reckons life's good things, but they left it all for the unthroned King. They relinquished their fortunes,

surrendered their wills, yielded their lives; yet, sending them forth, he said, "Freely ye have received, freely give."

And what had they received? The companionship and precepts of a King—and a life. He had walked with them along the highways and tarried with them in their humble homes; he had preached to them by the sea; the hills and the meadows and the grain fields were their familiar environment; they knew the desert and the hillside and the mountain top; but they must have loved the hills most. It was on a hillside that the angels announced the King's coming; on a mountain he refused the sovereignty of the world, which he bade his subjects renounce; on a mountain he gave them the beatitudes and taught them to pray and delivered to them a new law of love; on a mountain he revealed to them his glory; on a mountain he finally went to his death; and from a mountain he ascended. For all this exaltation of spirit, he exacted a correspondingly high sacrifice or service. Implicit obedience for the Sermon on the Mount, the commonplace for the transfiguration; for the Mount of the Ascension, the evangelization of the world.

And what did they give? From the altitude of adoration they climbed the further heights of service. They gave that for which he lived and died, the life that is beyond life.

Usefulness begets larger usefulness; and obedience to a heavenly vision opens the eyes of faith to ever widening fields of opportunity. And so it comes that in the year of Grace, nineteen hundred and nineteen, we share in that life. See with clearer vision the King in his beauty, and climb to heights not reached before.

Shall we disprove the divine paradox that the higher we climb toward heaven the closer we get to the world of men? Or betray the trust of the ascending Christ?

OUR PRAYER

Grant, we beseech thee, Almighty God, that like as we do believe thine only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so may we also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

THE SUNDAY SCHOOL

Missions in the Sunday School. By Mrs. George Seibert

(The following paper was read at the Kanemorado conference last October and ordered sent to the Evangelist for publication. —C. W. Yoder.)

The work of the Sunday school is to teach the Word of God so that we may be workmen that need not be ashamed, that we may be approved, and thoroughly furnished unto all good work, that we may know the will of God concerning us and his plans of salvation, that we may grow in the knowledge and admonition of the Lord and into a Christ-likeness.

As we grow in grace and knowledge, we come more closely to follow in the steps of him who went about doing good and we learn that he came "not to be ministered unto but to minister" and to deliver a message, even as he himself said: "For this came I into the world."

Since there is no other name under heaven given among men whereby we must be saved, as told in the Word of God, then this name must be declared "Unto all the world" that all may know that "Jesus is the Christ the Son of the living God" and able to save from sin.

Jesus taught missions on the Sabbath day. "As his custom was he went into the synagogue to teach "As his custom was" he taught, not occasionally, as we sometimes do, but every Sabbath day. And because he taught "AS HIS CUSTOM WAS," there were many to hear him. Some came to criticize and to find fault, as they do now; some came to see what he would say, out of idle curiosity, as they do now; and some—AS ALWAYS—to learn the golden truths of the message.

Jesus did not always teach the same audience, nor speak from the same pulpit. He went from place to place. He had no home of his own, no abiding place on earth. He was misunderstood and abused and refused but he did not cease his work because of this. If he had, there would be no need of anyone else teaching missions anywhere, but because he did not get discouraged and give up the work his Father intrusted to him, his followers can desire no greater privilege than to go forward in his name.

When Jesus had completed his mission of dwelling among us, he still promised to be with his workers if they obeyed his command and that last great command was to preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost" and this was followed by the promise, "Lo, I am with you always even unto the end of the world."

The Bible throughout is a missionary book. From the call of Abraham to the coming of Christ the Old Testament story is a missionary story. And the New Testament tells of the greatest missionary the world will ever know. It tells of a Prince leaving his home in heaven, giving up all its riches and glory, leaving the Father and coming to earth to bring the message of salvation to man. "And

the Word became flesh and dwelt among us and we beheld his glory, the glory of the only begotten of the Father full of grace and truth." And "As many as received him to them gave he power to become the sons of God, even to them that believe in his name."

And then consider the book of Acts. Did you ever hear of a greater missionary book? And would you know how these missionaries carried out the teaching of the Master? Would you know how the church was founded and the teachers sent out to teach the message of the kingdom? Read Acts. Study ACTS.

And the epistles—and the special letters—and finally Revelations—the climax of the missionary story of the Bible.

We cannot teach the Bible, therefore, without teaching missions. We cannot carry our text book to Sunday school without carrying a great message of missions with us. We cannot study the biographies of the Bible heroes and heroines without studying the lives of great missionaries and we cannot study the Bible and carry out the commands it contains for us unless we go on with the work of teaching and preaching—of discipling all nations, for if the Bible has any command for us at all, it is the one of spreading the good news into all the world.

We study the "How" of teaching the Bible and we neglect the "How" of DOING the work it commands. We are eager to hear the message of a Savior but we do not give it to others. We learn that we may know but not that we may tell others and yet we lose what we would keep, for the Bible teaches that "Whosoever would save his life must lose it" and that "we can keep only that which we give." This seems a paradox but it is the truth.

And we will say: "We have no time for special missionary teaching in Sunday school. We have only an hour and we cannot spend that time teaching about missionaries." We give time to things that are considered important but we do not consider missions important enough to spend our time teaching. We have about all we can do to keep up the regular lessons and it takes all the money we have to pay for our supplies. It is necessary that we pay our debts and study the text but it is also necessary that we help someone else to know about that text, and we cannot get the message to many without some of our funds are used to send it. Therefore we are doing just half our work, embracing just half the privileges and obeying just half the command of our Lord when we take in all and give out nothing to those around us.

In order to be inspired to the work of "going or sending," we must have some information about what is being done in the world, about the needs of certain places, about the people who dwell there, and what we can do to reach the needy. We can never actually see all these places and peoples. We can never look upon the needs with our own eyes, for

the world is too big and too needy for any one to find all the dark corners, but we can see through the eyes of other people the needs of many places.

There is ALWAYS time, for we have all the time there is and we cannot better spend it than in learning God's will concerning us and his will concerning our fellow men. Christianity, or Christlikeness is a triangle. It is your God, your brother and you, and you cannot get along with only two sides, not even with your God and you. It must include the brother.

To allow a Sunday school to go on, year after year, doing nothing to help anyone besides themselves is to teach, year after year, selfishness, and selfishness and Christ cannot dwell in the same place at the same time.

To teach missions effectively in the Sunday school there must be systematic teaching. They must be supremely important, for the supreme mission of the Sunday school is to teach missions. No Bible school can live within itself and live up to the teachings of the Master, the Head of the church. It must teach people to be doers of the Word as well as hearers, to be LIVING EPISTLES, known and read of all men.

To know what is being done in the world is to carry the message, and to be interested in that work. To know this we can use a few minutes of time every Sunday very profitably to learn. There are consecrated workers out in the world, trying to fulfill the command, "Go ye into all the world and preach the gospel," and we should know about them and be inspired to follow in their train.

Every Sunday school can give ten minutes to the study of some of these workers and every Sunday school can give a part of their offering to send workers into these fields.

Beaver City, Nebraska.

Special Notices

February 11th, 1919.

Brother Editor:

Will you permit through the columns of the Evangelist the correction of an error in our leaflet, "A Year's Stewardship," in the lists of schools given special mention, by the omission of the Waterloo school?

Under schools having largest enrollment, Waterloo stands 4th, with 415; under average attendance, 8th, with 189; under Home Departments 3rd, with 103; under Cradle Rolls, 6th, with 78.

With apologies to our good Waterloo people and confessing to poor "stewardship" I am,

Fraternally yours,
ALBERT TRENT.

Spokane, Wash., Jan. 18, 1919.

Dear Editor:

The First Brethren Sunday school of Spokane has accepted the Waterloo challenge and much interest is being manifested in trying to win the points.

Sincerely,
LILLIAN E. BOWERS, Sup't.
528 W. Knox Avenue.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Important Subjects in Christian Endeavor

By Arthur Cashman

Each organization has its beginning and from the beginning through years of progress it has its history. So has Christian Endeavor. From the time of its organization until now, a great history has accumulated which is being studied by a large band of Christian Endeavor workers. It has grown to be one of the most useful and beneficial auxiliaries of the church. Besides being interesting the study of this organization is instructive and helpful.

This society began thirty-eight years ago. February 2, 1881, when it was founded by Rev. Francis E. Clark, at Portland, Maine. Only nine months later, in October, 1881, the second society was formed by Rev. Charles Perry Mills in Newburyport, Massachusetts. With these two societies formed, rapid progress was made in various ways. Publications began in newspapers and magazines, and new books were written at an early date, the first of which was "Children and the Church," by Dr. Clark, in 1883.

Shortly after the founding of these societies, conventions were frequently held which discloses the fact that the Christian Endeavor movement had experienced great progress since its birth. With but six societies, the first of these conventions was held in June, 1882. Three years later (1885), the United Society of Christian Endeavor was formed in Maine. Many large and notable conventions have since been held in the larger cities of the United States. Christian Endeavor has spread into almost every country and several successful conventions of "The World's Christian Endeavor Union" have been held. In the year 1886, when Dr. Clark became president of the United Society of Christian Endeavor, the first local union was formed at New Haven, Connecticut, in January, 1886. "The Golden Rule" was established also in that year.

The principles, as laid down by Dr. Wells, are definite standards of service and definite commitment to those standards: open confession of Christ and speaking for him according to ability and opportunity, the cultivation of the devotional life by regular prayer and Bible study, training in Christian service by a variety of committee work, loyal to the church services, generous giving to Christian work, Christian citizenship, interdenominational fellowship and the promotion of peace and good will among the nations of the world. All of these endeavors are to be made in accordance with the will of Christ and trusting in him for strength. These are the purposes and the steady aims in Christian Endeavor.

One may ask why Christian Endeavor has grown to be such a large and strong organization or why it has spread so rapidly throughout the nations. We find that prayer has played a large part in this growth and that the founders and chief officers of the societies were consecrated men who applied the pledge to their lives.

One of the greatest functions in Christian

Endeavor is what is known as the "Quiet Hour." Naturally we ask what is meant by the "Quiet Hour;" and the answer comes back that it is a regular time spent daily in quiet communion with God, and his eternal Word. How lax we are along such lines as Bible study and fervent prayer! There are so many outside issues merging into our College career that this very important phase of life is sorrowfully neglected. But we ask, How is the "Quiet Hour" connected with the pledge we signed when we became members of the Christian Endeavor society? To this comes the answer in the simple words of the pledge itself. "I promise to make it the rule of my life to pray and read the Bible every day." "The Quiet Hour" simply makes this pledge a little more definite.

That word "Quiet" is a wonderful word. Quietness is a divine characteristic. God is quiet. The earth has grown noisy. Nature is still and quiet. Man has become noisy. God is quiet. Noise reveals weakness; something is out of gear. Sound is rhythm; noise is discord. And may the expression be deepened by repetition while we softly say again, God is quiet. Of the many virtues the scriptures teach us, quietness holds no little place. In Acts 19:36 we read, "Ye ought to be quiet." In 1 Thessalonians 4:11 we read, "Study to be quiet." And in Isaiah 30:15

we read, "In quietness shall be your strength."

If Nature has one lesson which, in this stimulating American air, we need more than any other, it is the lesson of calmness and quietness of the soul. We rush from one kind of knowledge to another; cager, breathless and excited, and forget that culture is not a fruit to be plucked by a swift hand, but a fertility that follows the falling of the rain into our souls, and the slow and silent enrichment of the invisible soul. John Greenleaf Whittier knew the value of a quiet spirit when he wrote:

Drop thy still dew of quietness,

Till all our strivings cease:

Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

So, should we not renew our efforts as Christian Endeavorers to engage more ardently in the "Quiet Hour?" Should we not learn, in this way to keep the body quiet; the voice quiet, the eyes quiet, the thoughts, imagination and emotions quiet?

Quiet means the natural expression of mastery, neither overdone nor underdone. Mastery is holding true to nature. Mastery means quietness, the quietness of rhythm, of the sun's swing, of the dew's fall, of all of God's action in nature.

Let us daily and preferably early in the morning get our Bibles and go to the Master and, in quietness, learn to be masters...

Where Brethren Young People Are Doing Good

By G. C. Carpenter

"Flues" in the Mountains

Were you ever in a room where father, mother and six children have lain ill for days without attention? The very suggestion makes you shudder.

But you are thinking about one of those comfortable, cozy, bright alluring bed rooms you and your community enjoy. I am recalling the interior squalor of a mountain hut—the rough floor reeking with influenza sputum—whose only furniture is two chairs and three beds; beds so filthy that a king's ransom would not induce you to sleep in one for a single night.

You knock.

"Come in," is the feeble response.

You open the door and stand staring into the twilight. The room is windowless. A feverish stench sends you staggering backward. You master an inclination to run and step inside. Dust particles and disease germs—you wonder how many millions of them—dance in sun rays that enter through cracks and chinks in the wall.

The peevings of a sick baby, or the ravings of a delirious child, remind you that there are human beings in the room. You take another step and stumble over a chair. Your eyes are becoming adjusted to the dark. You locate beds with recumbent figures.

A woman's voice does most of the talking.

"The old man, he took the flues a week

ago come Sunday. The baby, hit's so froful I have to be up and down. Johnnie there, has come down.

"No, we aint' had no doctor. The old man he loved a lot of folks had died with the doctor.

"Yes'm, we've been doctorin' ourselves.

"Black draught and castor oil.

"The baby, 'pears like hits colicoy most all the time.

"Yes'm, I gin hit a whole bottle of oil." **First Experience of Workers at Rosseau, Ky.**

When we first saw the house, its walls covered with red builders' paper, we thought, "The grace of God alone" can keep one in such a place, and it did. We suffered hardship and sickness, and sometimes did not know where the next meal was coming from, but his grace was sufficient, and he always sent the provisions needed. I remember one time at morning prayers we asked him to send us something for dinner, as we did not have anything. I went out into the garden to see if I could find anything big enough to eat, but did not. When I returned I found a boy on the back porch with some potatoes which his mother had sent, saying they were small, but perhaps we would like them, as they were still scarce. There were enough for two dinners. So he always provides better than we ask.

MISSIONS

Home Mission Notes

By G. C. Carpenter

A Star for Long Beach

Brother Wall writes: "I notice in the Evangelist in Brother Bowman's report that he gives our church credit for \$125 as our Thanksgiving offering. This is correct, but he does not place the star opposite our name, as it should be, as we are one of the churches that has more than reached the thirty cents per member."

Brother Bowman is a very careful and efficient secretary and the only way we can account for the absence of that deserved star is that it must have been a "Falling Star." But we are certain that Brother Bowman will place it there again, for he has learned that he can count on Long Beach, war or no war, influenza or no influenza, rain or sunshine. Other churches that have not reached the thirty cents per member goal for home missions should get busy and win a star.

Krypton

Brother Cook writes that he is planning to have a tuition school during the months of February and March or longer. This school is self-supporting.

"They Shall Not Pass" Unsaved

With the world at home and abroad a fallow seed-bed, we can never excuse ourselves if this, our greatest opportunity, is let pass. With every challenge and opportunity God gives the means and ability to meet it, and the fact that we have multiplied calls from scores of worthy causes in nowise lessens our responsibility as a missionary force.

The church in America has been blessed

beyond the imagination of men. Now, that a crisis is reached, our Commander calls to his soldiers for support. Paul and those faithful men who lived close to Jesus heard the summons, "Go!" As a result Asia Minor and Europe felt the power of a new birth. Today the world is prepared for another seed sowing, and Christ again calls. Will the church make the proper answer?

In behalf of the people of the frontiers of the West, in behalf of the hundreds of thousands hid in the fastnesses of our own mountains, in behalf of the nameless multitudes who live in our cities, in behalf of the millions beyond the sea, and for the love of him who died for you and me, I plead.—The Soul-Winner.

A WOMAN OF MACEDONIA

A missionary in Egypt was telling a woman the story of the love of Jesus, and at the close she said, "It is a wonderful story; do the women in your country believe it?" "Yes!" said the missionary. The woman thought a moment, then she said, "I don't think they can all believe it or they would not be so long in coming to tell us. Why, nobody has ever loved me. When I was born they wept seven days because I was a girl. At nine years of age I was married, but was not loved, and only the other day my own boy spat in my face because I am a woman. Now you tell me that a man whom I never saw so loved me that he died for me! Why, I can hardly believe it."—Arthur Steel, in the Foreign Field.

Krypton Kentucky

School is going again. Lost Creek has furnished a teacher for Krypton. Miss Elizabeth Haddix began school work here the third of February and everybody seems happy, and the word is being passed around already, "We like our teacher." Thanks to both Miss Haddix and Lost Creek.

We have a fine interest in the religious work now, about the best we have ever had. The laity is doing a lot of personal work, and when the laity gets busy something is sure to happen. But let it happen we are ready for it.

Personal Gifts

There have been a number of personal gifts sent to us and to Paul James, for which we are truly grateful. We have acknowledged all these gifts by personal letters, but in two or three instances the letters have been returned, for that reason we are making this explanation.

Gifts for the Work

Several months ago the Louisville Christian Endeavor society sent us by way of the pastor two dollars and fifty cents and for some reason this has never been announced.

Gleaners Sunday School Class, Lanark, Illinois, \$5.00.

One box of clothing, by S. S. C. E. La. Verne, Calif.

Miss Gertrude Ham and her pupils, Huntington, Indiana, sent enough gifts "at the Christmas season for all the boys and girls in and around Krypton.

Nappanee, Indiana, a box of clothing.

J. S. COOK.

NEWS FROM THE FIELD

THE CAMDEN, OHIO. REVIVAL

True to our prophecy and expectation, at Camden, Ohio, we exceeded the "limit." Twenty-two souls stepped to the front, all but two of whom (so far as memory now serves) came as sinners; and most of whom made the great confession for the first time. Moreover, practically all of them may be reckoned as adults. Seventeen of them were baptized by Brother Beekley, pastor of the Gratis church, in his church on Sunday morning, January 26th. One came by relation. Practically all will be received into the fellowship of the congregation at Camden. The little flock there rejoiceth greatly.

Most of us know that Camden is but a baby congregation, small in numbers, and weak in this world's goods. But, when we arrived, we found them "in the spirit," ready to pray, testify, do personal work, or anything else that lay in their power. They had no regular preacher since Brother Lowman left them more than a year before—no resident pastor. Brother Beekley, pastor at Gratis, by the kindness of the Gratis church, consented to preach for them for such part of his time every other Sunday as was not taken in his work at Gratis, and preached for

them only one Sunday before our arrival. But his health at present does not permit him to do much pastoral work; so, we found the work without proper support from this point of view. The "flu" ban had just been lifted a week before our arrival. From the human point of view, it seemed a rather discouraging task again to which we had been called. But when we found out the spirit of the congregation, we felt a revival would come in spite of all obstacles, and it did. When a church makes any real attempt to meet the scriptural conditions for a revival, the blessing will surely come, in spite of hindrances.

The spirit of this little band is shown in the fact that when we began the meeting, we found that there was large dependence upon the Ohio Mission Board for the expenses of this meeting, which were not small for the band there. However, they got the vision of their possibilities, and they got the blessing from above, and with real joy, they went about \$15.00 over the top for all expenses connected with this meeting. Let the members of the Ohio Mission Board say to them, "Thank you!" Really, we never saw a happier band than that little band when they thus went "over the top!" Ah! they had

learned something of the secret of the Master's joy.

Now, just a word to the churches of Ohio, and especially to the Mission Board of that state. Say! If Camden was in Southern California, there is just one way we would do it: we would immediately place a pastor there for his full time, and say to him, "Take care of that flock. What they cannot furnish you in the way of necessary expenses of your living and the expenses of the work, we will." The sure result would be, we would soon have a self-supporting church that would become a real help to others likewise. The foundation has been laid there by the revivals they have had with Lowman and Bell before me, and the field there is ripe for a great harvest when once the people of that community know it to be an established work. I think they are coming to believe that the work is no longer an experiment. But, do not make the sad mistake there that was made, —start a work and then leave the lambs to the wolves without a shepherd. Had the work at Camden been properly cared for after the previous revivals, we believe we would have had a hundred confessions at this meeting. Those acquainted with the work know

that I know what I am talking about. Now, that flock needs a shepherd, and it will be fatal to delay securing the same for it. Brother Beekley can do some preaching for them—once every other Sunday. But neither Brother Beekley's health nor the work he has at Gratis will permit him giving proper care to this flock. He will do the best he can just now, but a man should be secured at once to take care of that work if the Ohio Mission Board means business.

May God bless the dear little band of faithful souls at Camden, and add to them daily such as should be saved. We are now at Napanee, Indiana, where we will be until February 16th, at least, the Lord willing. Things look good here, and thus far we can see no reason why a revival should not again come to this church that God has so often thus blessed in the past. They are ready to pray, and they are ready to give the personal touch. We never saw such a long "prayer list" as Brother Kolb has on hand. And, he is backed by a people ready to carry the "list" daily before the Throne.

LOUIS S. BOWMAN.

January 30, 1919.

CAMPAIGN NOTES

This report represents the final from Indiana. It took a lot of time and the driving of many a mile to canvass the 35 churches of Indiana. But at last we are able to report the task completed. And with Indiana and Pennsylvania now covered we begin to feel that we are near the half way place in the campaign. And I am sure no one could wish more than I do that the remaining half of the field were also covered.

The last two churches visited were College Corner and New Highland. Brother Homer Anderson of Evangelist fame is the pastor at College Corner. He is carrying this work in connection with Dutchtown. And needless to say, he was right with me on the job until the last minute in my canvass at College Corner. Brother Anderson has an ambition to see his congregations make good in every enterprise of the church. He wanted to see College Corner make good for endowment. But it ought to be said that College Corner was situated very much as Flora in that within the last year this congregation also went through a building campaign, and consequently I did not find the people in a position to do for endowment quite what they would have done under different conditions. Our result was \$510. This money not only came from individuals, but practically all of the auxiliaries of the church took a part, such as the Sunday school, several Sunday school classes, the S. S. C. E., and the Junior Christian Endeavor. It is always encouraging to see the boys and girls want a part in this good work. I might have said that College Corner is a rural congregation made up of fine people, and with its house of worship now beautified and modernized, I believe it will do a splendid and far-reaching work in that part of the Master's vineyard. I am especially indebted to Brother Ed White and his good wife for the kind, genuine hospitality they showed me in their home. And I am just as greatly indebted to Brother Jerry Flora for his kindness to me. I don't care a rap what

may be said against the children of preachers, here is a man whose father is a preacher, Brother Ben Flora, and I will put Jerry up against any of the brethren when it comes to downright loyalty and devotion to the church. I know Jerry will blush desperately when he reads this because he is a modest man. But never mind, Jerry, it will soon be over. Anyhow, Jerry Flora is the man who hitched up his Ford and pulled me through the mud one whole day when many a man would have politely told me to get gum boots and walk or stay at home. Well, we had a good time with the College Corner people, and I covet for them and their faithful pastor the rich blessing of God. It will be a joy to get back to College Corner again some day.

Now then, we report for New Highland. This place has been without a pastor since shortly after National Conference. Brother D. A. C. Teeter had been the pastor up until that time. And although New Highland is one of the smallest if not the smallest congregation in Indiana, yet when I tell you that this little band leads all of Indiana, and, as far as I can now recall, all of Pennsylvania in its gift on the per capita basis, it will be seen that the best is kept again until the last. New Highland with only 17 members went \$255. That means \$15.00 per capita. For a long time Mexico held the pennant; but now Mexico shall have to deliver up the pennant to New Highland. Because Highland's \$15.00 per leads Mexico's \$13.00 per. Mexico did well, but Highland did better. I was only in this congregation a day and a night; and what these folks did they did quickly. When I was told what this little band raised last year for the support of their pastor for half time I was amazed. I shall not divulge the figures here, but I question if the record can be duplicated anywhere in the brotherhood. And this is not because these folks are rich; they are not. Some are renters, and others have obligated themselves heavily for homes; but surely these folks have learned the fine art of giving to the Lord. I hope this little congregation may soon get a pastor. Such people are too good to be neglected. In my canvass here Brother A. E. Dickerhoff got me around to see the people, and I lodged with him in his kind, hospitable home. To him and his wife I am very grateful.

In this final report for Indiana I want to say that the total result in this state is approximately \$29,000. It lacks just a little of being even \$29,000. What a pity it could not still be rounded out to \$29,000—better still, to \$30,000! Maybe it can be yet. If anybody has been missed in Indiana, or if anybody feels even yet that he did not hit this thing as hard and as squarely as he could have and should have done, may I say, the doors are still open. Write me and tell me you want to round this out at least to \$29,000 and you will hear from me at once.

Since it is all over in Indiana I want to say at least one or two things. First, Indiana has a fine lineup of preachers. They are all good fellows and they all pulled right up with me in splendid fashion. And I want to say to each one of those preachers again, "Thank you, and God bless you." I could

not have done what has been done in Indiana apart from the fine co-operation of the pastors. Then too, I must say Indiana has a splendid lot of congregations—nice people and good buildings. And surely the combined Brethren churches of Indiana represent great strength. True, Indiana like every other state and district has some congregations that are sickly and struggling, and maybe in some instances dying. But on the whole Brethrenism in Indiana is alive and going forward. And I believe if we were planning the campaign over I would again take Indiana first. Indiana had to leap in and try the water first. She had nothing to gauge herself by, and hence it has been a pioneer part she has played. To Indiana came the honor to blaze the trail. This she did, and then Pennsylvania followed nobly. Now then, I believe we shall see all the remaining states and districts do the same. I believe each and every state and district is highly resolved that in this great enterprise it will do its full part.

The next report will come from somewhere in the west.

WM. H. BEACHLER,
Campaign Secretary.

TEEGARDEN, INDIANA

Is Teegarden on the Brethren map? I think so. But you have not heard much about the place. The Brethren at this place have not been saying much but have been sawing wood. We will admit that we have been slowed up, but not defeated, and a little late in reporting progress. But you know the influenza outlewed our pains. We are in the harness again and have some good news. We had hoped to have our new church ready for dedication last fall, but are just now ready to announce that event. The Lord willing, we will dedicate on Sunday, February 16th, with Brother G. W. Rench, D.D., in charge. We will send full report after the dedication. Also, look out for the "cut" of the little church on the corner.

We have sent out some personal invitations, but we wish to invite any who may find it possible to come and spend the day with us. There will be an all-day service. At the noon hour we will have a basket dinner. If you cannot come, please pray for us any way, that the Lord may touch our hearts with his giving grace. We must raise about \$1600 that day.

Now, just a word on the Four Year Program. We know we are not very long on this, but we have made good progress. We expect to go over the top in goal 9 in about four weeks. Brother Homer Seibert, who has heard the Master's call and is now at Ashland College, preparing for the ministry (Brother Beachler take notice) takes us over the top in goal 6. Some goals we have lost up to the present, but we are hoping to report better progress on the goals later.

We have met with disappointments but we feel that God has a great purpose in it all. So we are yet willing to trust Jesus as our good Leader. Pray for us at Teegarden that we may be ever found at our post of duty.

J. W. CLARK,
1711 S. Michigan St. South Bend, Indiana.

ROANOKE, VIRGINIA

Our silence here does not mean that we are dead, neither asleep, nor gone on a journey. We have had an unusual amount of work to do, but there has not been much to say. We have suffered two closings, on the account of the influenza epidemic; I suppose we have suffered about as all others have. So far we have not lost a member by the epidemic. During the closings we tried to keep in touch with our people and help what we could both spiritually and physically, making good use of the Ford in the task.

Personally I have been able to go every day and for all this we thank the Lord and take courage. Brethren, I think we should receive this experience in calmness, and at least as a reminder of our obligations to the Kingdom of Christ.

It is no time to be a "slacker" in the work of the church. It is a time that is calling loudly for Christian devotion. We have gained a few of the goals of the Four Year Program, but most of them we have had to mark "Progress." If the Lord's will we will gain others by July 31st. All departments of our work are moving up toward normal in a way that is encouraging. S. M. Coffey, our Sunday school superintendent, has all the work of the church on his heart and is doing good work. Since our last report we have graduated four from the first Standard Teacher Training course. They are as follows: Mrs. F. L. Brumbaugh, Mrs. M. L. Aldridge, Miss Nora Cumble, Gerald Wood. The last named is only 14 years old (he is more apt than his father). We also have one who is a graduate of the Advanced course, Mrs. Wood. Best of all we have arranged to maintain a Teacher Training class as a permanent part of our Bible school. Mrs. F. L. Brumbaugh is the president of the S. S. C. E. She and her faithful helpers are launching out to greater things. Their last meeting was the best held for more than a year. H. H. Rowsey is the efficient president of our Y. P. S. C. E. and is doing good work. He is a graduate of the Christian Endeavor Expert course and, at the State convention held here last summer, was elected State Superintendent of the Life Work Department. We also now have a class ready to take the examination in the C. E. E. course. Brethren, I believe the only way to real, permanent, success in our church work is by trained leadership. This applies to the entire brotherhood. With just pride we look to Ashland for the splendid training which she gives. Every local congregation also has responsibility and should take an inventory of their resources and see what can be accomplished in this line. Training to some seems too slow, but when we consider that Moses was 80 years in training for 40 years' work, we conclude that it is worth while to take time. Training is not a hindrance to the work of the Holy Spirit, as some would have us believe, but it is the divinely given means of opening up new and larger channels for his operation. We are glad that our denomination is proving its faith in the supreme importance of trained leadership by a hearty response to Brother Beachler's appeals. This is the most hopeful omen for the future of the church. The Four Year Program is re-

vealing ourselves to ourselves and resounding the twentieth century echo of the crucified and risen Savior, and a call to every member to practical Christian service. What are we going to do about it? "Now then do it." Remember Roanoke when you pray.

L. G. WOOD.

COLUMBUS, OHIO

Our three weeks' revival service closed on January 19th with 26 confessions. Five of these were reclaimed, four came by letter and eight have already been baptized. This campaign was conducted by Rev. A. E. Thomas and was very successful. Our own people and the visitors were very well pleased with the evangelist and his messages. As for myself, I must say that considering the war and "flu" scare the results were better than expected. The attendance during our meetings was good and steadily increasing. And the attendance might have been still better had not my wife's illness prevented the daily house to house canvass. Her illness also handicapped our music and singing to a large extent, for Mrs. Christiansen has been our mainstay in these lines. She is still bedfast and that makes my work more difficult. Furthermore during the first days of our revival, Brother Horne fell and dislocated his ankle. This added another trifle to our work of caring for the condition of the church.

One night the people were nearly smoked out or frozen out, but the next night I turned the tables and made them all, the evangelist included, sweat out the chills they had received the night before. From this roasting they took courage to try again. After one week of firing the members graduated me and our dear Brother Lahman filled the place the last week.

You may be wondering about the other eight confessions by this time and I will tell you that three of these are young and their parents want them to wait till they are older. The last five do not understand why a little water is not as good as an ocean. This obstacle the pastor hopes to clear up before long.

With confidence we can say that with the help of the members here and the brethren who are helping to finance this work the way is clearing up for Brethrenism in this place. The influence of the church is spreading out in this end of the city through the park, street and shop meetings. We believe that a different report is expected next year, and we believe that by the mercies of God this will be possible.

Brother Thomas helped us to open up two shop meetings a week. The men enjoyed hearing him speak. We are keeping up the meetings and they are still growing in interest and attendance.

Last Sunday six set themselves apart for larger service for the Lord. It does our heart good to see men and women who want to be out and out for the Lord.

We of Columbus covet your prayers for a more intensive and extensive work here. Let us co-operate more with God and with one another.

S. E. CHRISTIANSEN,
536 Third Avenue.

GOSHEN, INDIANA

Since the "flu" is letting loose its grip, at least to some extent, attendance at the church services is on the gain as is also the Sunday school attendance and interest. During December and part of January the attendance was somewhat broken. Perhaps no one was responsible, but when we face such conditions in times of sickness and distress we should lean more heavily upon the Arm that is able to sustain us and remember that whether we live or die, we are the Lord's, if so be that we have accepted him and are obeying his commands.

Brother James Coulter had been ill for a long time and it became necessary for the church to show her faith by her works, so our pastor announced that there would be a donation on last Wednesday evening at prayer meeting for Brother and Sister Coulter. You should have seen the amount of useful articles that were presented: flour, meal, meats, vegetables and canned fruits, and a handsome collection of about \$20.00 in cash. We visited the Coulter home the next day. Brother Coulter was very sick, yet they were so very grateful for what had been done. This family just at this time of sorrow needs our sympathy as their little grandson of seven summers passed beyond. The funeral was conducted by our pastor on Monday of this week. When the sick grandfather was told of the death of his little grandson he realized that he soon would follow and remarked that he would not have to lie out in that cold cemetery alone. He too passed away, his funeral will take place at the Brethren church tomorrow. It certainly is sad. Sister Coulter should be remembered in our prayers.

In reading the Evangelist letters we are reminded of so many sad homes all over our brotherhood.

On last Wednesday night after prayer meeting five were baptized who had previously made the good confession and on last Sunday at the evening service they were received into the church. Two more accepted Christ. These have all been young married people save two, a boy and girl. They have bright prospects of a useful life if they keep in his footsteps. They are members of our Sunday school class. We hope we may be able to do them good and they us as well. Some have been wondering why we do not write more for the Evangelist since we were elected corresponding secretary. We did not think this would excuse the pastor or any one else from writing an occasional letter and would be only too glad to have them do so. The following is a clipping from the Goshen (daily) News-Times:

"Last evening fifty-seven kiddies and youths of the Junior and Intermediate Christian Endeavor societies gathered at the First Brethren church, Clinton and Second streets, and with their matron, Mrs. Hess, their director, Mr. Gill, the pastor and Mr. Culp, marched to Henry's restaurant where they were served a treat by the pastor."

We can very well understand why it is necessary to have an undertaker assist in a funeral procession, but we cannot quite understand why it was necessary to have an under-

taker help march that jolly bunch to the restaurant.

Unless it is because Culp has proven himself a very liberal man.

M. E. HORNER.

Winchester, Ky., Feb. 10, 1919.

Editor of the Brethren Evangelist,
Ashland, Ohio.

Dear Brother:

I promised on leaving Conference that I would do my bit in sending in some articles for publication. I have traveled quite a lot since Conference and I find that the religion of this country is at a very low ebb. I have heard eight sermons since Conference, heard Brother Drushal preach four times at River-side Institute, Brother Lyra preach three sermons at Mount Tabor church on Miller's Creek in Estie County, and Brother Wm. Strong, from Winchester, preach one sermon at Elbethel church in Clark county, Kentucky.

I have heard it said and repeated time and again that the war would bring the people closer to God, but instead it has brought the people closer to the dollar.

Before the war ended and while our boys were being sent over to fight for our freedom, we could see the mothers in churches and places of worship with sad faces, and could hear them in prayer asking God to spare and bring back their sons. Now since God has answered prayer and brought the most of our boys back and given us a world victory for democracy, we can see the mothers of some of these boys as well as sisters going to places of entertainment, such as the dance, the theater, the movies and other places where Jesus would not go. They have forgotten their promises.

I am wondering where we will see them going when the "flu" epidemic subsides.

I want to thank God for keeping me sweet through these fearful times.

I am yours in Christ,

WM. TIPTON.

FREMONT, OHIO

Some improvements are noticeable in our work at this place since the influenza epidemic has subsided. Our attendance at public services is increasing gradually and the interest seems better. We have suffered much during the past year from both war and pestilence. Our work was badly disorganized and we were compelled to discontinue some activities. However, the most of the faithful are still at their posts and manifest a determination to go forward with the work.

Our Sunday school has accepted the challenge of the Waterloo Sunday school. We seemed unable to sufficiently overcome the influences of the epidemic to get properly started in the beginning of the race, but we are running just the same and hope to finish with credit.

We are now planning for our revival meetings, which we hope to begin February 16. The meetings will be conducted by the pastor. We are praying for an outpouring of the Holy Spirit and a reviving of the strength and life of the church. We solicit the prayers of the brotherhood.

H. M. OBERHOLTZER.

MASONTOWN, PENNSYLVANIA

In the last communication from this place, I reported that we were on the eve of beginning a revival campaign under the leadership of Brother H. L. Goughnour. He came as per schedule, the services were begun on January 12 and continued for a period of three weeks, during which the congregations were favored with sermons of an exceptionally high order. It was my first privilege to work with Brother Goughnour, though I have known and loved him for a good many years. This was the fifth such campaign which he has led in this congregation and all have been highly successful. He was thus not a stranger to the older members of the church, who with their pastor were delighted for the opportunity of having him here again. We faced the usual handicaps, which come to a meeting held at this time of year, and the unusual one of a new outbreak of the "flu" as we entered the second week of the campaign. Masontown has been among the favored places during the earlier outbreak, but this time, it spread rapidly, until within a week, there were over a hundred cases in the town and our own families were hit exceptionally hard. We hesitated about going on into the third week, but finally decided to do so, though we had a much diminished audience. In spite of all the difficulties, the meeting was a success, for there were ten confessions and two re-consecrations, and two more since the meeting closed. Brother Goughnour acquitted himself splendidly and left with the blessings of an appreciative people following him. The congregation was much helped, sinners were led to confess their Savior, God and his Word was honored and glorified.

MARTIN SHIVELY.

COLLEGE NOTES

The students of the Theological department are contemplating launching a missionary movement on a large scale, some time in the near future.

The first number of the Purple and Gold came out last week, in a new form and dress. There will be six issues published this school year.

Dr. Jacobs has invented a clock and placed it in working order, which does the bell ringing for the class periods. It is sure some clock.

The new semester has started off well, the routine of work is back to normal and the atmosphere seems more like the real Ashland College of the past.

Dr. Miller made an over-Sunday trip to Gretna, Ohio, in Brother Boardman's place recently.

The two Literary societies combined and gave a splendid play recently. Some splendid talent was exhibited.

The Freshmen-Junior and Sophomore-Senior girls played a game of basket ball in the "gym" recently. We are not going to tell which side was ahead.

W. R. Deeter is in Oakville, Indiana, engaged in a meeting. There is a simultaneous

revival campaign on in the whole county at every church.

Mr. Beachler's smiling countenance was seen around the College several days recently. He spoke one morning at chapel and at our session of the Y. M. C. A.

He is now out in Keweenaw rounding up college interests among the Brethren.

Brother Boardman was in Dayton, Ohio, Sunday, the 9th, on Christian Endeavor work.

W. R. DEETER.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland), D. A. C. Teeter	
Allentown, Pa., 2nd Yr., ... A. L. DeLozier	
Ankentytown, Ohio, 2nd Yr., ... A. L. Lynn	
Ashland, Ohio, 2nd Yr., ... J. A. Garber	
Beaver City, Neb., ... Vacant	
Berlin, Penna., ... I. B. Trout	
Berne, Indiana, 2nd Yr., ... W. F. Johnson	
Bryan, Ohio, ... G. L. Maus	
Burlington, Indiana, ... W. T. Lytle	
Carleton, Nebr., 2nd Yr., ... J. D. Kemper	
Clay City, Indiana, ... Geo. W. Kinzie	
College Corner, Ind., 2nd Yr., Homer Anderson	
Conemaugh, Pa., 2nd Yr., ... L. G. Smith	
Dallas Center, Iowa, ... R. F. Porte	
Denver, Indiana, ... L. A. Myers	
Dutchtown, Indiana, ... Homer Anderson	
Elkhart, Indiana, ... H. H. Wolford	
Fairhaven, Ohio, 2nd Yr., ... B. F. Owen	
Falls City, Nebraska, ... H. F. Stuckman	
Fillmore, Calif., ... Sylvester Lowman	
Flora, Indiana, ... W. T. Lytle	
Ft. Scott, Kansas, ... Mrs. L. C. Webb	
Fostoria, Ohio, ... M. S. White	
Fremont, Ohio, ... H. M. Oberholtzer	
Gretna, Ohio, 2nd Yr., ... Edwin Boardman	
Hamlin, Kansas, 2nd Yr., ... Geo. E. Cone	
Huntington, Indiana, ... J. W. Brower	
Johnstown, Pa., 1st Ch., ... J. F. Watson	
Johnstown, Pa., 3rd Ch., ... Geo. H. Jones	
Lanark, Ill., 2nd Yr., ... E. T. Burnworth	
La Verne, Calif., 2nd Yr., ... T. H. Broad	
Leon, Iowa, ... Geo. T. Ronk	
Linwood, Maryland, 2nd Yr., ... E. M. Riddle	
Long Beach, Cal., 2nd Yr., ... L. S. Bauman	
Loree, Indiana, ... W. T. Lytle	
Los Angeles, Cal., 1st, 2 Yr., N. W. Jennings	
Louisville, Ohio, 2nd Yr., ... Geo. S. Baer	
Meyersdale, Pa., 2nd Yr., ... E. D. Burnworth	
Mexico, Indiana, 2nd Yr., ... L. W. Ditch	
Milledgeville, Ill., 2nd Yr., ... M. J. Snyder	
Morrill, Kansas, 2nd Yr., ... A. E. Whitted	
Muncie, Indiana, 2nd Yr., ... J. L. Kimmel	
Nappanee, Ind., 2nd Yr., ... C. E. Kolb	
New Enterprise, Pa., ... Edward Byers	
New Lebanon, Ohio, ... L. B. Wilkins	
New Paris, Indiana, ... Ora I. Oxley	
North English, Iowa, ... W. H. Miller	
North Liberty, Indiana, ... C. C. Grisso	
Oakville, Indiana, ... A. R. Staley	
Pittsburgh, Pa., ... H. M. Harley	
Portis, Kansas, ... Roy Brumbaugh	
Roann, Indiana, ... W. E. Ronk	
Salisbury, Penna., ... E. D. Burnworth	
Sidney, Indiana, 2nd Yr., ... L. A. Myers	
Summit Mills, Penna., ... E. D. Burnworth	
Sunnyside, Wash., ... Chas. H. Ashman	
Telford, Tennessee, ... (Vacant)	
Tiosa, Indiana, ... Ora I. Oxley	
Washington C. H., O., 2nd Yr., B. S. Stoffer	
Waterloo, Iowa, 2nd Yr., ... H. L. Goughnour	
Whittier, Calif., ... A. V. Kimmel	
Yellow Creek, Pa., ... Edward Byers	

SPECIAL NOTICE

By the merciful kindness of a dear heavenly Father another year has passed and another opportunity to serve by giving is approaching. Easter Sunday, April 20th, is the time for the annual offering for foreign missions. This call is issued thus early that all pastors, churches, auxiliary societies and members may prepare to make the offering of the Lord worthy of his gracious acceptance. Remember the time: Easter Sunday, April 20th. This day belongs to the Brethren Foreign Missionary Society and all else should give way to it. Work and pray for the greatest offering in our history.

For the Foreign Missionary Society, by,
J. ALLEN MILLER, President.
ALVA J. McCLAIN, Secretary.
L. S. BAUMAN, Treasurer.

IN THE SHADOW

SHANE—Myrtle Kuns, the only daughter of Brother and Sister Amos Kuns, of the First Brethren church at Flora, died of influenza-pneumonia, at her home just west of Bringham, at the early age of 22 years and one month, on January 20th. Just three years ago on the very day of her death, January 20th, 1916, the writer united in marriage Myrtle Kuns, and Ellis B. Shane, to which union was born a little son, Ernest, now two years old. Besides the husband, son and parents, Myrtle leaves to mourn her departure two brothers and a host of friends which are heartbroken. Sister Myrtle was a Christian from her youth as she united with the Brethren church at Cerro Gordo, Illinois, and when her parents some years ago moved to their present home she placed her letter with the First Brethren church at Flora, where she remained a true and devoted member, being of a very sweet and pleasant disposition, having a smile on her face and joy in her heart. When being informed she could not possibly live, she turned with that simple childlike faith and said to her father, (who informed her), saying, "Papa, stay with me to the end." The funeral was held at the home by the writer, assisted by Brother S. C. Henderson. May God bind in love these broken hearts to the full assurance that where Myrtle is, in that place prepared, they too can be.

W. T. LYTTLE.

ULRICH—Mrs. Pearl Bilheimer, wife of Charles E. Ulrich, departed this life at Ashland, Ohio, January, 22, 1919, in her forty-fifth year. She was a member of the local church, having given her all to the Savior when a girl. Her departure is mourned by the husband, a son, the father and other relatives. Funeral from the home by the undersigned, assisted by Rev. Bickel of the Evangelical church.

J. A. GARBER.

LEATHERMAN—Joseph B., departed January 24th at Roanoke, Virginia. He had been sick but a few days when he was called. Death was due to pneumonia. The circumstances were very sad for he was absent from his home when stricken and death came very suddenly. Brother Leatherman was a member of the Brethren Church of Philadelphia and a son-in-law of Brother H. C. Cassel. Those who shall feel most keenly the loss are his wife and little son. Let Christians pray for him. It is hard to understand why, but—

Since his the sway of circumstance

We shall not wince nor cry aloud,
Under that rule that men call chance

Our heads with joy, are humbly bowed.

Funeral services were held in this city on January 28th conducted by his pastor.

ALVA J. McCLAIN.

FLORA—Jonathan Flora was born September 14, 1837, and died at Eaton, Ohio, December 14, 1918, aged 81 years and three months. He was married May 27, 1866, to Eva S. Dillman, to which union was born one child, Laura May Copp. He united with the Brethren church at West Alexandria, at the time of its organization, in 1882, and remained faithful until death.

C. E. BEEKLEY.

Business Manager's Corner

A LAND SLIDE

That is what they called it when the state legislatures upon their assembling in January began to fall over one another in an effort to make their state the thirty-sixth state to ratify the federal prohibition amendment to the constitution, and it seems the honor fell to Nebraska. Nebraska was a little slow about getting into the dry column for itself after having had such a good dry neighbor as Kansas for so many years, but it came over with a rush when it did come.

During the last week there has been almost a landslide among our churches in their endeavors to win a place on the Evangelist Honor Roll, and we are glad to report that five churches won such honors during this one week. These churches are Leon, Iowa, with Geo. T. Ronk as pastor. This is one of the new organizations in the brotherhood and it has had its struggles, but a splendid list of subscribers was sent in by Brother Ronk, a list that should put some of our older and more firmly established churches to shame. In fact some seem to show the symptoms of the old Baptist deacon who always testified in prayer meeting that he "was established," and the next day after such a testimony he was hauling a load of wood from his timber lot when at a critical place in the lane one of his mules balked. The deacon began whipping the mule and using language that he had not used the previous evening at the prayer meeting, when his little boy spoke up and said, "I wouldn't lick him, dad, I think he's just established." "Nuff said." Pardon this digression, but "out of the abundance of the heart the mouth speaketh."

Next came two churches from Pennsylvania, New Enterprise and Yellow Creek, with Edward Byers as pastor, and splendid lists were sent in from these heretofore uncultivated fields. Brother Byers' mother is a first cousin of the Business Manager and we are glad to acknowledge the relationship. Then one of the happiest surprises of all was the splendid list that came from Telford Tennessee, a church, or more correctly a mission, without a pastor, but we will guarantee that there are brethren there, or perhaps to be more accurate, sisters whose hearts are in the right place, and pastor or no pastor, they do not propose to be one whit behind the older and better cared for churches. And finally came old Pittsburgh, Pa. Brother Harley had been working on this proposition for nearly two years, and much patience and persistence were required, but he won out as other pastors can win out.

Through some error that can now be located the Huntington, Indiana, church, though mentioned as winning a place on the

Honor Roll some weeks ago, failed to receive its place on the Roll. We beg their pardon and assure the Huntington brethren and sisters that we appreciate what they have done and we are glad their pastor, J. W. Brower, called our attention to the omission. If any other church has been overlooked we ask to be reminded of it.

Then Homer Anderson, the walking pastor of Indiana, came along with the College Corner church seeking admission to the Roll for a second year with a greatly increased list of subscriptions; and Nappanee sent in a goodly check and said, "Continue our list as it is until we get the revised list sent in." Thanks, Brother Wisler, we have known you for many years and have broken bread with you many times, so we know with such backing as you and others of your kind, the Evangelist is safe for years to come at good old Nappanee. And then, to put the finishing touch to the week's good results, the secretary-treasurer of the first church in the brotherhood to take action through its official board to place the cost of the Evangelist in its annual budget nearly two years ago wrote and said, please let me know when our second year is up for the Evangelist Budget. This means the THIRD YEAR is coming to this church and that it has found the plan good. All honor to Washington C. H., Ohio.

How the List Grows

This week we printed four thousand seven hundred copies of the Evangelist, and I can name four Brethren churches that could bring the number up to FIVE THOUSAND in three weeks' time, if they only would catch the vision. But do not be alarmed; we will give you credit for trying and will not name you out in meeting. But our present motto is, "By July fast, five thousand or bust." Which shall it be? If you want to see me turn "Shouting Methodist" for a spell just help me to be able to report five thousand bona-fide subscribers to the Evangelist when I make my next annual report. A member of the Publication Board wrote me this week: "I was skeptical of your plan when it was proposed, but I am ready to acknowledge that I was wrong. It does work and if I remain here this will be the last year my church will be on the outside." O, come on in Brethren; the going is good and you will want to be on the band wagon when the goal is won and the shouts of victory are heard in the land.

That Annual

Yes, it is off the press and is now being bound. We expect to send a number to all the pastors that have ordered Annuals in other years, and we expect you to help YOUR publishing House out of an unfortunate, but unavoidable, situation by disposing of these one hundred and twelve page Conference Report and Church Year Books at twenty-five cents each and to send us twenty cents for each one sold. If any pastor has been missed drop us a card and a supply will be sent at once.

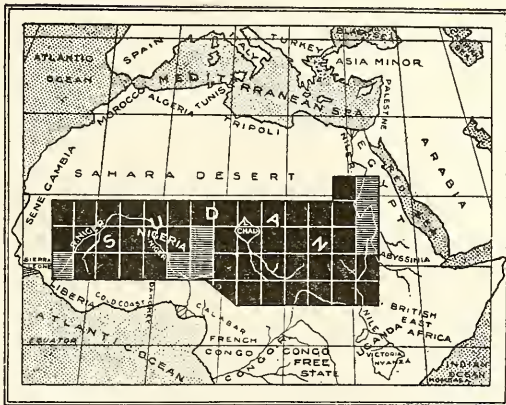
The IMPORTANT part of the booklet is the Conference Addresses and Proceedings, so if two months of the Almanac have passed by, that should count for little to true Brethren. Order now.

VOLUME XLI
NUMBER 9

FEBRUARY 26
1919

The BRETAEN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Can You Hear the Million's From the Darkened Heart of Africa Calling for the Light?

JESUS SAID "GO YE THEREFORE."

**Easter Will Have No Message for
Those Who Are Deaf to the
Master's Command.**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Will We Permit a Loosening Up in Morals

Omens of ill in morals are all too frequently in evidence of late. The conscientious observer cannot but have been impressed with certain events, conditions and efforts that have been showing themselves during the last few months indicating a tendency toward loosening up in the moral situation. It may be only a brief reaction from the intense seriousness and strain of war times. It may be due to a temporary relaxation of vigilance on the part of agencies entrusted with the guarding of public morals. And it may be due to a planned offensive on the part of the forces of evil. Or perhaps, and more likely, the tendency toward unrestricted liberty of unworthy and vicious persons, movements and indulgences is due to all three of these factors.

But whatever the causes contributing to such a tendency and whether it is only a temporary display or the result of a deeply laid plan, any effort at a revival of evil deserves immediate repulse. Even a brief escapade of the forces of evil is too serious to be allowed to go unchallenged. Nor is it. For reports have already reached our ears that the watchmen of Israel are sounding the alarm. And clearly and strongly may they blow their trumpets. They be not true watchmen who fail to warn the people of approaching danger.

There is a tendency manifested in some quarters to give free rein to unwholesome and vicious pleasures. Certain playhouses and movies that have formerly maintained a fairly decent censorship have recently been offering to the eyes of the pleasure-loving public feasts of lustful and vicious scenes. There was displayed before a certain movie theater large poster pictures of an actress almost completely nude, and in large letters it was declared that the actress was the famous "She-Devil." That her character was true to her name no one will doubt, and it is needless to say that scores of men and even women, as well as, and worst of all, boys and girls paused to look and to drink in various suggestions. It was reported that the movie was well patronized. But the vicious influence of the pictures on the sidewalk was about equally great to that of the pictures thrown on the screen inside. Boys who doubtless had no nicker to spend stood gazing at the various pictures and making unclean remarks. And some frivolous girls seemed to display more gayety and carelessness of person after those pictures had been in the town a few days. But those entrusted with the welfare of their fellow-citizens seemed not to see and nothing was done to rid the town of the silent vice save a single protest of one of the more courageous ministers of the town. The attitude of some of the church people seemed to be one of tacit approval and secret enjoyment.

The dancing craze seems to have taken hold of an unusually large number just now, and among such are not a few church people. A

dance hall was recently crowded and noisy with the dance until far into the morning, while members of a Sunday school orchestra furnished music for the heated, whirling, passionate crowd. It was only one of a series of dances to be staged to revive what was called by the instigators as a refining, recreational art. Not only so, but many "patriotic dances" in honor of returning soldiers have been and are being scheduled. It is becoming the popular thing among church people and non-Christians alike. And it is the same old dance with all its passions and seducing tendencies.

The card game is increasing in popularity in many sections. In one community a group of ladies have popularized card playing as it has not been for years by their frequent card parties and write-ups in the "Society Column" of the daily paper. The most expert player is always announced and the "prize" she carried away. It is needless to say that gambling is on the increase among the men in that community, and especially among the young men. It is the old, old story—sow a card table in the parlor, reap a gambler in the home. It was one who knew all the tricks of the trade who said "The parlor card-table is the kindergarten of the gambler's hell."

There is a growing depreciation in some quarters of prity of speech and modesty of dress. Especially are such tendencies noticed among young people. It is surprising to note the undue familiarity of conduct and speech indulged in on every hand. Language that is coarse and frequently ill-suggestive is more widespread than many of us have imagined among girls as well as boys. It is so popular for young men to show more or less coarseness that it is difficult to find one who is pure in word and deed. And equally popular is it for young ladies to follow the many immodest fashions so that it is hard to find one decently gowned. The more ridiculous and suggestive Dame Fashion can make the fairer sex the more slavishly do they follow her decrees. Ill-suggestive remarks on the part of young men and embarrassingly gowned young ladies go together; both prepare the way for an easy break down in morals when the temptation comes.

The most popular vicious habit among men today doubtless is the cigarette habit. It has been alarmingly on the increase of late. One of the saddest results of the world war from a moral standpoint is the damning influence which will be felt for generations from the widespread use of the poisonous cigarette. Science has not changed its verdict as to the character of this instrument of the devil. Only a great corporation such as the American Tobacco Trust could have launched such a mighty propaganda that our knowledge received from carefully calculated science and much regrettable experience could have been so completely relegated to the scrap-heap.

It was done in the name of patriotism, but it was a commercialized patriotism. Pity for the boys "over there" was claimed to be the thing that inspired the move to supply them with cigarettes, but instead the inspiration was the tobacco kings' greed for gold. God have mercy upon all good-intentioned people who with true patriotic spirit unwittingly permitted themselves to be made the tools in the hands of men who were traitors to our soldier boys' health.

These are only examples of popular evils that are experiencing, some a wide increase and some a local, but they are sufficient to warn us to be on our guard and never to slacken our vigilance. I have more faith in God and man to believe that the evil will finally get the upper hand. But even a temporary reverse is too disastrous to be sustained when it is possible to prevent it. As we love souls whose God-like possibilities are blighted by sin and as we sincerely work and pray for Christ's growing kingdom let us seek to banish every foe.

EDITORIAL REVIEW

Easter Sunday is Foreign Mission Day

In spite of Brother I. D. Bowman's sad experiences during recent months he is able to stand strong in his faith in God. He reports one accession to his church.

It has been a long time since Brother Spaeth favored us with a letter and we are very glad to hear from him in this mail. He has been busy though silent.

Our dear Brother Forney writes for the Beaver City congregation informing us concerning the condition of the work there and stating that they are in need of a new pastor.

We have a letter this week from a new correspondent in Washington, reporting the good work being done there. Brother Lyon and his faithful workers are forging steadily ahead.

Brother Carpenter is an expert on making a "new find." This week he tells of discovering a church with an oil well. The oil well was a good find for that church. Would it have been for yours?

Don't forget that report that Brother Goughnour is calling for. Every Sunday school should report the progress made and do it promptly. It will cause you to work all the harder the next two months. Read his call on the Sunday school page.

Hamlin, Kansas, is heard from, by the pen of the pastor, Brother George Cone. He and his good people are loyal to all the interests of the church. We are glad for your good letter, Brother Cone; write oftener.

Let us get ready for the largest offering yet for the support and advancement of our foreign missions. Remember about the Foreign Missionary number of the Evangelist the first issue in April. Something good coming.

More Sunday schools and individuals are interested in a brighter Evangelist and we are glad to report three schools, Louisville, Ohio; Warsaw, Indiana; and Goshen, Indiana, and one individual Mrs. Laura Hedrick, whose offerings will make possible at least one beautiful picture each on first page.

Brother J. A. Garber keeps things doing at the Ashland church and keeps everybody doing around him. He and his loyal co-workers had a Fathers and Sons' banquet in connection with the observance of Fathers and Sons' week. The report reprinted from the Ashland daily will tell you about it.

Brother Harley and his co-workers are up and doing in Pittsburgh. We have received a "Door-Knob Knocker" and a circular letter, the former a neat cardboard which was hung by means of a string on every door-knob in the vicinity and the latter a letter mailed to every member of his church. These were to advertise and prepare for an evangelistic campaign which is now under way. These meetings are under the direction of Evangelists Compton and Cramer. We are hoping to hear of a season of great refreshing for the Pittsburgh church. And say, did you notice that these people have gained a place on the Evangelist Honor Roll? This is a great victory for Pittsburgh.

If any churches have for any reason failed to take an offering for the Superannuated Minister's Fund, it is time enough yet to do it. Every pastor received an urgent appeal from General Secretary O'Neill and it is not likely that any pastor will purposely pass by this call unheeded, and may there be no congregation which will refuse to co-operate to the extent of ten cents per member. Send money to Herman Roscoe, Goshen, Indiana.

Congregations as well as individuals sometimes outdo themselves. That is just what the Homerville church seems to be doing. They are getting set for the race for progress under the wise, enthusiastic leadership of Brother Fred Vanator, and are likely to have some surprises for us in a future report.

We are glad to give a wider reading to the letter by Miss Eleanor Yoder, one of our junior missionaries to South America. Some of you may have read it in the Brethren Missionary, but there are thousands of Evangelist readers who do not get the Missionary and it is for them that we publish it.

We get another touch of the Homer Anderson enthusiasm this week in our "News" department. If College Corner and Dutchtown don't get fired up with such a pastor they are hopeless. But it seems they are responding nobly to the leadership of their energetic pastor. God bless him for his tirelessness.

Printed annual church reports are coming to be quite popular. We have four at hand. All of them give the register of members and three give the amount each member pays into the church treasury for whatever purpose during the year. They are from Canton, Ohio; Gratis, Ohio; Long Beach, California; and Louisville, Ohio.

The "thermometer" was crowded out last week when Brother Beachler's final report from Indiana was run. We are running it this week in order that you may see how high she pushed the mercury. It is up to \$29,000. Indiana did well—God bless her for her interest in Ashland College. We will now be looking for the next.

We have a fine bunch of Christian Endeavor Experts in this issue. You will find them on the Christian Endeavor page and Brother Garber tells us about them. Brother C. E. Kolb was their efficient teacher. You will be interested in reading his report of "Nappanee's Big Day" which was a fitting climax to the preparations for the evangelistic campaign conducted by Brother Bauman.

Brother Porte, pastor of Dallas Center, Iowa, has a church with a lay leadership. It's a good congregation that is always willing to follow the wise leadership of a pastor, but it is a better church that is able to lead out even though it has a good pastor. The "self-starter" they have causes them to start little surprise movements on their pastor occasionally.

Don't forget to read the Kentucky Mission report for January; perhaps your offering is reported. If it is not you may want to know why and if you do know why maybe Brother Carpenter doesn't. It's everybody's work and everybody should help. And moreover, it is the most successful of any mission work launched by the Brethren church. We like to put our money where it succeeds.

Brother Teeter always has some interesting news about the Evangelist campaign. And we both rejoice at the way the many churches over the brotherhood are co-operating with us in an effort to make the very best and most successful church paper possible. We are anxious to get the Evangelist in every home of your church and also to get a report frequently from every church. A report on conditions in your church will interest your people as well as all others. Thank you for your co-operation.

When a boy outgrows his clothes he must have new ones. So must a church have a new building when it gets too big for the old house. This was the case with the Lanark, Illinois church. They have built bigger and now they have a very commodious building, suited to every kind of church activity. We hope for the privilege of showing you its picture as it looks now. It was dedicated Sunday, February 23. The pastor, Brother B. T. Burnworth will enter immediately upon an evangelist campaign in his new church. At the close of that meeting he will be open to a call to hold a revival meeting for some other church. Write him immediately if you are in need of an evangelist. It is very kind of his church to be willing to loan his services to some sister congregation.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Doctrinal Preaching and the Program

By Wm. S. Bell, D. D.

Goal 3 asks for "The zealous heralding of our distinctive plea, principles and practices."

This involves doctrinal preaching and makes it a necessity to reach this goal.

Is the Day of Doctrinal Preaching Past?

There are those who tell us that the day of doctrinal preaching is past—that the doctrines of the deity of Christ, the new birth, the atonement, the resurrection, justification by faith, the return of Christ, are worn out dogmas. They tell us that the present age demands a social gospel program and a broad humanitarian spirit in order to meet the need of today. With this we do not agree. Man's nature has not changed. The sins of today are identical with those of past ages. They differ only as they appear in new garbs from time to time. If the great doctrines of the gospel have no place in this age, they never had in any other.

The gospel deals with the sin question. This problem Christ settled for all time and he only has the solution. Sin effects all human conduct and relationship and this question settled rightly, settles all the problems of man's relationship and conduct and makes possible a right social relationship.

Why Preach Doctrine?

There never was an age that needed more the message of Christ—the presentation of his person, his claims and his teachings. The gospel has not failed this age, but man has failed in applying it. The so-called "Modernism" of today is largely responsible for the lack of a positive and constructive faith in our churches.

Paul's instruction to Timothy is good for us preachers—"Take heed unto thyself and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself, and them that hear thee" (2 Tim. 4:16). Again, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:1-3).

The doctrines of the gospel are the foundation of the Christian faith. Bethlehem's manger, Calvary's cross, the empty tomb and the Mount of Ascension are places God met with man. They are the mountain peaks of the Christian's faith.

The only argument the Brethren church has to justify a separate and distinct existence rests on doctrine. The only way she can hope to propagate her faith and preserve her identity is through further doctrinal preaching.

What Doctrines Shall We Preach?

We claim to be a whole gospel and a whole Bible church. In order to live up to our standard we are duty bound to preach all the doctrines of the gospel. Especially should we emphasize the doctrines that are given so much prominence by the New Testament writers: **The atonement**, how "Christ died for our sins according to the scriptures" (1 Cor. 15:3); **the resurrection**, "now in Christ risen from the dead" (1 Cor. 15:20); **justification**, "being justified by faith, we have peace with God" (Rom. 5:1), and "there is therefore now no condemnation to them which are in

Christ Jesus" (Rom. 8:1); **the return of Christ**, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," (Titus 2:13); **the new birth**, "Ye must be born again" (John 3:7); **Baptism**, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19); **the washing of the saints' feet**, "If ye know these things, happy are ye if ye do them" (John 13:17); **anointing the sick with oil for healing**, "the prayer of faith shall save the sick" (John 5:15).

Space forbids naming other kindred doctrines. These named, so dear to the disciples, and treasured by the believers of Christ in all ages, and the inspiration of our hymns of worship, are the bulwark of Christian faith and hope, and they deserve a zealous heralding by every Brethren minister.

There are only four themes announced under "goal three" for this year, and we expect all of these will be used by the pastors; yet this alone is not sufficient to carry out the spirit of the goal, so we are sending this letter of suggestion on doctrinal preaching.

I wish every church would use the wonderful hymn entitled "One Day," written by that great man of God, J. Wilbur Chapman, who recently went to his reward. This hymn contains more gospel than any hymn I ever saw. Following are the words of the chorus:

"Living, He loved me; dying He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
One day He's coming—O glorious day!"

W. S. BELL.

Director of Goals, 1, 2, and 3.

HEAR! HEAR!

Here is a stirring message from the Moderator of the National Conference and Vice Chairman of the Four Year Program Committee which ought to command the attention of every preacher, teacher and official board of the fraternity. I mention you because you are the custodians of the treasures of God's Word. If you three classes are not concerned about this matter, God pity us. I hope the day of doctrinal preaching is not past. Yet, I know how easy it is to let this slip. The evangelist says, "I have no business with controversial topics. I am here to win souls and I must move along the line of least resistance, keep the people in good humor and address myself to salvation. The pastor must do the indoctrinating." The pastor thinks he will but with special days of all kinds coming and with popular Sunday nights, and what not, to keep him talking, the doctrinal will slip by without proper emphasis; it has slipped away from its important place in the pulpit because—well just because, I suppose. Now to me, there is a great lot of truth in the arguments of this paper. Nothing will so help and interest in Bible study as to have a people who know the fundamentals of the faith as well as the arguments that support them. Let there be a revival in every church and pulpit—a revival of doctrinal preaching and there will be a revival of every work of the church. Hear! Hear!

BAME.

GENERAL ARTICLES

The Claims of the Weak Upon the Strong: Today

Prof. I. R. Senseman

We are told that the Spartans exposed the physically weak upon the Taygetian hillsides. Here exposed to the elements, they either succumbed, or as some say proved their fitness for the struggles of life, and returned to their friends. Some of the American Indians probably practised similar methods of eliminating the weak. Being neither pagan nor savage, but Christian, the very thought of such conduct is to us reprehensible. In accepting the tenets of Christianity, we voluntarily and gladly accept the defense and support of the weak, not as a duty, but as a privilege and an opportunity for service. Thus, Christianized, modern medicine does its utmost to save the frailest body. Enlightened education attempts as best it can to find and fan every available ember of intelligence. The church, philanthropy and reform movements work incessantly for moral and spiritual betterment. Yet, when a calamity such as a World War breaks over us we are made aware how far short of success we have gotten in any of these fields of endeavor. The operation of the selective draft showed how sadly we had failed even to improve the physically weak.

Why had we failed? Chiefly, I suppose, putting it in very general terms first, because we are all weak, lamentably weak in comparison to the forces with which we must contend. If there is left on earth a single man who does not now thoroughly realize this fact he is probably no other than the weakling and egotist who precipitated the war. Even the Wilsons, Georges, Clemenceaux, with all their virility of manhood, character, and statesmanship, are wrestling with forces monstrosly out of proportion to the strength of the individual man. The news reveals this fact every day. But being the least weak of the weak, we confidently trust in their strength, and must continue to do so until we have learned a kind of brotherhood and co-operation by which the united strength of the many can be applied to the prevention of such calamities, or to their remedy, if perchance they come. We are all now poignantly aware of human weakness, but no one can appreciate it so well as these men who are called upon to face such tremendous forces. Thus in the light of recent events, we may well forego the use of the word strong and speak of the claims of the weak upon the less weak. It seems that what we, weak and less weak, need first is not a merely confessional attitude of weakness, but an abiding consciousness of weakness, coupled with firm determination to unite our forces in making the best of things as they are. It is only by a sensible recognition of our real strength, or weakness, that we can ever hope to apply it rationally to the task before us.

As to the claims of the weak, we need listen neither long nor intently to hear them for they have become almost a universal clamor. It is not a call for alms, nor spiritual and intellectual help. It is most clearly a call for friendship, brotherhood and co-operation. It seems now that the weak had been surfeited by philanthropy, charity and reform of certain type, that type which does not enlist the active interest and co-operation of the weak for whom it was intended. Our well intentioned philanthropy too often failed, because it was permeated with the mistaken medieval conception that good could be conferred upon others, or attained for them. Too often we have been willing to do anything, but to co-operate with the weak in a way essential to the development of their powers. Thus in industries, wages have been raised, hours shortened, and working conditions improved, but the worker is still dissatisfied and will remain so until given the opportunity to attain his own happiness by mental and spiritual, as well as physical co-opera-

tion in the work of production. Likewise, in education, many a boy has graduated or left school without ever having completely volunteered his services for his own education. A stereotyped learning, which at best can only function moderately well was imposed upon him by well meaning teachers, but the real boy remained unborn. Many an earnest, hard working pastor has no doubt been thoroughly discouraged and exasperated by a congregation that would not be lifted up, or would not stay lifted up. The chances are, they had taken little part in the process, and so, naturally, did not stay put. Our failure with the weak, comes a great deal more from bad methods than bad intentions. A modern thinker and teacher puts it in another way. He says, "The inherent irony and tragedy of much that passes for a high kind of socialized activity is precisely that it seeks a common good by methods which forbid its being either common or a good." Now it seems that the weak realize this in the situation and are presenting their claims rather emphatically. They ask for more co-operation, friendship, brotherhood and less and less of philanthropy and alms. They ask for a companionship with the less weak and a chance to co-operate freely and equally in the attainment of a common end.

It does not follow that the answer to this claim will result in the disappearance of leadership, the guiding hand and the reassuring word, to be followed by an absolute equality of all, but it surely means a different kind of leadership and probably a gradual submergence of leaders as heroes and popular idols. Leadership we must and will have, but it will be less spectacular and more exacting in its demands. It was difficult enough to meet demands of the old type of service; namely, to live and think on high enough plane to be a worthy leader and exemplar, but that was easy when compared to the task of living in such a way for the good of others as to call out and make effective their own activities. It will be a leadership of service and sacrifice plus efficiency in the art of co-operation.

What is true of the claims of the weak individual is true of the small and weak nation. What Poland, Ireland and the Balkan nations want, is not necessarily a strength as great as that of America, England or France, but the right to develop what strength they have in their own way, while co-operating with the stronger in making the world a better place in which to live. They wish, not to be the servants of democracy, but democracies co-operating with democracies in a common task. They have every right in the world to press their claims, for equality and co-operation are the very essence and root of democracy, and it was these stronger nations that gave democracy to the world. Balance of power and spheres of influence must, in the world that they desire, give way to a League of Nations and self-determination. America has caught the vision of this higher type of leadership. Can she impress her views upon the less fortunate, but not less honest nations of Europe? If she can, she is then free and ready for the longer and more tedious task of developing a greater brotherhood and co-operation in her own industrial, social and political life, at home. The crucial days are yet before us. The reactionaries and Tories like the poor and weak are always with us. Unfortunately, however, they are neither poor nor weak, but entrenched and powerful in every nation. The forward-looking, sturdy manhood and womanhood that won the war must force them aside and grasp the new world that it had promised itself; that world in which brotherhood and co-operation will have an ever enlarging place.

Are the Home Fires Burning for the Home Coming Boys?

By H. E. Eppley

Our boys are coming home. Some are already home, while others are on the way. Others have not yet completed the work assigned by their superior officers and will remain a while longer. Then they too will come home. "Are the Home Fires Burning?" for them? is the question. I am asked to contribute an article on.

Our "Home Fires" are of different kinds and no doubt burn with differing degrees of brightness. Our plain duty, as keepers of the "Home Fires," is to keep them burning with as much brightness as is conducive to the best welfare of the boys when they arrive. May we think of a few of these "Home Fires" as follows:

HOME—In regard to the home the question can be answered easily in the affirmative. Every parent, sister, brother, wife and child keeps the "Home Fire" burning brightly at all times. Not long ago on a trolley car I observed a returning soldier and his sister. When they alighted from the car in front of the home the door opened and almost instantly the porch was filled with people. All rushed down the steps and out into the street to meet the boy. The mother was first. Instantly both her arms were clenched about his neck holding him as in a vice while showers of mother-kisses flooded his lips and cheek. Is it necessary to say the "Home Fire" was burning there?

SWEETHEART—There are many of them,—more than we can guess. Many anxious moments have been experienced when letters were slow to arrive or failed to arrive at all. Now HE is coming back.

At the time the armistice was signed a young lady said to me,—“What do you think? I haven't heard from my friend in France for over a month.” Next day she said, “I haven't heard from him yet,” and so on every day for a week. She became worried and lines of unrest were visible in her face. Then one day she was all smiles and said, “I received a letter from my friend.” The “Home Fires of sweethearts burn brightly.

FRATERNAL ORGANIZATIONS—For the boys who are members of organizations special meetings are held; banquets are given and special honors conferred upon them. Every assistance possible is given by the organization. In their own way these “Home Fires” burn also.

Y. M. C. A.—How about the “Y”? It has already done much. Is it possible for the “Home Fires” to be burning when the boys return? They should burn brighter.

In one “Y” the “Fires” are kept burning four ways. First, a hearty personal welcome is given as soon as the boy arrives. Second, assistance is given in securing employment. Third, all returned soldiers are given a banquet once a month. Fourth, a free membership is given to every returned soldier who lives in the town. Does this signify a “Burning Home Fire?”

COMMUNITY—In many places communities are planning great demonstrations for the returning boys. No expense or effort is spared to make them a success. The community “Fire” burns.

BUSINESS—How about business? Is it paralyzed? Have the flames of the “Home Fires” been smothered out? Long before we thought of community and other demonstrations chambers of commerce; city clubs; etc., were meeting in called sessions discussing “Business After the War.” One phase considered was the employment of the returning soldier. Every effort is being made to place them as fast as they return. Many firms are returning them to their former positions while many others are giving them the preference in filling positions. I believe the business “Home Fire” is burning.

NATION—But what about the national “Home Fires”? Are they burning? While in the midst of the conflict the

nation was preparing for the return of her fighting boys. Immense hospitals were built to care for the wounded and to nurse them back to health if possible. Large schools were established in which the crippled would be taught some trade or profession and thus be returned to civil life able to cope with other citizens in gaining a livelihood. It has been said “A big accident either makes or breaks a man.” That is, a man either becomes more industrious or less so. The establishment of these schools in an effort to make these returning boys who have been wounded more efficient and industrious is an indication that the “Home Fires” of the nation are burning for the “Home Coming Boys.”

CHURCH—This is the most vital of all. How often, since the opening of the war, has the question been asked, “Is Christianity a failure?” Now our boys are coming home and this brings us face to face with a real issue. How are we meeting it?

There is much that can be said on both sides. A man prominent in public affairs, alluding to a certain church in his town, said: “That church is losing the greatest opportunity of its life. It is planning nothing for the returned soldiers.” A condition like this should not exist. This and all other churches should be planning a Christian reception, for the returning boys, of such high character as to win and hold them within the ranks of Christianity.

A minister made this statement from the pulpit. “There are two thousand soldiers crying for New Testaments. An appeal has been made to the General Board of this denomination to help furnish them. Do we want to help?” Does this indicate a condition of which the church could be proud?

On the other hand F. B. Abbott in the Christian Herald writes, “Every year, in spite of the continued separation and the frequent accusation in the insinuating question ‘Is Christianity a failure?’ the world is learning to respect more and more the word ‘Christian,’ and to speculate upon the relation between Christianity and religion as the churches dispense it. What but this steady Christian growth, a heart-hunger for self-manifestation, has created and nurtured the appalling number of religious sects we see today? We must admit that not materialism but spiritual hunger has been the foundation.”

“Are the Home Fires of the church’ Burning for the Home Coming Boys?” Let us stop and take a sober and earnest look. Yes! let the church fall upon its knees and implore the Most High to remove the scales from its eyes that it may see. When it sees may it be seized with an holy desire to proclaim the “good news” as never before. The words of W. A. Hopkins, in an article in the Christian Herald, should stir the church into a deeper devotional life and greater activity. He writes, “Now that the war is over, the church should seek fitly to humble herself at the throne of grace, and implore divine aid in going forth with the message of her Lord to the nations. The church should no longer confine her work to China, India, Burma, Africa; the greatest need for pure evangelical preaching is at home, in Europe and among the most highly educated nations. The Lord God Almighty has shown his church the dreadful and mournful need of the Gospel of Jesus Christ to be given to those nations, and she now has the opportunity to evangelize and bring to the Cross those Erebus countries. There must be a forward movement, and a “Go” in the church, not only to heathen lands but everywhere.”

Jesus came not merely to preach the gospel, but to be the gospel. He revealed God by word and life, so that there is a gospel to preach. His estimate of God is seen in his life as well as in his words. He could do this because he knew the Father.

Financing the Kingdom

By E. L. Miller

When the kingdoms of this world are in need of money for the carrying on of the work of government, they determine the sum needed, then they organize their corps of workers or solicitors, and in a trice they gather together three billions, four billions, or even seven billions of money. Now although this money is merely taken as a loan, it nevertheless is money given, for in a few years the same government takes out of our pockets by way of taxes and other levies the funds to repay that loan. Of course money must be had for running the affairs of state, and we willingly do our share in helping along the good work. But it is as true that there is a need of money to run the work of the Kingdom of God as evidenced in his church, the visible division. And what shall be the means used to finance that work of all works?

Well, sad to say, church people themselves would not for a moment think of using good business methods of the Government, nor yet those of any progressing and prospering business institution. It is amazing how well the church has kept going with the slipshod ways that it has used to further its work. Were any business institution this side of Glory to use methods as does the church it would be bankrupt in a short time. Surely God must be in the church or long since its credit would have been ruined. What makes it all the worse is that on the inside of the church there are such crabs—shall I call them?—who deery any effort made to provide the funds for maintenance of that work. They say the Lord will provide and then wait to see the miracle performed. Yes, the Lord does provide them with the funds and for them not to return unto him his share is practical theft. Read Malachi 3:8-12. Within the month I heard from a person in our town, not a member of my church, thanks be, who stopped going to church because, as she said, "They expect you to pay to belong and I think religion ought to be free." She further said that it was always "money, money, money," nearly every time she met with them. But from her own words I take it she was like the fellow that came out of his home growling about his wife always asking for money. When a friend asked him what was the trouble, he said, "Every time I have left home for the ten years that we have been married my wife has asked me for money. I cannot see what she wants with all the money." The friend asked further how much money he was in the habit of giving her, and he got the reply, "I haven't given her any yet." The moral is self-evident. Indeed I am thoroughly convinced that the ones that give the most, according to their means, and the freest as well, are those that have no kick whatever about the church needing and asking for money.

Now all that I know about raising church funds is wrapped up in the above. That is, I do not believe in doing more than going about it in a business-like manner, and after presenting the needs of the kingdom to the friends thereof, I expect them to be as loyal to it as Uncle Sam ever dared to expect them to be to his interests. In other words, it is all a matter of education, head and heart education, largely the latter. I am persuaded that where the pastor takes the time to preach good sermons of the heart, and of obligation to the work at hand, there is little trouble in reaching the financial goals of the church, local or general. In my own work, if you will pardon a personal reference, I have never done more than present the needs of the Kingdom as best I could, along with a fearless preaching of the gospel of giving as well as receiving, and I feel that our church is doing her part nobly. To put it differently: get the people right with God and they will never hesitate about the work of financing his work. The work of raising the money needed to keep our credit good is more than adopting the budget system and the Duplex envelope system, excellent though those things may be. It is more than promis-

ing to lift the usual Sunday offerings and the regularly stated general offerings. It is getting right with God, to use the phrase that means so much and is understood so little. If when the patriotic fervor of the people was aroused they would rally to the call of the Government and freely give twenty billions of money, what should be the result if the religious fervor of the people were aroused to its proper degree? The total requests per member made by our general and district boards do not exceed one dollar and seventy-five cents per year in any district of the brotherhood, and how we agonize about it, while as a patriotic duty in one year we HILARIOUSLY gave the mild average of about one hundred and seventy-five DOLLARS per head. I do not deery the patriotism for we were up against it, to put it in the terms of the street, but I do wonder at the religion that will cause us to shirk the far smaller requirements for the more lasting results.

Friends, it may have been a mistake to assign me this topic, for I may have been expected to have given you some panacea for getting the money out of tight-wads without disturbing their religious ease in Zion. I do not think that the editor would expect me to give you any catch-penny methods for carrying on the work, for I know him too well for that. Yet even though I do fall down on the thing expected, I know that what I have given you is the ONLY way to finance the Kingdom and to do it as the Lord would have it done. Get the grace of God in your hearts, don't forget to let your conversion reach as far south as your pocket-book, get a business-like system, such as the budget and Duplex, to work, and then in the fear and favor of the Lord do not give grudgingly but with a hearty good will give hilariously as did those of old, and you will get the blessings that can come in no other way. You will be surprised how easily it can be done, and as I have heard testimony by many of my own people, it comes easy and so freely and in such amounts that they cannot understand where it all comes from. The latter is a sign that not any one or two are doing the giving, but that it is scattered through the whole church, each laying by as the Lord has prospered him. Why not do it God's way and be sure you are right? Of course the way some give you would think that the Lord never gave them anything, but do not take them as an example. Be as honest with your God as you wish your neighbor to be with you and all the troubles of financing the Kingdom will be answered. "Would a man rob God?" Well, don't you do it? Give and you will receive.

POLAND'S SPARTAN WOMEN

In an article on "Outragged Poland" in the *Woman's Home Companion*, Mme. Paderewska writes:

"Bismarek, the man of blood and iron, once said, 'As long as Polish women live Poland is not doomed.'

"Proud in spirit, courageous in teaching their children the love of country despite the cruel edicts of three masters—Germany, Russia and Austria—seeking to crush Poland into the soil, it was the women of this unfortunate land who made their country invincible, though conquered.

"It was they who encouraged their children to endure the flogging in the schools rather than give up their beautiful mother tongue; for their masters were determined to crush out even the language of these conquered people.

"Young men and women who persisted in teaching the Polish language secretly have been sent in great numbers to Siberia.

"Polish women are highly intellectual, given more to the higher arts than to domestic duties. Each woman deems herself a little queen in her own household, ready at all times to give her life for her country."

THE BRETHREN PULPIT

The Sin Against the Holy Ghost. By A. T. Wirick

TEXT: Matthew 12: 31, 32

There is very much anxiety and very little knowledge on this important subject. After a hopeless essay at understanding it, many persons give it up in confusion and do not try to understand it, but it is neither mysterious nor obscure in its true and inward meaning. Some think that all ordinary sin or blasphemy was to be forgiven, even when applied to the Son of God; but that there was a peculiar reason of sacredness why, in regard to the Holy Spirit, blasphemy was unpardonable or that there was some prominent glory in the Holy Spirit which made blasphemy against it more culpable. Either of these ways of looking at it carries us further from the true ground of solution.

If you read the 12th chapter of Matthew, you will find it a history of our Master's conflict with his enemies, waged not in words but deeds. First he heals a withered hand. They saw no good in it but a violation of the Sabbath. Then he cast out a devil. They could not deny the good of this but said the prince of devils helped him. Then Jesus uttered the text.

The facts in these cases cannot be evaded. Here was God's work manifested, both by power and beneficence. The Scribes and Pharisees looked on without the slightest sympathy, either with its mercy or its divinity. They coolly said, "It is Beelzebub that helps him." To me it means that if the moral faculties by which man discerns good and evil are so perverted that when brought under the full power of the Holy Spirit, who gives forth that light and stimulus by which the moral sense acts, he is still unyielding to that power, condemns the Holy Spirit and deliberately relieves God's truth and goodness, it is evidence that he is fatally diseased. He has gone so far he can not be recovered. This truth runs through the whole of the scriptures, both Old and New Testaments. Isaiah says, "Woe to them that call evil good and good evil." Jesus said, "Men love darkness rather than light" and "If the light that is in you be darkness how great is that darkness." Paul said, "some did not want to retain an enlightening God in their thoughts so he gave them up to reprobate minds." These are but a few instances which show how the moral sense can be perverted until a man is at variance with the great facts of good and evil and with his own nature and blasphemes the Holy Spirit, who gives to the soul its light. So Jesus said, "A man may blaspheme the Son," that is, Jesus walking in humiliation as a man; may oppose him hastily and blindly and be forgiven. But no man can blaspheme the Holy Spirit that shines upon his moral conscience and be forgiven. And no man will, until he has gone so far that he is given over to a reprobate mind.

We may get a clearer view of this truth if we look at the

Three Dispensations

First, there was the patriarchal dispensation, when God ruled and spoke to man directly. Then if man sinned God forgave him. In the garden Adam and Eve heard God say, "The day you eat of the forbidden fruit you shall surely die." The devil said, "you will not die, you will be wise like God." They parlied with him until they thought God's truth a lie and the devil's lie a truth. Like many do today, they ate and sin came. But God did not blot them out at once. He came walking in the garden at evening time, not running as soon as the act was done to smite the guilty pair. God was slow to punish but quick to forgive. An animal was slain to cover their sin and the atonement by blood began. But in spite of God's goodness and mercy, man became so sinful that every imagination was evil; so Noah, a righteous man, was called to build an ark and warn the peo-

ple of the coming judgment. This he did but they mocked him. No doubt when he preached they said, "Let the old crazy fellow build his boat. We will take it for a dance hall." For a hundred and twenty years he endured their jeers. Then God spoke again saying, "Go into the ark," and one day the wicked saw the beasts of the field coming in two by two and the fowls of the air two by two, and they said, "Merciful God what does this thing mean? We never saw this before." So the wise men were called to explain it. The astronomers said, "There is no sign in the heaven of a storm." The geologist pounded the rocks and said, "Noah is mistaken. We can find no sign in the rocks." The biologists were busy pulling bugs and beetles to pieces. They said, "No signs in the bugs." They saw the clouds gather and all joined in the chorus, "We do not know what it means but we know Noah is mistaken." Then one day Noah stepped in the ark and God shut the door, and that moment mercy ceased and judgment began. Cloud met cloud and the rain descended until the streams swelled and the lowlands were covered. Still they said "Noah is mistaken," but the storm swept on till some ran to the ark door praying, pounding and calling, "Noah! Noah! we believe you now. For God's sake open the door." But Noah replied "For 120 years I warned you of this. Now God has shut the door, I can not open it." Higher and higher the water rose until I saw one lone man with a child in his arms, and his frightened wife by his side, reaching the last mountain top. A wave washes her down. He pats his babe's pale cheek and sighs "I would to God I were pure again," and falls beneath the angry waves and dies.

God starts a new world with Noah, but he sins. Altars are built, sacrifices are offered, and God forgives again and again. Prophets are sent to warn the people and to woo them back to God, but they kill the prophets and tear down the altars of God. What shall God do? He has driven them from the Garden, destroyed them with a flood, selected one nation to bless the rest, disciplined them in Egyptian bondage, overlooked their faults and sins but still they do not heed. At last he sends his Son. Maybe they will hear him. So we have Jesus coming under the Jewish dispensation. He too forgave sin; he said he came for that very purpose and died praying forgiveness for his murderers. They had hounded his tracks, lied about him, spit in his face, nailed him to a cross to die. They stabbed his pulseless heart, with a spear.

Has God done enough? Not yet. Listen to Jesus: "If I go away I will pray the Father and he will send the Comforter. He will lead you into all truth and convict the world of sin." So on the day of Pentecost, A. D. 33, he came in fullness and power to lead and enlighten men. This is the origin of the last and most perfect dispensation of religion God has given, or ever will give to the world. Up to the day of Pentecost, every dispensation was prophetic. This one is historical and final. Even the life and death and resurrection of Christ were but preparatory means for the great dispensation of the Spirit. Every preparation was completed. All the constituent elements of Christianity were now provided. The life of Christ had demonstrated the practicability and holiness of God's laws. His death has constituted an atonement for transgressors. His resurrection had attested it. His visible ascension had consummated his incarnate life on earth. The work of Christ was finished. Christianity was a completed system, stereotyped for all men to the end of the world. Under the first dispensation God reveals his power, wisdom, holiness and law. Under Jesus, he reveals himself as a teacher, a mediator, a sacrifice filled with love. Lastly comes the Spirit's reign. He is the source of life, the Enlightener, the Sanctifier, the Comforter.

Now if men sinned against the Father under the first dispensation, they could be forgiven. For Jesus was yet to come. If they

sinned against Jesus, they could be forgiven even his murderers, for the Holy Spirit was yet to come. But if they sinned against the Holy Spirit, that is, his light within, there is no more to be done. The full power of God's redeeming light and love has been spent on them in vain. The next and last dispensation will be Christ's second advent to judge the incurably wicked.

In one of the lodges they have a degree in which the candidate climbs up a ladder and looking over a curtain sees a coffin, spade and an open grave, over which are printed these words, "The end. No more to follow." This is to teach that the lodge will go with you to the grave. But it is for this life only. You may climb the hill of Calvary and see the Son of God with outstretched arms taking the tears of human sorrow in one hand and the keys of eternal dominion in the other as he bows his head and says, "It is finished" in a voice that shakes the earth and darkens the heavens. It is finished, there is no more to follow. God did his best when he gave his only Son. He has no more to give. Jesus did his best when he gave his life. What more can he do? The Holy Spirit is doing his best for he is poured out, which means he is exhausted. The Trinity has given its highest exhibition of Divine love, while a sinful world stands back and asks for more. Oh sir! If you resist the prayers of the church, the pleading of the preacher, the love of God, the blood of Jesus and wooing light of the Holy Spirit you are a doomed man and can only hope to sink into the bosom of that perpetual storm that rains eternal misery in hell.

Let us now look at a few definite points. First, this is not a sin one can commit by accident, without knowing it. I say this is an alleviation to many persons who are in great distress. They are afraid they have committed the unpardonable sin, perhaps in some outburst of anger, when they blasphemed everything or committed some terrible sin, such as adultery or theft. No! this sin is not a single act but a comprehensive state of mind. There is a dissipation of soul which comes on, like dissipation of body. Not in a single day or week, but by repeated perversion of man's reason, perversion of his moral sympathies, perversion of his choices, perversion of his judgment in respect to things right and wrong. It may be consummated in some terrible act, but this is just the closing of a long series of wickednesses.

No man has committed the unpardonable sin who fears he has, for the very nature of that sin is insensibility. A man may lead a life of sin, but as long as he resists, and has any kick back in him, as long as there is power in the truth to touch his nerve of sensibility, so long he is not of reprobate mind.

We all need to ask God for pardon every day, but so long as our conscience is alive, we may be sure we have not sinned away our day of grace.

Is this perversion frequent? Are men peculiarly liable to it? Men are not likely to fall into it suddenly, but there are some who are especially in danger of it; namely, those who prefer lies to truth, vice to virtue, oppression to justice. They lose all accuracy of judgment. By their interest, by the influence of their companions and by the long drill of their own minds they are changed about. No man can look upon them without feeling, "If they are right, I am wrong. If I am wrong they are right. They call good evil and evil good." This perversion may be the result of physical dissipation, which not only corrupts the body but demoralizes the soul. Some men's dissipation only destroys their nervous or physical system, yet they know what is right and what is wrong and admit it, while others are made regular devils, so that kindness becomes cruelty, and purity becomes vulgarity. The higher elements of the soul are overwhelmed by lava-like passions. Their affections are destroyed; you may sound along every nerve and chord, there is no response. When he is brought into the presence of the truth and under the direct inshining of the Holy Spirit there is nothing in him that responds, but something that acts against it. Such persons have committed the unpardonable sin.

There are other men we call moral men, who are in danger of this sin too. They are the men who sin and do not seem to know it. Some men sin and know it. They keep a sense of God's law intact. They have a conscience but ride over it. They sin with their eyes open but others seem to have their eyes put out. They reason about everything, and say what is wrong about this or that? They untwist and take to pieces, until lying is not wrong. It is inexpedient of course but just administer it with prudence. Friendship, he says, is good but it is better not to be holding to any one. Culti-

vate just as much friendship as is profitable. Step by step he questions matters of fidelity, of taste, of eating and drinking, all forms of illicit pleasure, until he says there is nothing to keep me from any of these things. There is no God, no future. I do not believe in good and bad. I believe the best needle is the one that takes the longest thread through the smallest hole. So it is with man. What can you do with him? He is not the most wicked who is fullest of blood, and most impetuous, who plunges head long from one sin to another, and because reflection is painful will not reflect. Men say "What a shameless fellow, how wicked he is." But he is not more wicked perhaps than those who howl and hoot after him. The elegant men who say "He could have had all he wanted if he had been more prudent. I enjoy all pleasures but I do not blow a trumpet. I take it clandestinely, I practice art and hypocrisy. I keep everything fair above board." Yes, exquisite enamel outside, but full of envies, jealousies, avarice, lust and rottenness, all carried snugly through life. There is nothing left in him to save. He is a reprobate.

But even when men are not carried into that state by their lower nature, there is another class of faculties that may do it. For example, when men subject the truths of religion to ridicule, to cynical observation, to sneering skepticism, until they have destroyed in themselves the very power of appreciating goodness. They have sinned against the Holy Ghost. I have the most profound sympathy for a man that is truly a doubter. The voice that cries out, "Oh my God, where are thou?" is the saddest voice in the world, and the man who has lost his faith, not wanting to be unbelieving, but longing for higher ground, is to be pitied. Jesus came to seek and save such and he will surely rescue them if they are in earnest and follow the heart rather than the head. If they seek, not philosophy, but life in the soul. But where skepticism is sneering and malignant, and is used to discredit everybody's goodness, and excuse their own lack of goodness; when it undermines the faith of others and destroys the young, then it is most cruel. When a man has gone through life taking away men's beliefs, destroying the ground they stand on, undermining moral restraint which is the support of the soul, it may be feared he has sinned away his day of grace, for such a case hardens and triple hardens a man and perverts his own moral sense.

Who then is the Holy Spirit? He is God in the heart of man. Who is the Son of God? He is God manifesting himself in Jesus of Nazareth. Who is the Heavenly Father? He is God manifesting himself in creation. These are the three manifestations of the Almighty. The name of God is a long one. Jesus taught men how to pronounce it. "Baptize the nations," he said, not into the names, but, "into the name of the Father and of the Son and of the Holy Ghost." There are distinctive glories in the divine nature, a manifoldness in the infinite life that must be recognized and declared in the trine name—Father, Son, and Holy Spirit. No wonder Paul said, "Great is the mystery of Godliness," God hides himself in nature. You can not lay your finger on a single form of life or matter and say, "This is God," yet God is everywhere. He is in us but we can not find him there. We can receive him. "I receive ye the Holy Ghost," says the Master. He is the guiding light of your soul.

But what about you whom God loved, for whom Jesus died, for whom mothers wept and the Holy Spirit has called, but all in vain? It has no more effect on you than the morning sun, shining on the corpse in the east window. Your moral sense is so dead, it is never again touched by the mercies of God. You are in a cold world with death staring you in the face. Soon you must go into the dark unknown with no one there to love you, no light to guide, no God, no Christ, no Holy Spirit with whom you have made friends. How dark and hopeless! You have put out your own eyes which even God can not restore. Sin like an acid hath eaten up your spirit. Like a poison it runs in the blood of your soul. There is nothing for you but to go down never to rise again. Hell opens to be thine eternal abode. Your case is hopeless; your sin is incurable. I pray that you may not reach that stage.

The Past And Future

Thou hast been good to me; the burdened past
Thou hast borne with me, and the future days
Are in Thy hands; I tremble not, but cast
My care upon Thee, and in prayer and praise
Prepare to make the coming year the best,
Because of nobler work and sweeter rest.

THE SUNDAY SCHOOL

Let's Have a Report. BY H. L. GOUGHNOUR

It's just great the way the Sunday schools over the brotherhood have taken up the challenge of the Waterloo school for a Four-month contest. Everyone has been so busy that no one has been writing much about it, but the Waterloo school is "sawing wood," and the writer knows of several other schools that are doing the same. Some schools have not said a word other than that they have entered the contest; but the writer has had just enough of experience in contests to feel very much afraid of opponents who are silent while the contest is on. They usually speak out amazingly when results are declared.

Misunderstandings Cleared Up

Several persons have written for information about the rules. That is fine, for it shows a strong disposition to play the game absolutely on the square. The explanations are as follows:

Attendance: It required an attendance of 60 percent of the total enrollment of the school, exclusive of the Cradle Roll and Home Department, to make the attendance point the first Sunday. A two percent increase of the required attendance for the first Sunday was necessary to make the attendance point the second Sunday. Suppose a school had 90 percent the first Sunday and only 62 percent the second Sunday? That school would qualify on attendance the second Sunday; for, to gain the point it is necessary only to have a two percent gain over the number required on the preceding Sunday. Suppose a school had 50 percent present the first Sunday, would an attendance of 52 percent permit that school to score on attendance the second Sunday? No; a two percent increase over 60 percent would be required for the second Sunday.

The attendance requirements are: 60 percent of enrollment, exclusive of Cradle Roll and Home Department, on the first Sunday, and a two percent gain, based on this number each Sunday throughout the contest.

Some schools have such good attendance that they complained that a two percent weekly increase based upon 60 percent did not make the contest a stimulus to them. A few weeks ago the writer published a statement that for their own benefit they might require a two percent increase over their actual attendance (it being much higher than 60 percent); but so far as the contest is concerned a two percent increase each Sunday based on 60 percent of the first Sunday would permit them to qualify on attendance.

Some have thought we should have made the required attendance on the first Sunday the average attendance during the last quarter of 1919. But, some schools were so completely disorganized by the influenza during the last quarter of 1918, that it seemed best to make 60 percent the required attendance the first Sunday.

One school had a tremendously large attendance about the third Sunday in January,

and wrote that it could never make a two percent gain on that attendance. It is not necessary. Again let it be stated, a two percent gain on the required attendance is all that is necessary to score.

To make the attendance rule absolutely clear: Find the number that is 60 percent of the total enrollment of your school, exclusive of Cradle Roll and Home Department. That number present on the first Sunday was required to score on attendance the first Sunday.

Two percent more than that number was required to score on the second Sunday.

Two percent more than the required attendance on the second Sunday was necessary to score the third Sunday, etc., etc.

Offerings. The required offering on the first Sunday was an amount equal to the average offering during the last quarter of 1918.

A two percent gain on this required amount was necessary to score the second Sunday.

Each succeeding Sunday the offering must be two percent larger than the required offering of the preceding Sunday.

Thus, an extra large offering on any one Sunday does not place a school at a disadvantage. The gain each Sunday is figured upon the basis, not of the actual offering of the preceding Sunday, but upon the basis of the amount required to score.

The writer is enough of a crook to see that a school might hold back some of its offering on a Sunday when its offering was exceptionally large and create a reserve fund to be drawn upon when the offering falls below the required amount. Dare a school do this? Since it cannot be done in attendance, let us say it dare not be done with the offerings. This will be more square and fair. At Waterloo, our good superintendent turns the whole offering into the treasury each Sunday, and says that if our school ever falls down on the offering she will pass the hat again and again until she gets the required amount. Her name is Pauline Lichty, and that is a guarantee that she will do this very thing if it ever becomes necessary. This is the best way. Let's all accept her interpretation.

One Big Thing to Remember

When any point is lost on any one Sunday it is lost forever. An excess in attendance or offering or anything else on any one Sunday cannot be applied to another Sunday's record. The contest is devised to make the schools stable and strong, and insure a regular and healthy growth. We don't want a contest that would permit a school to hold a tremendous rally on the last Sunday and carry off the prize. Points once lost cannot be made up. But, a school can continue winning points by basing its gains upon the required attendance or offering, even though it does fail on a few Sundays.

The Three Remaining Points

A school can make only 5 points per Sunday. The other 3, apart from attendance and offering, require no explanation. They are:

1. Seventy-five percent of attendants on time on any one Sunday yields one point.
2. When seventy-five percent of the adults present on any one Sunday have studied the lesson before hand, the school gains one point.
3. When every teacher and officer is present at a session of the school, or has provided a substitute beforehand, the school wins one point.

Not Yet Too Late to Come In

If there are schools that want to get into this contest, and have not yet done so, they may enter now. However, they must enter, not at the beginning of the series of requirements, but at the point where the competing schools are. The requirements during the last two months are going to be much harder than during the first two months, and it would not be fair for new schools to be working on the first half of the series of progressive requirements while the others are working on the last half.

Those who want to come in should look over their records, count such points' lost as have been lost, and such gained as have been gained, get busy and move with the procession. They may have difficulty in winning the \$100 prize, but they have a chance to gain all sorts of honor, especially in the report that shall be given of the last two months of the contest.

Let Us Have a Report

Since this Four-month Program is patterned after our Four-year Program, and since the Four-year Program Committee requires reports each half-year, let us decide upon a report when this contest is half over, so we may know how each other is prospering.

If it is so agreed, let each contesting school send to the writer, immediately after the last Sunday in February, a report framed as follows:

Name of school	
Superintendent	
Points Gained during Jan., Feb.	
Attendance	7
Offering	7
On time	6
Lessons studied	7
Teachers and officers present	7

Please do not make it necessary for any one to call again for this report. It will be published in the Evangelist.

817 Wellington St. Waterloo, Iowa.

Nature's mercy lies in her unchanging severity. If fire did not always burn, water drown, and rocks crush, who would heed the laws which, after all, make for usefulness and protection? It is because of their unchangeableness that human life and progress build safely.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Enthusiastic Endeavor Experts. BY J. A. GARBER

Enthusiasm has come to be a prevailing characteristic of our Nappanee, Indiana, church and the Endeavorers thereof present no exception, unless it is in the direction of intensity. Enthusiasm is a most commendable trait. Open your dictionary and note the derivation.

Having learned its inestimable value through personal experience and sympathetic observation, Brether Kolb never fails to boost Christian Endeavor. On assuming the pastoral care of the Nappanee church he determined to have a class in Expert Endeavor. Supported by a group of most loyal Endeavorers that worthy determination was quickly realized. It does not take an energetic teacher long to transform diligent students into Experts. Consequently we were privileged to share the joy of graduating the following persons: Misses Cora Culp, Gracye Miller, Frieda Price; Mesdames Chester Richmond, Harold Weygand, Mervin Stuckman, T. C. Leslie and Harley Roose, Curtis Hummel, William Widmoyer. The last named is the efficient Sunday school superintendent, while the others are associate officers, teachers and workers.

Suggestive Observations

The fact suggested by the last sentence leads the writer to observe that there is no competition between the Sunday school and Christian Endeavor of this particular church. On the contrary the leaders of the two departments co-operate most heartily in promoting the mutual interests of both. In fact the day's experiences disclosed a studied effort on the part of pastor and departmental leaders to co-ordinate and correlate the work of the church. In the afternoon conference on evangelism each department was recognized and given an opportunity to pledge its support to the evangelistic campaign. The S. S. C. E. president guaranteed the undivided assistance of the women. Superintendent Widmoyer said we want every member of the school a Christian and every Christian a worker. Miss Culp, the Christian Endeavor president, told how the Prayer Meeting Committee had trained personal workers and

would conduct a half-hour prayer meeting each Wednesday evening preceding the regular service. The Lookout committee had been inviting folks and would continue to do so throughout the meeting. The Social committee was charged with the responsibility of greeting strangers and welcoming new members. Incidentally the pastor whispered in my ear what must be self-evident to the reader: We have created no new machinery, just trying to use what we now have. That is the acme of efficiency.

It is needless for me to refer at length to

the churches of Nappanee had been invited and several were present, others being kept away because of their work. The absence of all confusion in the matter of serving was one of the notable features of this dinner in the church.

The afternoon program was a conference on revival work. The "Big Day" was the opening of the church evangelistic campaign, although the Evangelist, Brother L. S. Bauman did not arrive until the following evening. This afternoon service signaled the first appearance of the Junior Choir, now



NAPPANEE GRADUATES IN EXPERT ENDEAVOR

the "Big Day." The pastor's report below tells the story. Suffice it to say that this was the second experience for me in less than a year, not to mention a regular Sunday in between. It is always a delight to worship and work with the attentive, responsive and appreciative people of Nappanee. They are accomplishing great things for the Lord because of their great enthusiasm for his work. Congratulating them upon their splendid attainments and rejoicing in their increasing success and treasuring the memories of these memorable days I shall ever count it a privilege to be their friend and servant.

numbering about 75, which had been practicing both for the "Big Day" and the revival meeting. The combined choirs of the church led an inspiring song service using as the song book, "Eternal Praise," a new book for this congregation. Brother Garber opened the conference with an address on "The Individual's Preparation for Personal Evangelism." This was followed by addresses of good will and suggestions by the ministers of Nappanee. This proved to be one of the interesting features of the day, in which expressions came from other denominations trusting that our revival meeting would be not only a great blessing to us but to the community at large. All the organizations of the church then responded through their executive officers, pledging their loyalty to the church in the special effort before it. A consecration service by the pastor of the church closed the afternoon program.

The evening service was a fitting climax to the "Big Day." A great Christian Endeavor union service began at 6:30, which culminated in the graduation exercises of the Expert Endeavor class. The junior superintendent, Mrs. Harry Richmond, the Intermediate superintendent, Mrs. C. E. Kolb, together with the chairman of the Prayer Meeting committee of the Y. P. S. C. E., Miss Frieda Price, composed the program committee with Miss Cora Culp as leader. During the evening the installation exercises

Nappanee's Big Day. BY C. E. KOLB

On Sunday, January 26th, the Brethren church of Nappanee, Indiana and especially the Sunday school and Christian Endeavor organizations enjoyed "The Big Day." That was what it was called in the advertising distributed before the day and that was what it proved to be. The weather of that day was a special order and midst smiles and sunshine 493 individuals gathered for the morning merged service. The program committee of Sunday school presented a carefully arranged program before the study of the Sunday school lesson and continued their program after the lesson study. Rev. J. A. Garber of Ashland, Ohio, had been brought to Nappanee by the Christian Endeavor Expert graduating class and it was very largely he

who was responsible for the attendance of the morning. In addition to his sermon of the morning, Private Roy Slagle of the United States Marines gave an address, "Experiences," which was characteristically "Marine." Part of the effect of the morning was to have all the classes of the school record one hundred percent of enrollment present. All but five gained this distinction. The Alexander Mack Class, the men's class recorded 93 while other classes showed a corresponding large attendance.

All during the morning peculiar and unusual looking market baskets arrived. As a result one of the biggest and most tasty dinners was served by the ladies of the Sisters' Society at the noon hour. The ministers of

(Continued on page 16)

MISSIONS

Home Mission Notes

By G. C. Carpenter

OIL WELL IN A CHURCH YARD

What would your church have done under circumstances similar to those in which a church in Ranger, Texas, found itself? Now think seriously. An oil well was struck in the vicinity of the church and the congregation was persuaded to let the company drill a well in the church yard. A miracle of a gusher was struck and in the few months since that small congregation of twenty-nine members has received in cold cash \$200,000 of royalty money.

Many church members are hardfisted and lack the outlook and vision that become the Christian and would favor declaring a dividend under these circumstances and settling down to enjoy life. How would my readers have voted? What did the Ranger church do? They voted that all the money belonged to the church of our Lord and they proceeded to give it all away for the work of the Kingdom. And they refused \$1,000,000 for the graveyard they own. How would my readers have voted? What would your church have done?

The Wells of Salvation

In every church yard are riches untold. All that the members need to do is to meet the conditions of possession. God says do this, and thou shalt be blessed. God says invest and you shall have ten thousand percent on your investment as long as you live and everlasting life hereafter. That beats the Ranger gusher. The Texas well may go dry any

day. But the wells of salvation never go dry.

Are We Worth Thirty Cents?

To spread the news concerning the wells of salvation the Home Mission Board is the church's agent. The church in conference voted to raise an average of thirty cents per member for the year and to help the agent to carry forward a home mission program. Some churches have responded and many have not. Our Secretary Bowman's latest report showed total offerings for the year to February seventh as \$4,515. Our goal this year is \$7,500. A hint to the faithful is sufficient. The churches that are actually being blessed from the wells of salvation will gladly pay the small apportionment of thirty cents per member for this work. Come on, Fellow-pastors, you are the men who hold the key to the situation. Reaching the goal depends largely upon you. The time before conference is short. Act now.

CROWN OF HONOR FOR GEORGE KINZIE

He writes: "Our Christian Endeavor of Clay City sends just double their offering of last year toward Kentucky mission work." We are sure he will share his honor with the faithful society he shepherds.

The Nurse at Work

Miss Beulah McMillan is the nurse at Riverside. The Lord sends forth workers into his fields. Miss Ethel Myers writes in behalf of the Sisterhood of Mary and Martha, which organization is supporting the nurse,

that she was found at The Moody Bible Institute. She has been on the field nearly a month. Thanks to the Sisterhood officers for their persistence in seeking to meet this need. May the Lord make Miss McMillan a great blessing to the whole Riverside community.

International Convention

No National Christian Endeavor convention has been held for four years, but an International convention has been announced to be held at Buffalo early in August. Many Brethren societies ought to have representatives at this convention, and a good Brethren Rally ought to be possible.

A LETTER FROM A YOUNG AMERICAN MISSIONARY

Dear Boys and Girls in the Homeland:

Since I wrote you my last letter I have been going with my sister to the French school, as I lost my seat in the normal school while we were gone. There are not half as many seats as there are children who want to enter the school. The students of the National College gave a program one night to raise money to help poor children to buy books and go to private schools. The teachers in the French school are good, but the boys are very bad. They are lazy and loud and dirty mouthed. One of them almost got expelled for writing my sister nasty notes.

We had a temperance meeting in the church not long ago. The Sunday school is getting larger every Sunday.

I will write to you again when I have time.

ELEANOR YODER.

Rio Cuarto, Argentina, October 7, 1918.

NEWS FROM THE FIELD

COLLEGE CORNER

We have one more promise to fulfil. We have just finished our church canvass and have learned a lesson that has paid us for every step we took. We wonder why we should be treated so much better than Jesus was. According to the story told by the four writers, after Jesus had finished his day's work, many times he would have to go to the mountains to rest. While when I have finished my days' work there is waiting me a good warm supper and the "spare bed." I have wondered how many spare beds Jesus had to take his night's rest in, while tramping the hills of Galilee for the interest of the kingdom. Jesus carried the gospel to the lost sheep of Israel. I have been wondering whether we poor mortal preachers are doing our duty. I feel that many of us have the wrong understanding of our mission in this ministry. It is easy money if we just have a place to go to preach. We get on the job for one hour in the morning and one at night and then get your salary and that is the last seen or heard of for two weeks. Never in but one home in two weeks. What does the church want a pastor for? I have found in walking over most of two rural churches, where many pastors have never been. They promised

to go but never went, yet the pastor looks to the church for his pay, and he looks downhearted if he doesn't get it.

We will never reach our goals unless the preachers get to work. When I took this job I took it to work. I am determined to know every member of my pastorate. I have finished my first canvass in this field and have found something that I am proud of and that is this, that the College Corner church has obeyed this part of the teaching of the New Testament, Ephesians 6:4. We have twelve homes in this church with 46 members. Never was there a nicer trained set of children. College Corner has a future.

While we did not meet with the results we did in Dutchtown, we are doing about what we expected. If the everlasting "flu" would let loose. The devil is trying our patience here as in all the rest of our sister churches. I am giving him no rest. I am getting a bite while he is getting a meal. Some of our brother preachers will soon think I am a little on the firing line, and I am. Ashland College might have been a greater college had our preachers taken more interest in it. Our church paper could have been better than it is had pastors not looked for the Editor to come out over the world and do what was the

pastor's duty to do. Let us get on the job and do with our might what our hands find to do.

HOMER ANDERSON.

February 12th, 1919.

Editor of the Evangelist:

I have been requested to write an article for the Evangelist regarding the work at this place. I have been in Washington practically a year, during which time I have attended the Brethren church and have found it very spiritual and beneficial.

The pastor, Brother Wm. Lyon, is certainly a spiritual and godly man, and the members have entire confidence in him. He is unceasing in working for others and during the past year has been untiring in his efforts to help locate government workers who have come to Washington from all of the states, and especially those who are members of the Brethren church, and who have made themselves known to him.

The Sunday school is an active organization of the church. Clay Dooley, the superintendent, is a very wide-awake and spiritual leader. A very striking feature of the work here is the "giving spirit" the congregation has, and it is to be commended. Whenever there

is to be a special offering such as Easter, Rally Day or Thanksgiving, the fact is announced a few weeks before, both at Sunday school and church and envelopes passed out and the people are simply asked to give as they "feel led" and the results are amazing considering the size and financial condition of the people.

Another point to be emphasized is the feeling of spirituality at all of the meetings. People come expecting to hear the Bible preached in Brother Lyon's conscientious, straightforward manner; they hear it and come again. During this year there has been at least one, if not more, persons come forward at nearly every service.

I am glad to have had the opportunity of attending church here.

VODA BROWER.

1208 E. St., S. E.,
Washington, D. C.

FROM BEAVER CITY, NEBRASKA

We are now without a regular pastor. Brother C. M. Pierce closed his work with us Sunday night, and has gone to take charge of a Congregational church in Iowa, with the promise of seven hundred dollars larger salary than we paid him. From his preaching in the last year the careful observer could notice that he was not very conscientious on the faith of the Brethren church.

All departments of church work is moving along as usual, but not without hindrances from the "flu," as elsewhere experienced.

Our prayer meetings under the supervision of Brother George Seibert are doing very nicely. And so also is the Sunday school with Lilla Johnston as superintendent, moving along nicely. The Christian Endeavor is doing well. Our young people are giving us some splendid talks.

As we are now without a pastor, any one now at liberty or soon to be, or can advise us in regard to some one, sound in the faith may correspond with G. B. Seibert, Beaver City, Nebraska.

Now if our new editor closes his eyes and puts his fingers in his ears I will say "We are well pleased with our new Editor."

C. FORNEY.

(From Ashland Times-Gazette)

A notable event in the annals of the College Brethren church and Sunday school was the Father and Son observance Friday evening. Nearly 100 fathers and sons feasted in fraternal fellowship upon the tasty and ample luncheon and listened attentively to the varied and helpful addresses. After the completion of the chicken supper, prepared and handsomely served by the ladies of the church, Toastmaster Pastor, Rev. J. A. Garber, in a helpful and suggestive way, set forth the significance and purpose of the event, and made way for the addresses of the evening.

Rev. A. D. Gnagey responded to the first toast, "Men and Women." Wittily and effectively he both entertained and instructed his hearers, paying a splendid tribute to womanhood, passing out some occult hints to admiring theologues, and stressing the fact that the church has lost much by failing to develop the latent of its men and women, the laity. Rev. Geo. S. Baer, substituting for

Supt. A. C. Hendrickson, not present, presented eloquent and convincing arguments showing why men should attend Sunday school, especially since this is one of the best ways to secure the attendance of the sons. Earl Detsch, as president of the Christian Endeavor, in happy, touching and flowery phrases, set forth the power and characteristics of a "Winning Christian Endeavor." In response to the toast, "Our Fathers," Theodore Gnagey touched the audience into deeper appreciation of what a good father may be to a boy by recounting some personal reminiscences, interspersed with relevant remarks and suggestive poetry. "Our Boys," as a topic, was discussed by Dr. L. L. Garber. He took as his keynote, Wordsworth's saying, "The boy is father of the man," and showed the deep significance of the paradox. Asserting that great men are never accidents, he urged fathers to so control and mould the environment of the boys that they may realize their full possibilities in greatness and usefulness, stressing especially the idea of the necessity of controlling the social atmosphere so that boys will by absorbing the right social attitude, naturally and inevitably grow into great and useful men after the likeness of great ideals. In an inspiring and earnest address on "Men and the Church," Dr. J. A. Miller set forth the supreme value of man as man, declared the unequal greatness of the church as an institution and besought men to rally themselves with it in this hour of crisis and opportunity.

A short, helpful address by the toastmaster and pastor, a song and the benediction by Dr. R. R. Teeter, closed an enjoyable and helpful evening for both "Fathers and Sons."

HAMLIN, KANSAS

We presume that some of our acquaintances and friends, both of the writer and of the church, are wondering why there has been no report from here. Here it is for you. Since the last report the church was again shut down a short time. The "flu" seems to have shut a good many of our churches down from a few weeks to nearly all winter. We are now back at the work again. We cannot, as many younger congregations do, report any accessions as yet but the work is moving along nicely, we believe. Any one who watches for the talley in the various offerings will find that Hamlin is on the record for all of them. White Gift, Armenian Relief and Spennanmated Ministers Fund all came in for their share in quick succession, and each received its due recognition and proportionate offering. We are thankful that Hamlin is among the number of those who recognize that they are but stewards of that which is left in their charge.

The Sunday school, S. S. C. E., and the regular church services are taking their places in the development of our Christian life. Each one of these branches of the work is contributing its share to the work here. We crave the interest of all those who are concerned with the advance of the Kingdom. Also, we would be glad to hear from any of our friends. It is possible that by the exchange of a few letters we might be of help one to the other.

I feel sure that I may say, for myself and the people of this congregation, that we wish

every person in the brotherhood the best possible success in the work for the Kingdom of God in the world.

GEO. E. CONE.

NORTH DAKOTA

It has been nearly five years since we have written for the Evangelist. We have been very busy with our school work, teaching, farming and preaching. Shortly after coming to the state we were asked to fill some pulpit dates for the Congregational church, accepted, and have been preaching for them ever since. Our work for them is of a missionary character and the remuneration is not large but adds materially to our earnings. Both myself and Mrs. Spacht have been teaching since coming here. So we have been very busy.

Our school and church work has been very pleasant. We preach in the evening in Sawyer, and in the morning in the country. Our country church last year had the largest rural Sunday school in the state of North Dakota among the two hundred and ninety-two Congregational churches and the largest number of accessions in a country church; all came at regular services.

We came to North Dakota to stay five years. Our time is up this year. We have worked in a single community either teaching or preaching most of this time. We may change our place of residence the coming year if a suitable place offers, otherwise we may remain here another year. We have missed our own church people very much and had it not been for the great kindness of both the Congregational people and the Church of the Brethren our stay would have been much more irksome. As it is we have not lacked for friends and certainly not for pulpit courtesies.

The Evangelist has been the only means of keeping in touch with our own denomination and has been a welcome visitor.

A. J. SPACHT.

HOMERVILLE, OHIO

Homerville, Ohio, is still on the map. The readers of the Evangelist may have thought differently because no report has been forthcoming for nearly a year. Nevertheless the "Homer" congregation is not dead enough it has had a very severe attack of the "flu." Seven months ago or to be more specific on July 21, 1918, the writer took charge of the church as pastor, taking the place left vacant by Brother Bryan Stoffer, who was called to the "Colors" about that time. For several weeks and up until September 29th, our efforts were blessed with comparative success. Then we were smitten with the same dose of bitters that the rest of the brethren have been reporting and from that time until January 19, 1919, we were able to hold only one service. Since that time, however, we have been holding the regular services each alternate Sunday.

On the evening of September 14th, was held the semi-annual communion service which was well attended and which was a truly blessed service. While we have not had the same enthusiastic attendance since the epidemic, still the spirit and the energy of those who have been able to attend have not been dampened. This is made man-

ifest by the response that has been made to the appeals that have come to us for offerings. In response to the appeal for the Armenian relief the Sunday school came forward magnificently, with a gift of \$25.00. On receiving the appeal of Brother Roscoe in behalf of the Superannuated Ministers' Fund, the church decided to give half of the Sunday morning offering to this fund. With less than twenty present the half of the offering amounted to \$3.30 approximately the requested ten cents per member. What might have happened if the entire average attendance which is usually near sixty had been present is a matter of conjecture. We were unable to report very much progress along the line of the Four Year Program. But nevertheless we reported and are glad to say that it was not all loss. Plans are under way now to organize a Christian Endeavor society. It is hoped that as soon as the weather permits the resuming of the evening service, this may be accomplished. A number of new families have moved into the neighborhood and we are hoping to reach these. This report would be incomplete if we said nothing concerning the Ladies' Aid. Through the efforts of Brother Stoffer the ladies organized early last spring and they are doing fine work. They meet monthly and are now planning to repaper the church and replace the windows with new ones. On the 14th of February they served the dinner at a public sale and came away with a credit of \$22.50. What is a church anyway without the ladies? As the work progresses we hope to have other reports to make from time to time. Brethren, pray for the success of this congregation for there is a fertile field of endeavor here waiting our efforts.

FRED C. VANATOR.

DALLAS CENTER, IOWA

The work of the kingdom of God at this place still goes on in spite of the various hindrances of the past few months. The progress at this point is never spasmodic in character but rather of a steady growth. It is sometimes a test of the sowers' patience to wait for a harvest but when it comes it is permanent and worth while. One of the important lessons that we pastors must often learn is that of waiting for the seed to spring up and grow. This has been my experience and I frankly confess I have not learned to fully appreciate it as I hope to later on as we all like to see immediate results of our sowing.

The first great achievement that I wish to speak of is that of the burning of the final evidence of debt on our new church. Few people in the brotherhood know what the building of a new Brethren church in Dallas Center meant both in influence in the community and effort on the part of the congregation. The building of this new church demonstrated that the members of the church were planning for large things and not thinking of giving up their effort. We can now invite the people of the community into a comfortable, modern building. The final effort to raise money for the church debt was started and carried out unknown to the pastor which also demonstrates that some of my members are equipped with self-starters, a feature quite worth while. We celebrated the great

event by a fellowship meeting in the church where we burned the note as the people sang, "Praise God from whom all blessings flow."

We are glad to say that we have succeeded in getting the Brethren Evangelist into nearly all the homes of the church. It took patience and some work to do this but we are glad it is done and hope that we shall reap a great blessing from a wider spread of information concerning the work of the church. I must say again that this achievement was accomplished through unsolicited help from two big hearted laymen. The best things that come to any congregation come because some good member or members catch the vision of a need and help carry out the plan to meet it. A blind people are not the kind to be led into new achievements.

We have felt the effects of the war and epidemic here but are holding our own. This church will make a better record in the Four Year Program this year than last. We have mailed our report to the District Director in time to make the report to Brother Bame by February 15. We are handicapped to quite an extent in this field by having our territory circumscribed by the fields of other churches. The Brethren here have made great progress in the missionary spirit which means that they will be a home base for the spread of the gospel in other needy fields. The attendance of our people at the mid-week prayer service is good and exceeds that of any other church in the community and we are not the largest congregation. I mention this with the purpose of showing that our people are interested in the fundamental means of grace.

The present pastor is nearly half through the third year of his ministry at this place and we have been conscious many times of the Spirit of God working among us for the glory of our Savior and the upbuilding of the kingdom of God. For all our successes and pleasant fellowships we want to give all the praise to him who alone is worthy of our praise and go forward in the work of extending the whole gospel to the whole world.

I believe in the doctrines of our church because they are direct from God. We as a people are not responsible for their origin. Personally I make no apology for our creed, and hope the day will come when denominational unity will be effected upon complete surrender to the great Shepherd and Bishop of our souls. May God bless the brethren everywhere and all who love and worship the Savior in sincerity.

R. F. PORTE.

WHOLE GOSPEL MISSION, PHILA.

We have neglected writing for our church paper, but the Lord willing, we will write more frequently from now on.

We have been going through deep waters and strange experiences, but we can see the Lord's hand in it all.

We have had one confession since our last report, a splendid young man. We have a Thursday night local preachers' meeting. This young man confessed Christ at one of these meetings under the preaching of Brother Bowers. I baptized him.

We have been working very hard, but it seems difficult to make much progress. Many of the churches of Philadelphia have fallen back during these war times. I fear they

have lost their power by sacrificing the principles of peace and accepting a war policy. Democracy, League of Nations and a false patriotism is by many held above the simple gospel of the Lord Jesus Christ.

There is the faithful few increasing in spiritual power among us. The prayer meetings and church services are becoming more spiritual and making slight progress in numbers. Our Sunday school is about holding its own, though we hope soon to report progress as we are making a special effort to increase the attendance.

The "flu" seems to have had a paralyzing effect on the revival meetings of the brotherhood and hindered the numerical increase. Let us pray more and live higher spiritual lives.

ISAAC D. BOWMAN.

WHITE GIFTS OF VICTORY AND PEACE

The following "White Gifts" received since last report:

Mexico, Ind., (Additional),	\$ 5.94
Morrill, Kan., (Additional),	10.09
Canton, Ohio,	46.88
Nappanee, Ind., (General),	100.00
Nappanee, Ind., (Alexander Mack Class),	100.00
Windber, Pa.,	30.00
Fremont, Ohio,	25.92
Ankentytown, Ohio,	12.31
Ritman, Ohio,	1.34
Johnstown, Pa., First,	175.00

Total,

Previously reported,

Grand Total,

ALBERT TRENT,

General Secretary-Treasurer.

(Continued from page 11)

of the newly elected Intermediate officers took place. The Intermediate is a new organization in this congregation and bids fair to outgrow some others. (There were 39 present February 9th, third meeting). Christian Endeavor has been doing things in Nappanee. Recently the Brethren society was awarded the Indiana Union recognition—"SUPERIOR SOCIETY." The thermometer on the Efficiency Chart is recording increasing heat. The finest spirit of co-operation that could possibly be imagined is evident between the members not only of the Christian Endeavor but also the entire church. The commencement address for the graduating class was delivered by Prof. Garber in his usual enthusiastic and able manner. It was a soul stirring message calling for all to observe the need today of workers in the church and to respond to the call of God as he invites to service. There were ten members of the graduating class and the class says there will be ten others before conference.

The revival meeting will be reported later. Suffice it to say, that the house is crowded practically every night, that 22 have come forward up to date, the 14th and that all prospects point to a great harvest. This will be the result of much prayer and faithful labor on the part of all the church. The meeting will continue until February 23 with Brother Bauman preaching. The prayers of the entire brotherhood are solicited.

C. E. KOLB.

JANUARY KENTUCKY MISSION RECEIPTS

Friends, Strathmore, Calif.,	\$ 10.00
A Friend, No. Liberty, Ind.,	15.00
Miss Mamie Leonard, Elkhart, Ind., ..	5.00
Mrs. Robert Boring, Thornville, Pa., ..	5.00
Sunday School, Waynesboro, Pa.,	8.00
S. S. C. E., Berne, Ind., .....	.30
Betuel S. S., Berne, Ind.,	25.00
Olive, Freeda and Doyle Dunbar, Vulcan Alta, Canada,	10.00
Mrs. Pearl Lowry, Garwin, Iowa,	5.00
Mrs. E. E. Focht, Liberty, Ind.,	10.00
Mr. and Mrs. Monroe ones, Roann, Ind., ..	5.00
Mrs. Chas. G. Leslie, Roann, Ind.,	5.00
S. S. C. E., Linwood, Md.,	10.00
Mrs. John Baringer, Fremont, O.,	5.00
White Gifts by National S. S. Association,	500.00
Brethren Church, Masontown, Pa.,	5.00
Mrs. H. J. Frantz, Enid, Okla.,	5.00
Brethren Church, Lost Creek, Ky., on Pastors salary,	15.00
Sunday School, Long Beach, Calif.,	19.50
Intermediate C. E. Society, Long Beach, Calif.,	1.00
First Brethren Church, Long Beach, Calif.,	10.00
Rev. L. G. Wood, Roanoke, Va.,	25.00
Dr. L. B. Gordon, Frankfort, Ind.,	5.00
First Brethren Church, Milledgeville, Ill.,	40.00
First Brethren Church, Bryan, O.,	40.00
Mr. and Mrs. E. A. Swinehart, West Salem, O.,	10.00
Ray D. Conrad, Butler, O.,	5.00
A Friend, Howe, Ind.,	5.00
Mr. and Mrs. S. Cook, Harrisburg, Ore., ..	5.00
Miss Lois Frazier, Polk, O.,	10.00
Mrs. W. N. Grubb, Ashland, Ore.,	5.00
Young Peoples Class, College Cornets, Ind.,	5.00
Brethren Church, Martinsburg, Pa.,	14.00
Orvil Neff, Limford, Ind.,	5.00
N. H. Nielsen, Long Beach, Calif.,	25.00
G. C. CARPENTER.	

Watch Indiana Raise the Star and Push Pennsylvania Out at the Top

The Bible is the most valuable and the cheapest book in the world. Its value we all acknowledge, but did you know that you could buy a Bible of 1,000 double pages for 30 cents in Germany, and 17 cents in England and the United States? And copies of the New Testament are sold in England for a penny apiece.

In the thirteenth century a fine English Bible cost 3) pounds.

At that time the wages of a laborer were nine pence a week. So to buy a Bible he must save his entire income for fifteen years.

Of course he didn't. He went to the churches, where the precious volume was chained to the desk to keep it safe, and there he read the exciting Old Testament stories or the beautiful Gospels, or more likely listened to a reader who was better educated than he.

In those days the Bible was valuable in every way. Today a workman may buy the New Testament by walking home one night instead of taking the car, or giving up the potato he had planned for his dinner.

You cannot force boys into seriousness and steadfastness of character. If you give an infant solid food, you will choke it. Every soul must have its proper diet. The strong delight in strong meat—in patience and tribulation, in not wishing for what is another's, in offering the other cheek, in praying for their enemies, in loving those that hate them. The weak and tender in God's service must be fed with milk—gentleness from other kindness, mercy, cheerful encouragement, charitable forbearance.

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COLLEGE
ENDOWMENT

THE TIE THAT BINDS

CROTHERS-MARKS—Andrew J. Crothers and Margaret L. Marks were united in the holy bonds of matrimony on January 18th, 1919 by the undersigned. Miss Marks is a member of the Lapaz Brethren church. May the Lord richly bless this union.

J. L. CLARK.

IN THE SHADOW

STRAYER—Private Dwight Leslie Strayer, son of Paul and Elizabeth Strayer, was called into the life eternal from a hospital in Frances on November 24, 1918. His age 21 years, 5 months and 1 day.

Dwight enlisted in the U. S. Marine Corps in May, 1918. By August he was overseas. In September he went over the top for the first time, and from that time until the armistice was signed was engaged in constant service in the fighting zone. So far as his service to his nation is concerned, it need only be said, he was a real Marine. Death resulted from pneumonia following influenza.

He united with the Waterloo congregation at the age of 11 years. With his parents, his sister and all his brothers, he was a beloved member of the congregation ever since. On Sunday evening, December 15, a memorial service was held in his honor by a congregation that taxed the capacity of the auditorium.

He was a graduate of Waterloo West High, and for a time was a student at Ashland College.

The sympathy and gratitude of hosts of friends are affectionately extended to the bereaved family, and Dwight's memory is held in the highest honor.

H. L. GOUGHNOUR.

PECK—Roy D. Peck, son of Mr. and Mrs. Jerry J. Peck, departed this life on January 3, 1919, the victim of a terrible attack of pneumonia. He was an exceptionally strong man, and made a brave and prayerful fight for his life. His age was 26 years, 3 months and 19 days.

For 8 years he had been a member of the Waterloo congregation. His parents, his brother, Cal, and his sister, Mrs. Glen Lichty, constitute the remainder of this family, one of the most faithful and loyal of the congregation. Besides these, he is survived by a noble wife and 2 sons, one aged 8 years, and the other 3 weeks at the time of his decease. Because his wife, sister and brother were all suffering from influenza at the time, no public funeral service was held. May God sustain the bereaved ones continually.

H. L. GOUGHNOUR.

MILLER—Mrs. Cornelia Miller, one of the heroic pioneers of Illinois, Iowa and South Dakota, as well as of the Brethren church, who passed away at Pochahontas, Iowa, on January 4, 1919, was laid to well-deserved rest from the home of her daughter, Mrs. A. J. Reber, after funeral services held in the Waterloo Brethren church. She was within a few days of 88 years of age.

Elizabeth Bitner was her maiden name. Born in Somerset County, Pa., married at the age of 22, she and her husband came west, residing or 3 years in Lee county, Illinois, then for 27 years in Orange township near Waterloo, then for 25 years in Kimball, South Dakota. Since that time she made her home with a daughter, Mrs. Milla Miller, Pochahontas, Iowa.

She and her husband were always among the most progressive and helpful people in each community in which they resided. Six children grew to maturity, and they, with 8 grandchildren, and 11 great grandchildren, all of splendid ability and character, constitute the finest memorial that is left to this honored mother in Israel. May God help us to be inspired by her memory.

H. L. GOUGHNOUR.

EWING—Marvin Harrison Ewing was born in Bourbon county, Kansas, September 8th, 1888, and departed this life at his home in Fort Scott, Kansas, February 5th, 1919. He spent most of his life in and around Fort Scott. His father and mother are members of the Brethren church and have our sympathy.

E. E. OTTO.

KLEPPER—Rev. J. E. Klepper died on January 22, 1919, aged 72 years, 6 months and 27 days. He was sick only a few hours; it was thought his disease was neuralgia of the heart. He had been a minister of the gospel for a number of years, but the last few years he was not able to preach. He was formerly a member of the Church of the Brethren, but for the last 15 years had been a faithful member of the Brethren church. He was married to Miss Louiza

Bowman in 1866, to which union were born eight children; John D., A. B., Rebecca, Georgia, Della, Lulu, Mary and Boone Klepper. He was laid to rest in the Friendsville cemetery to await the resurrection. Funeral was conducted by Rev. C. H. Everett and Rev. G. W. Young.

MISS MARY KLEPPER.

HERSCHLER—Jacob, was born in Bavaria, Germany, and passed out of this life near Ashland, Ohio, at the ripe age of eighty-seven years. Early in life he was a member of the Menonite church but later transferred his membership to the Brethren church, in which faith he peacefully received the inevitable summons. He is survived by three children, his wife having preceded him in death. Funeral from the home of a son.

J. A. GARBER.

CLAYS—Brother Jacob Clays departed this life at his home near Sandusky, Ohio, January 28, 1919, at the age of 76 years, 5 months and 27 days. Brother Clays had joined the Church of the Brethren when twenty-two years old, but about a year ago he placed his membership with the First Brethren church of Fremont, Ohio, where his wife had held membership for several years. He was a soldier of the Civil war, having served during the entire war and was noted for his courage. The funeral was conducted by the writer, assisted by Elder S. M. Loose. The burial took place at the Sand Hill cemetery, near Sandusky. May the Lord comfort the widow and the bereaved family.

H. M. OBERHOLTZER.

SPECIAL NOTICE

By the merciful kindness of a dear heavenly Father another year has passed and another opportunity to serve by giving is approaching, Easter Sunday, April 20th, is the time for the annual offering for foreign missions. This call is issued thus early that all pastors, churches, auxiliary societies and members may prepare to make the offering of the Lord worthy of his gracious acceptance. Remember the time: Easter Sunday, April 20th. This day belongs to the Brethren Foreign Missionary Society and all else should give way to it. Work and pray for the greatest offering in our history.

For the Foreign Missionary Society, by,
J. ALLEN MILLER, President.
ALVA J. McCLAIN, Secretary.
L. S. BAUMAN, Treasurer.

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Business Manager's Corner

That Conference Report

After unavoidable delays in the making of the Minutes of the last General Conference, containing practically the sermons and leading addresses of the conference, have been mailed to the pastors and the churches of the brotherhood. We aimed to mail a supply to all the pastors who placed orders for any of the reports last year, but possibly some have been overlooked. If any pastor has not received a supply by the time he reads this announcement we beg his pardon and ask him to notify us and a supply will be mailed to him immediately. We have several hundred yet on our hands and to make the publishing of these reports a financial success practically every copy should be sold. There is but one thing that stands in the way of making the annual publishing of this Report and the Brethren Annual and Church Year Book profitable, and that is the small edition that is required to supply the demand of the churches. If five hundred more copies could be sold each year it would be a matter of real profit to the Publishing House; but even as it is the present edition will not be sold out unless the PASTORS give the matter PERSONAL attention.

The report contains 113 pages, including a good almanac, the ministerial list, a list of the churches and their pastors, a full list of the names and addresses of the delegates who were in attendance at the last Winona Conference in addition to the report of the Conference, and it should not be difficult for any pastor to dispose of the full number sent him. Remember the price is only TWENTY-FIVE cents, and we ask the pastor to send us only twenty cents for each copy sold. Now who will be the first pastor to dispose of the number sent him and to remit

for the same? We shall be glad to make honorable mention of him in this column, and we wonder if such mention can be made next week? Who will try it?

The Evangelist Campaign

Just a little lull has been noticeable in the campaign after the tremendous gains of last week, but yet commendable progress has been made. Two of the churches that were on the Honor Roll last year sent in the lists that enable them to hold their places for another year. Mexico, Indiana, was the first church of the week to get in its list with a goodly check accompanying it and we know Brother Ditch appreciates what this having the Evangelist in the home of every active family in the congregation means. We have known Brother Ditch and his work for a quarter of a century and his work has always been good. He is one of the really loyal kind of preachers that believes in his church and who stands by what it does.

The next list came from north central Kansas where Brother Roy Brumbaugh is in charge at Portis. Brother Whitted led this church to victory last year and when Brother Brumbaugh took up the work in this field he wrote us "there will be no backward step taken here," and not satisfied with last year's achievement for the Evangelist it was determined to advance and even a larger list was sent in, and now this congregation, in what some people are pleased to term the "short grass" country receives EIGHTY copies of the Evangelist each week. We know a number of congregations with a membership beyond the five hundred mark that do not get half that many copies of the Evangelist. But it must be getting lonesome on the outside, so come on in brethren. A warm welcome and a splendid fellowship await you on the Honor Roll. As it is scriptural to "covet earnestly the best gifts," we believe it is just as scriptural to seek a place on the Evangelist Honor Roll.

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The Brethren Publishing Company, Ashland, Ohio

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The **BRETHREN EVANGELIST**

- ONE - IS YOUR MASTER - AND - ALL - YE - ARE - BRETHREN -



THE ROLLIER FAMILY

**BY FAITH THEY LEFT ALL TO
FOLLOW CHRIST TO THE
HEART OF AFRICA**

**Will We Prove Worthy Sharers
of Their Faith?
Our Easter Offering Will Be Our Test.**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Church a Creator of Ideals

We have said the church is practical and in every way meets the needs of a practical age; now we want to say with equal emphasis that the church is and ever must continue to be idealistic, the creator and propagator of ideals. Both statements are true, though to the ears of some accustomed to using the terms in a technical sense they may seem contradictory.

The church cannot be else than idealistic and be true to its great Head. Jesus was the supreme idealist of the ages and one of the great values of his life and teachings is the importance placed upon ideals and the impulse given to idealism. Jesus, as a man, thought higher thoughts and dreamed holier dreams than any other person before or since. He was continually saying, "Ye have heard that it hath been said, but I say unto you," and then he would raise the old stereotyped ideals out of their dead past and place them purified and sanctified high over all, so that they shone with a new glory and drew with a new attractiveness. They were practicable, for Jesus himself lived them; yet they were not easily attained, else they would not have been worthy ideals. Never was the Lord satisfied with the common standards of attainment or the common ideals. He continually desired fuller joy and life more abundant for all of his disciples. Even at the last he said to them, "I have many things to say unto you but ye cannot bear them now." How can the church which is so definitely and intimately his own, that it is permitted to wear his name and is known as his bride and even his very body, be true to its Founder if it be anything less than a great idealistic institution, creating and fostering ever higher and holier ideals?

The Apostles of our Lord caught his spirit and became great idealists. They held before themselves and those to whom they preached the great ideal life and the idealistic teachings of their incomparable Master. He is our pattern, they declared, our great exemplar. Paul, with a vision and a forward-reach that exceeded the measure of mortality, said, "We shall be like him." With that ideal in mind he was steadily "pressing forward," and urging his fellow-Christians to "increase more and more." Peter was ever saying to his fellow-followers of the lowly Nazarene that they should "as newborn babes desire the sincere milk of the word that they might grow thereby," and admonishing them that they should "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." With such teachers the church could not but have gotten the idealistic attitude and vision. With such ideals held before them as these teachers constantly set forth, most naturally would the church become dissatisfied with the ideals and standards of the world. They had been taught to think higher thoughts, to speak a more heavenly language, to live nobler lives and to use their time and talents more

unselfishly than common ideals would require. They were to come apart and be a separate people. They were to be in the world, serving and saving the world, yet not partaking of the spirit and life of the world. Their's was an idealism that transcended the world as the Master towered above the disciples, and it was that idealism that gave to the church the power that it possessed in those early days.

Today there is a call for a return to the idealism of the early church. In our application of the gospel to the manifold needs of the sin-sick world, there is a tendency to pass up that which seems too forbidding and challenging. There are many other worthy agencies with which the church is called upon to work; these are never able to fully appreciate the church's high standards and aims. There is a temptation for the church to lower her standards in the interest of harmony and a wider acceptance. This is always fatal, both to her inherent power and to the high opinion the world has of the church, for though the world does not accept in full the standard of the church, yet it has a high conception of the church's mission and ability. Instead of lowering her ideals, the church must hold to them and seek to make them popular, or to adapt them to the various institutions and organizations with which she deals. She must seek to be the creator of higher ideals for every individual and worthy institution in the world.

Just this one illustration. The church has been co-operating with the state in the common task to win the world war. She yielded unwilling to the method of combating this great evil, but her failure in some quarters of the world to hold up the full greatness of the Christ ideals made the terrible octopus possible and the method used the only one available. But now that the war is won, we find some influential factors of the church satisfying themselves with the ideals and standards necessarily adopted by the state during the war. Our nation was saved, and Europe was freed from German domination by means of the great man-destroying machinery of land and sea. It is most natural for the state to continue to put dependence in the army and navy. But for the church through its pulpit or its influential laity to preach a big navy and universal military training, is to sacrifice some of the highest ideals of her heritage. We may not blame the state for its dependence upon physical power, but we not only expect the church to look to the power of moral and spiritual forces for her strength and stay but to seek to inspire the state to have confidence in the power of moral forces also, and to endeavor constantly to induce the state to accept the ideals she was commissioned to preach. If the church has not confidence enough in the ideal that "right makes might" to depend on it and to practice it,

how can she hope ever to lead the nations to accept it? If the church has not faith in the power of the gospel to cure the world of its war spirit, how can she hope for the world to believe in its value? Only as the church believes strongly in her ideals and is willing to put them to the test does she have power. And only as she seeks to impart to every institution and organization with which she deals a love for and a confidence in her own high ideals, does she become put them to the test does she have power. And only as she seeks to the saving salt of the world. If she remains true to her divine message and insists on the practicability of her transcendent ideals, she will have power to recreate the ideals of the world after the likeness of her own.

Where Shall We Find Our Ministers?

For a number of years the lament has been going up from the churches "We cannot find enough young men for the ministry. They are not presenting themselves for the ministry; they are entering other professions." There is no church but has felt this lack and there is none but has been puzzled about how to meet the need. For some years the recruits to our own ministry have not kept pace with the demand caused by denominational growth and ministerial loss by death and disability. Now the need is growing greater and the recruits are fewer. The great war prevented many young men from entering the ministry, who doubtless would have if there had been no interruption in their school plans. Everywhere colleges and seminaries have suffered a loss in students. We have shared in this loss in proportion to our numerical strength. The condition at present is grave. We could not possibly man our churches efficiently even if we were able to realize our goal of calling for an increase of forty new churches. It will be impossible to turn out enough new ministers besides students already holding pastorates by 1920 to supply the reduced goal of ten new churches should we be able to build that many. The churches already established are suffering for lack of pastoral care, and unless we can find some new ministers we shall not be able to hold and keep alive the churches we have. More than that our mission fields are calling for workers constantly. Both home and foreign fields could use several new ordained missionaries at this very hour. But where shall we find the boys and young men, as well as young ladies, out of which missionaries and ministers can be made?

The answer must be carried to every home where there is a promising young man or woman. It must be understood by every parent in such homes and every youth and maiden. Our recruits must come from Brethren homes. There may come a few from homes not Christian nor Brethren, but they will be the exception; they are very unusual now. We must look to the fathers and mothers of our own church to supply the leadership of our church. But we will look in vain for recruits in sufficient numbers, until Christian parents begin to dedicate their children to the service of God from their birth. If we had more Hannahs, we would have more Samuels. If we had more Zechariahs we would have more Johns who would be such winners of souls as to merit the complimentary title "The Baptist." Let the children be dedicated to God and be taught the significance of that fact as they grow to manhood and womanhood and it will be just as natural for them to follow the leading of the Holy Spirit as it is for the growing plant to follow the sunlight.

EDITORIAL REVIEW

Dr. R. R. Teeter preached in the College Chapel Sunday in the absence of the pastor, Brother Garber.

Prof. J. A. Garber preached at Louisville, Ohio, on Sunday on the occasion of the observance of Christian Endeavor week. Further report will be made later by the Louisville Christian Endeavor President, Brother J. F. Painter.

Inquiry has reached our office wanting to know where to send money for Superannuated Ministers' Fund. We thought the name of Brother Herman Roscoe, of Goshen, Indiana, had been widely advertised, but we are glad to tell it again. He is the man who receives the money. And, by the way, if there are any churches that have not as yet been able to get their offerings in, you cannot do better than attend to it at the earliest possible moment. It is a duty than

which there are none more binding on any church. It can be said of the Brethren family of churches as of individuals that "He that careth not for his own is worse than an infidel." "Now then do it," and do it now.

Brother Goughnour writes an interesting account of his trip among the hills of Pennsylvania. We cannot begin to suggest the things he tells about, you will be interested in reading his letter. It was a trip of much pleasure in that he visited many old friends, but it was also a trip on business for the King.

Brother Cobb says he is conducting a seminary all by himself in the Dayton church. He is laying much emphasis on the teaching function of the ministry which is right. Too many of our church members are unable to give a reason for the faith that is in them. Brother Cobb has something doing every night.

Brother Grisso reports his meeting held at Maple Grove under the heading of North Liberty, Indiana. The reason is, he is from North Liberty and one can never forget home, you know. His meeting at Maple Grove was quite successful. While there he discovered an efficient evangelistic song leader whom he recommends to those needing such assistance.

An appealing letter comes from a little group of worshippers at Eau Claire, Wisconsin, but it is quite evident that the editor can do nothing more than publish their appeal. Perhaps the Iliokota mission Board could give the assistance needed. If this faithful little band wishes to present their case to their district mission board, we suggest that they write to Brother H. L. Goughnour, Waterloo, Iowa, President of the Board.

Brother A. J. Rainey of Manassas, Virginia, has requested the addresses of all "sickly and dying" congregations. We will leave it to such congregations to reply for themselves. Perhaps Brother Rainey has a treatment to offer. We entertain a fear that few such congregations will be willing to "fess up"; they usually prefer to "pass out quietly."

An unsigned report comes from Riverside Institute. Doubtless some one forgot to sign it, no one would be ashamed of such a good report. Brother and Sister Humbert, and Miss MacMillan, the nurse, furnish cause for rejoicing not only to the faithful workers of Riverside, but to the Brotherhood as well. The spirit is moving upon the hearts of young people there and causing conversions. Miss MacMillan is now one of our own number.

Brother N. J. Paul sends an article for publication in the Evangelist which will find a place in due time, and also reports that the Muncie, Indiana, revival has proven to be a great success. They have received to date 31 new members into the church. Brethren Kimmel and Thomas are being greatly rewarded by the Lord for their labors. The Delaware county campaign is resulting splendidly for the Brethren church.

Another Sunday school is anxious to help along the Evangelist first page cut fund. Brother Ed Miller says, "You can count on our Sunday school." Thank you, Brother Ed. We knew Uniontown would get in on the proposition, she gets back of every good work. There are still others we are expecting to hear from, for we know there are many interested in a brighter as well as a better paper. Write the editor about it, but make your cheeks in favor of the Brethren Publishing Company and they will be handled by the Business Manager.

Brother Beachler is happy as a lark out on the western prairies. It isn't prairie chicken; it's prairie generosity that makes him happy. We imagine we can see Liberty Bonds hanging out of his pockets as he leaves Falls City. Brother Stuckman and his people certainly hit the thermometer hard. Wonder if it wasn't planned to take the belt away from Conemaugh? Well, they did it anyway. It was no small thing to do either. That Conemaugh bunch had set a high mark. There was no one in two states able to equal them. They are still the champions of Indiana and Pennsylvania. They set the high mark which served as a challenge to Falls City to go still higher. And now that one champion has been outpointed, we are expecting to learn of some other aspirant rising to dispute the title with Falls City. Maybe Conemaugh can "come back." You never can tell.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

From the Director of Goal Seven. By E. L. Miller

At the very beginning of this article I will say that I am one who is still saying, "Go to it" with respect to the Four Year Program. To me there is nothing else to do. What should the distractions of the past year have to do with our loyalty to the church and her interests other than to cause us to put on full steam ahead and to go to it as we have not yet done. I would ask, are you not eating and drinking the same as before the cyclone hit? Are not the church and the world as much in need of the everlasting Gospel as before? Must not our missionaries be supported even better than before, if we would meet the approval of God? And with all the work of reconstruction that is upon us without our having a word to say whether we were ready to meet it or not, is it the action that Christian prudence and love would dictate to drop our oars and let the thing drift? I know not how others may feel about it, but as for me and my efforts they will be directed by God's help to carrying on the work at hand and not giving up without a good sound trial. Any church member that would say that owing to the "flu" having been in his community he is unable to work as before—well, I don't like to say it, but the "flu" missed a victim that isn't a bit grateful for the fact that he is still alive and that God was pleased to let him live.

What is the matter with God's people if they will not rally to the call of the church to move forward after he has spared them from all the terrors that fly at night and that stalk about at noon-day? Folks, we must not let down on this work. We dare not do less now than formerly. Some time has been lost as far as meetings and such like are concerned, but did we let loose our grip on God simply because the churches were closed for a few Sundays? Shame on us if we did. How do you think some of our loyal isolated Brethren get along with only an occasional service sometimes not oftener than two or three a year? And how about that "big" money that our folks, farmers and mechanics, were making during the time of war and epidemic? Shall we appropriate it all and tell God that we cannot remember him any more simply because the churches were closed a few weeks? We would remember a debt that some one owed us for a longer time than that, so we must play fair with God and his work and not rob him (Mal. 3:8).

As director of goal seven, my work runs along the line of finances; and so I am emphasizing what we ought to do along those lines. But it is incumbent upon us to keep the spiritual fires burning, which I think is the best way to raise finances. If we fall down this year it is not going to be a matter of simply neglecting to bring the offerings up to the standard set, but it is going to be that we have failed miserably in staying with God in our times of prosperity. It is a recognized fact that times of material prosperity are times of spiritual defection, but I pray God that such will not be said about a WHOLE Gospel people like we profess to be. For worldly minded church members

such may be permissible and generally true, but God spare us from participation in such disgraceful apostasy.

I would not scold neither would I have you interpret this as being of the nature of a scolding, but I am jealous for the church of which I am a member, and even more so for the great cause that our church represents. So it is that I try to bring to your notice the danger that we are in, by trying to excuse ourselves from doing the work of the Lord when we have had the most prosperous year in our history, and when in many ways we are more able to do that work than we have ever been in all our lives. The motto of the Four Year Program committee does not mean to quit, but it does mean that we are to do the work of the Kingdom as it is placed upon us and as we have obligated ourselves to do by taking on Jesus Christ in baptism and claiming the saving power of his blood. Let us pray that that saving power may now save us from doing less than we ought to do and therefore should do for the one who did so much for us. Make all the goals you can this year, and remember that anything less than your best will be nothing short of spiritual criminality.

NOW THEN DO IT.

This is said by Brother Ed. Need I tell you that? I am glad that he helps us to see it from this angle. You are here living when a lot of folks are dead and what for? To sail on, on flowery beds of ease? Not according to Brother Ed. To redouble your efforts and prove that you appreciate God's goodness in sparing you. You had wonderful prices and crops last year and now to let the Lord's tenth lapse or the Lord's cause wane would be the height of ingratitude. How much men seem to shrivel up when they have the opportunity to be big! Courage and self-sacrifice are the big traits that the soldier boys manifested when they willingly crossed the sea and braved the slaughter-pens of Europe. They have it in their blood. They will not easily give it up nor readily mix with a bunch of folks who have a program and do not do their best to make all the goals. This is a Program that is worthy of big efforts and unless all leaders make the big effort, they will come out wrong with God and man. I sincerely believe that no pastor can make light of it and please God.

When some one told Abraham Lincoln that he hoped God would be on his side, Lincoln answered, "I am not so much concerned to have God on my side, as to TRY TO PUT MYSELF ON GOD'S SIDE."

Paul said, "Measuring themselves by themselves and comparing themselves among themselves, they are not wise." Shakespeare said, "People seldom improve when they have no model but themselves to copy." Surely they knew. Then on again to the Program. Let no man fear or fail.

BAME.

GENERAL ARTICLES

The Church and Reconstruction. BY E. D. Burnworth

It is evident upon every hand that the reconstruction period following the close of the war will be fraught with very many and very grave dangers. The political and industrial questions are not the only great problems that remain difficult of solution. Individuals and nations have been vitally changed by the great movements set in motion during this great crisis. The world will never again be what it was before that eventful day of August, 1914. Changes profound and far-reaching in their influence have been bearing us forward until we are awakening to the fact that we are coming upon a new world of thought and feeling. The greatest changes of this war have not been material, however completely devastated is northern France and Belgium. The greatest changes have been wrought in the thought and feeling aspects of life. Here we cannot go back and again be as though the war had never been. It is largely a question of time until France and Belgium shall recover their pre-war material form, but apart from generations of marked degeneracy we can never think and feel as we did before this crisis came upon us. Here we come face to face with the task before the church that we may conserve the moral and spiritual gains incident to this world experience.

I am convinced that the place of the church in the future has been made secure by this war. While magazine writers and some authors of books are telling us that the church with her present institutions is obsolete and that since the great experience of the war the world will have none of our worn out systems of religion, I am convinced that the war has just done the opposite. Certainly this war has demonstrated the need of just such things as the church stands for and the necessity of just such service as the church renders. Never did the church with her message of love, her power to change the lives of men, her holding fast to ideals when gross materialism dominated, need to come closer to the life of the world than today. The war has opened up anew this great need which the church alone is able to fully satisfy. So long as the need is so great will there be of necessity a provision for the church to supply that need.

We have been repeatedly told that when the soldiers return they are going to revolutionize our effete religious customs and give us vital religion instead. Some have even gone so far as to boldly announce that the war has rung the death knell of denominations as such, and with the return of the soldiers to civilian life such things will pass. These are all a kind of criticism born in a moment of excitement when highly strung men are swept off their feet in the presence of a catastrophe too colossal for them to comprehend and properly interpret. We all believe that our army was the cleanest morally that ever went to the front, but if they come home and become great religious leaders then war is not what Sherman truthfully said it was. War was not designed to develop and train religious leaders. You can't make a man who knows believe that it develops the highest and best in man to learn how to crowd a bayonet through the writhing form of his fellow-being. He may pray before the charge, but once into the fray the prayer turns to a curse and he kills and slays with all the passion of his lower nature.

I just returned from a base hospital where are to be seen and heard more than 2,000 maimed and crippled men who have seen service overseas and here you have the same old story which is typical—some of the choicest and sweetest spirits mingled with others in striking contrast. We have tried everything to prevent war but religion. We are now to try the League of Nations as a preventive, but the League of Nations will never prevent war so long as men

have it in their natures to wage war. Until the time comes when the spirit of war is replaced by the spirit of the Christ there will be wars and rumors of war. None of the nations that precipitated the crisis ever tried New Testament Christianity as a preventive of war. The war has called attention to this fact, thereby giving place and recognition to the work of the church in the future. Among the things that will be tried in the future to prevent war will be religion and here the church will find her opportunity and point of contact with men as individuals and with institutions.

A government official at Washington sensed this truth as is evidenced by the following quotation: "I have discovered that there is a very definite limit beyond which it is not proper for the government to go in affirming moral ideals and mobilizing the mental and spiritual forces of the country for national service. The state and the church are officially disunited, and it is well indeed that this is so. But there is a point where the state leaves off and the church begins. And I, as an individual Christian, see a great work which the church as a whole might take up, at the very point where the state must of necessity lay it down."

"But, looking upon the net result of all this government propaganda I can see that it tends mightily to create throughout the country the sentiment that 'Victory will be on the side of the biggest army.' Therefore we must build the biggest army and fight in the biggest way possible. The state as such can not do otherwise. And we see even ministers of the gospel catching step with this idea which is implied by this government propaganda, and emphasizing the duties of citizenship just as the government does, which of course is all well and good, but they are doing it to the exclusion of their higher function of emphasizing the spiritual fact that finally and unquestionably, right makes right. The biggest army that could be imagined must be wisely directed or its efforts will not win a final victory for the right. The wisdom which is, therefore, the supreme necessity of the nation to give emphasis to this fact, which all spiritually minded men can see is a national bulwark of the first order, is not the function of the state but of the church."

"Now this government propaganda must go on and because it stops short of spiritual things and their relation to national success, it leaves the inference that God is on the side of the greatest armies. And yet, if the church as a whole stands for any one idea about which there could be no dispute, it is the idea that God rules the world and the universe and determines issues by the superior weight of moral and spiritual force rather than by the preponderance of material forces unsupported by him. The church must be caused to see and feel that the very foundations of spiritual thinking are threatened if the idea continues to grow by state emphasis that 'Dynamite determines the destiny of nations,' therefore have plenty of it."

The church now faces a great crisis in her history. The place of position and opportunity is given her and it remains to be seen whether or not she will be able to marshal her forces and win the victory. The church has fully proven that she can supply the unselfish moral purpose that sustains in a time of tension and great strain. Motives of pride and anger and hate may last for a time, but only an unselfish moral purpose will endure all things. This service rendered during the great crisis gives the church her opportunity in a time of peace and reconstruction when we are to build a new world. The church can render no greater service than holding true to her ideals and adapting herself to changed conditions so as to render the greatest and largest service possible.

During the darkest hour of the Civil War the great Lincoln said to a Christian delegation that waited upon him,

"Blessed be God who in an hour like this giveth us the churches." Thus many a man has said in this late crisis when all seemed to be lost. Atheistic France now rises to explain the victory of the battle field in one all-comprehensive term, "God." The great danger that the church

faces is that she will compromise her position in the presence of the great opportunity and leave the work of the Lord to serve tables. If she remains true to her commission we shall soon be upon the eve of a great religious awakening such as has not been seen in our generation.

The Law of Sympathy. By Miss Mary Pence

To see Christ in all his loveliness is to desire for one's self the many attributes of his holy character, outstanding among which is his great compassion for struggling humanity. The Psalmist expresses it thus: "The Lord is gracious and full of compassion." He is full of compassion for the hungry multitude; full of compassion for a sin-sick and afflicted multitude; full of compassion for the widow of Naim, for the leper, for the deaf, the dumb, the blind, for the birds of the air and the lilies of the field. The Bible and sacred history are records of the compassion of the Christ. Down through the ages it has come ever seeming to enlarge, growing more deep and tender with the years, until it is extended to us in a wonderfully rich fullness—to us for whom Christ died.

The measure of one's character is the capacity to identify one's life with others. One's life is no greater than one's propensities to share life with others and to enter into life with them. One's sympathies then are the measure of one's character.

There is a form of sympathy which is merely organic and is more or less unconscious. This is manifested when a person laughs or weeps with others not knowing what it is about. A higher form of sympathy is caused by similar experiences of life. The tears spring to the eyes of two mothers in greeting because each has lost a son in battle. Still another form is sympathy of ideas. Religious, social or political ideas bind people into a oneness of sympathy. And thus we find people being more generous toward persons of their own religious, social, or political ideas than toward persons representing organizations of other ideas. But the highest form of sympathy is that which goes out to others irrespective of creed, social standing, nationality, color, or wealth; a feeling for the common good; that feeling which makes all the world akin. The perfect pattern of this form of sympathy is found in Christ Jesus; was exemplified in the apostles, and has been one of the chief aims of attainment of every one who would be as his Master.

Sympathy is one of the most economical things of life because it is an expansive feeling which enlarges personality. When a life incorporates the foreigner, the heathen, the poor, and also the rich, the sick, and the sorrowing: when a life can identify itself with the flowers, the birds, the rocks, the brooks, music, and the joys of others, that soul becomes grandly enlarged because of the manifold things that enter into it. The more points of contact with the world the greater the life. If a day, a person, or even a circumstance is shut out of life that life is narrowed to just that degree.

Sympathy, like mercy, blesses the giver and the receiver. The people who enter into the sorrows of others can also enter their joys. In these acts of sympathies organic work is better carried on. Heart action is quicker, circulation freer, respiration better, and the blood purified. Muscular energy, nerve energy, intellect and memory are better under the influence of sympathetic feeling. How much quicker, better, and more joyfully done is a task when in sympathy with it. When a life is in accord with the person and teachings of Jesus how effective its labors for Christ and the church! The person of most sympathies has the greatest possibilities of life. In contrast with this such emotions as fear, anger, hatred, or disgust hamper and narrow the life. Because of lack of sympathy lower savages cannot live together in large groups or towns. The more sympathetic people are the more civilized and the more they seek each other's company. Sympathy always draws many friends unto itself.

We are attracted by mutual sympathies which lead us

by a natural process to become like the people and things we love. We have a life like the illustration in Hawthorne's "Great Stone Face." Paul says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The formation of the sympathies should be the prime aim of education. Christ magnified sympathy in his life and teaching. Let it be taught that sympathy is a virtue not to be canceled; that the inability to spell well is less a disgrace than to have an unkind bearing toward the poor or unfortunate. So much is made of emulations and competitions which do not call forth the co-operative spirit. Our worthiness is measured by our ability to get ahead. We should be valued according to the measure of our love for others. "He that saveth his life shall lose it."

The sympathetic side of life should be trained as a means of encouraging obedience. At home, in school, in the state, and in the church perfect obedience is possible only when it springs from the heart in sympathy with the thing to be done. People can be restrained by the police or army, but it is better to constrain them by enlisting their sympathy with the law. To observe Christ's law through fear does not save. We must love the law.

Parents should teach sympathy in the home. One mother continually reminds her children that they get their faces and clothes soiled, and act rude like "the little dirty Moore's." They are not allowed to play with or share their good things with "the little dirty Moores." A mother of the same town says to her children, "I wonder if the dear little Moore children will get anything for Christmas? Mrs. Moore works so hard, prices are so high and Mrs. Moore is so frail. You children help me fix up some good things for them. And Ethel, you ask Lena over to play with your dolls one day." Children should learn at home the art of sympathetic sharing and living.

A narrow sympathy often displays a narrow knowledge of people, places and things. Hatred, jealousy, or suspicion may come from pure ignorance as well as from an evil heart. We depend much on the exhortation to "love our neighbors" and not enough on "know your neighbors." How can we love those whom we do not know? Where minds are well trained in broad thinking and religious teaching there is less class distinction. The religion of Christ knows no castes. It is a poor religion that is narrowed to one's own set. It is a poor patriotism limited to one's own neighborhood or nation. Until we have broader sympathies among nations and individuals the danger of war will never be done away with in the world.

Compassion is a Bible command. "Rejoice with them that do rejoice and weep with them that weep." "Put on therefore, as God's elect, holy and beloved, a heart of compassion." "Bear ye one another's burdens and so fulfill the law of Christ." "He that hath pity on the poor lendeth to the Lord." "Remember them that are in bonds, as bound with them; and them that suffer adversity as being yourself in the body." "But who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

Those who feel the lack of this attribute of Christian character let them remember that every good gift is from above; that Christ is able to make every gift and grace abound; and that God still answers persevering, believing prayer.

Visiting the Sick. By Mary A. Laughlin, M.D.

Many persons visit the sick because it is enjoined by the scriptures, without any very clear idea as to the reason for the injunction. Some people have seemed to me to have the idea that the more critical the condition of the patient the more visiting should be done. Like all injunctions of scripture this one is given for the good of those to whom it applies. Every measure that ministers to the comfort of the sick person either in body or in mind is good for him and hastens his recovery; or if he cannot recover it cheers his declining days or hours and makes this time of trial a little less hard. In this way a cheerful or an entertaining visit is helpful.

When visiting the sick do not make long calls; he is weak and soon becomes tired. Let your conversation be cheerful and natural, avoiding all unpleasant subjects; do not talk to him about his own case, leave that to his physician. It is just as well to address most of your remarks to some other person in the room; it tries the patient less to listen than it does to answer you.

There should not be more than two or three persons in the room at one time, and there should not be many visitors in any one day. It is best for the sick to have their visitors early in the day, never after nightfall. The sick person needs to get ready for sleep early in the evening; an evening visit has destroyed a night's rest for many a patient.

A present of fruit or a small dish of some delicacy is often relished by the patient. Flowers are always appreciated; but be careful not to send those with marked odors; no matter how agreeable the odor may be to a well person, it may nauseate the sick. This is particularly noticeable in connection with tuberose and carnations. Good flowers to send are asters, chrysanthemums, roses, snap-dragons, daisies and nasturtiums.

If the patient is able to read, it is nice to send books and magazines with good print.

But there are different classes of sick people; some of them should be visited and some of them should not. When a patient is critically ill and requires perfect quiet, a visit from any one, even his best friend, is harmful. Do not visit a very ill person unless he asks for you; in that case go at once.

By the bedside of seemingly unconscious patients it is cruel to say anything you would not want them to hear; they can sometimes hear when they are not able to make any sign.

There is a very practical kind of visiting which can be done where there is severe illness. Those who are caring for the sick often become worn out by reason of long vigils and inadequate help; you can offer to spend a night with the patient, or to stay several hours during the day to relieve the regular nurse, or you can do some of the household work, or do outside errands, such as marketing.

The people who particularly need the social visits of their friends are the convalescents, especially if the convalescence is of long duration. The victims of slow chronic diseases, persons with failing sight and those whose powers are failing because of advanced years are especially in need of visits from their friends.

Go to see these people as often as you can; read to them, play games with them, entertain them in any way you can. Visit them often, particularly if they are your own relatives, or if they happen to be people who have not been able to make many friends. Do it with no thought of reward; do it not from a sense of duty, but because you want to help those who need help; all the time you will have the reward of a good conscience, and some day you will hear the blessed words, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

Our Best for Heaven's Best. By Roy Brumbaugh

God gave the world his best, gave his "only begotten" and "well beloved" Son, the infinite one, to become the Savior of the world. The very God thus became the servant of mankind and suffered the penalty of a violated law though he himself had never disobeyed it. He was crucified between two thieves though he had done nothing amiss. He was numbered among the transgressors that he might save transgressors. The Father would trust no one else but his Son. He did not send the archangel or any other one of the angelic hosts, but sent his only Son that he might redeem a lost world. And Jesus did not come unwillingly, but gladly came and gave himself up to be the perpetual sacrifice for sin. How much we owe to him! Blessed Jesus, how we ought to honor and adore him!

Since Christ gave his best for the church, we ought to be alive and active and giving our very best to him. We are not justified by works, but we ought by our works show our love and gratitude to him who justified us by his own works. We are saved by faith in him and not by any merit of our own, yet we ought to show our faith by our works. We ought to give him our very best service. Let us be glad that the Christ we are to serve is no dead king whose honor we are called upon to defend, but a living King whose behests we are bidden to obey. Though Christ died to redeem the world, yet he planned to use the church, his body, to carry out his redemptive plans in the world. Is the church measuring up to her opportunities and responsibilities, to Christ's expectations of her? He expects it to be a living church; a dead church cannot carry a head, nor do the work of a living Christ. The church must be alive and active, if it is to be indeed the body of Christ, and its members must not be idle or serving the devil if they are to be counted a part of that body.

Fellow ministers and members of the body of Christ,

are we giving our best to him who gave heaven's best for us? Are we giving our best to him who gave his life for us? We are called upon to give our bodies as living sacrifices. Are we dead to sin and alive unto him? Are we keeping our conduct above reproach? If so, let the world talk, it talked about our Lord and Master. We are called upon to "Let brotherly love continue? Are we unkindly critical, or jealous of each other's success? We are called to be ambassadors for the eternal King and carry his living message to men. Paul said to Timothy, "Preach the word," and again, "Do the work of an evangelist, make full proof of thy ministry." Put the very best you have into your work for Christ and the church and preach the word as it is found in the old Book.

I have prayed God for a message that would arrest the ear of the old world, startle men in their sin and thrill them with conviction. I know if I ever receive it, it will be from him. I know that the nearer the minister comes to Christ the more he feels the burning of desire for the saving of the lost, and the more unworthy he feels to stand in his own strength and alone. To give the world and the church our best we must depend upon Christ. But this we must do, and it is my motto: "Give the world the best." And the world needs my best and your best as never before. Men of leisure, men of wealth, men of business, men of pleasure, men of talents, men of glorious and golden opportunities, what are you doing in God's world for God? You were placed here for a purpose, for God created none to be idle. He needs your best. The world needs your best. Give your best for heaven's best. The time is short. The trumpet of God may soon be sounded. Jesus is coming. They that turn many to righteousness shall shine as the stars forever and ever." Let me beseech you today to vow with me and be determined to give YOUR BEST FOR HEAVEN'S BEST.

THE BRETHREN PULPIT

The God of Revelation. By Wm. C. Teeter

TEXT: "Prepare to meet thy God." Amos 4:12

The author of this text was Amos, a Judean, the unknown shepherd-prophet, the prophet of judgment upon Israel. He hurled his burning anathemas, especially against the kingdom of Israel but he also indicted Judah and the surrounding nations. He uttered the judgments of Jehovah against the kingdom of Israel during the reign of Jeroboam II, the king who brought this idolatrous kingdom to the zenith of its power. The judgments pronounced against Israel by the prophet who came so unexpectedly upon the scene, seemed very improbable of fulfillment judging from the outward appearance of prosperity during this reign, and yet within fifty years the kingdom was utterly destroyed. The ten tribes were driven into exile and never returned, and thus lost their identity as a kingdom. The profligate nation had met its Waterloo, a thing undreamed of when the judgments were issued by the mouth of that faithful prophet of God (Amos 7:14, 15).

The text, "Prepare to meet thy God," was the special call and warning to Israel to repent of their flagrant sin against Jehovah in the worship of heathen deities, and unless the people would forsake their sins utter destruction awaited them. This history of results is one of the most patent proofs of the existence of a supreme deity overruling the nations of the earth, and also of the fulfillment of his word, in the punishment of his own covenant people, who so wilfully forsook him for the husks of idolatry. Not all the prophecies of Amos have been fulfilled, for some of them still await completion in the coming Kingdom of our Lord and of his Christ (Amos 9:8-15). As in that day, even so in this, unless the professing church heeds the call of God and awakens from her lethargy and apostasy, she, too, will reap what she has sown; likewise each individual member of her body is personally responsible for his own act in the Christian life, and must receive his just deserts for his own deeds (Matt. 24:14, 42, 44, 50; 2 Pet. 3:3-18; 2 Tim. 3:1).

If then, there be a God, and he has revealed himself to man, it becomes most important that we should give heed to his behests and obey his commands cheerfully and willingly with the utmost sincerity as creatures of his wisdom and grace. This text, "Prepare to meet thy God" brings us face to face with the edict of the Supreme Being who has authority to issue such a command. Let us recall some of the evidences for such a deity.

I do not think it needful, Brethren, in the dawn of this twentieth century after Christ, to argue with you that you have souls and that your life is not as the life of the beasts that perish. Traces of this general conviction are found in the history of mankind through all the ages. From the beginning of time the human race has believed this, though from the dawn of history a few philosophers have disputed it. A poet expresses this conviction in the simple lines which follow:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art to dust returnest,
Was not spoken of the Soul."

It is perfectly easy for a man to say, if he will, "I do not believe in a God. I do not care to offer up any worship, even of the silent sort, at the altar of the unknown or the unknowable. I do not care, even to pray that wild prayer, once uttered by a criminal upon the scaffold: 'O, God! if there be a God, save my soul, if I have a soul!'"

A man may say all this, and yet, unless he has deliberately committed spiritual suicide, his higher nature will send the conviction to his soul that there is a **something, an absolute, a beyond!** But if he has committed **spiritual suicide**, it is

impossible to offer him any proof that will convince him.

Take the professed atheist out under the canopy of night and show him the stars of heaven, ask him whether he really holds them to be nothing more than "shining illusions of the night, eternal images of deception in an imaginary heaven, golden lies in dark blue nothingness." But if he deny or reject such arguments as these, which have been enough in all the ages for the millions of humanity; if, in short, he **will not see God** because clouds and darkness are round about him, although righteousness and judgment are the habitation of his seat; then we can do no more. He must believe or not believe, as seems him best and bear the responsibility. "We cannot argue about color to the blind; we cannot prove the glory of music to the deaf. It would be vain to argue the beautiful harmonies of Mozart and Beethoven, of Jennie Lind or Paderewski to them. If a man shuts his eyes hard, we cannot make him see the sun."

Without further controversy, I assert that **God has revealed himself to mankind in three books. 1ST. THE BOOK OF NATURE.** We need only to direct your attention to the heavens above, the earth beneath and teeming nature around us, to convince the intelligent and unbiassed mind of the fact, that in all these can be seen the wisdom and design of a Supreme Being, one higher and nobler than a creature of earth. Where is the **philosopher, scientist or naturalist**, who can produce a spear of grass as it is in nature? There is none. This proves that there is a higher power than mortal man at the helm guiding and controlling the universe.

It is certainly more reasonable to admit that a self-existent, almighty, omniscient and omnipresent Creator exists, than the endless variety of objects in nature are self-existent and self-controlled. Who ever saw things made without an author? Who has known laws without a lawgiver? Who can see without eyes or hear without ears? Science has failed to explain the cause or the method of the origin of force, either physical, chemical or vital. Darwinism has sought in vain in the kingdom of nature for evidence to prove that MAN is a creature of evolution, to prove that through successive stages of development from the lower order of animals, has been produced thinking, reasoning, animal man. Oh, what folly! Oh, what madness! Truly, "The Fool hath said in his heart there is no God" (Psalms 14:1).

Prof. Agassiz, that eminent Swiss naturalist, who made Bibliological Zoology his special study, while lecturing at Harvard to his students said, "Gentlemen, until we can prove that **matter can reason, can will, can think**, we must conclude that behind matter is a **Supreme Intelligence, the Cause, the Background of all causation.**"

The Bible testifies to Nature: Genesis 1:1—"In the beginning God created the heavens and the earth," etc.

Hebrews 11:3—"By faith we understand and that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Rom. 1:20—"The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his eternal power and deity." J. M. Neale says, "That is wise counsel of the Rabbins, that the three best safeguards against falling into sin are to remember, **first**, that there is an ear which hears everything; **second**, an eye that sees everything; **third** a hand which writes everything in the Book of Knowledge which shall be opened at the Judgment!"

SECOND. BOOK OF MAN'S CONSCIENCE: Conscience is the power or faculty in man by which he distinguishes between right and wrong in conduct and char-

acter, and which commands and obligates him to do the right and abstain from doing the wrong. It is the sense of moral obligation. It has been called God's deputy in man. Conscience asserted itself in the minds of great men from Adam to Christ. It is well known that Anaxagoras, the distinguished Greek philosopher was exiled forever from his native land (though in the fifth century before Christ, he was so eloquently defended by his friend Pericles) simply because he dared to teach, "An intelligent cause for all things, and that nothing came by chance."

Aristotle, who was claimed to be an atheist said, "I entered the world in impurity. I have lived in anxiety, I shall die in perturbation, Cause of Causes pity me!"

Socrates, the strictest moralist of his age, taught an "Intelligent Cause" and the "Immortality of the soul," and was made to drink the "Hemlock" because he would not recant. When they said to him in derision, "We will bury you," he replied, "You may bury me if you can catch me." And then he drank the "Hemlock." He was said to be too honest, because he would not permit his wife and family in court during trial, lest they might arouse the sympathy of the court and judges and prejudice them in his favor.

Cicero, "the golden tongued," said, "Whatever that is which thinks, which understands, which wills, which acts, it is something celestial and divine; and upon that account, must necessarily be eternal." Conscience gropes after God, but if defiled leads to idolatry.

The Bible testifies to conscience. Titus 1:15—"To the pure all things are pure (that are pure): but to them that are defiled and unbelieving nothing is pure (that is pure); but both their mind and their conscience are defiled." Rom. 1:28—"Even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting."

Again Paul says (Romans 2:14, 15, 16), "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ."

THIRD. GOD HAS REVEALED HIMSELF IN THE BIBLE. By the name of **El-Shadai** (God Almighty), "the All-Sufficient One, he revealed himself to Abraham (Genesis 17:1), to Isaac and to Jacob (Exodus 6:3); then he revealed himself to Moses as the "I AM" (Exodus 3:14), and as the "I AM JEHOVAH." He is the covenant-keeping God to Jeremiah (10:10, 12), "Jehovah is the true God: he is the living God, and an everlasting King; he hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens."

As hereinbefore stated, men of renown have been conscious of God as the Supreme Deity. It is said of Daniel Webster, the forensic statesman, that at a banquet he was requested to state the greatest thought of his life, and replied after a moment's pause, "Gentlemen, the greatest thought of my life, is personal accountability to God."

In view of all that has been said concerning the God of revelation, what is our attitude toward him? Have we accepted his message to man, or spurned his grace and goodwill to all in the dawn of this twentieth century of the Christian era? What about it? How many have never given one hour to self-examination, or to a serious review of life. In our circumstances what recklessness, what madness is this! Do we sail a sea where there is neither storm, nor cross tides, nor sunken rock, nor shifting sand banks, that we go so merrily on with songs below and dances on the deck, neither keeping watch, nor taking observations, nor heaving the lead for soundings? There would be fewer souls as well as ships lost if men would use the means of safety. We shrink from examining ourselves, but if, when

judging our own case with a strong bias in our own favor, we hesitate to examine ourselves, how shall we stand at the bar of judgment (2 Corinthians 5:10)? How endure the searching eye of God? None are beyond the reach of redemption who will to be saved.

Men are going to ruin, but not like the boat that was seen shooting the rapid and had reached a point above the cataract where no power could stem the raging current. To the horror of those who watched it shooting on to destruction, a man was seen on board asleep. The spectators ran along the banks. They cried. They shouted. The sleeper awoke at length to take in all his danger at one fearful glance. To spring to his feet, to throw himself on the bench, to seize the oars, to strain every nerve in superhuman efforts to turn the boat's head to the shore, was the work of an instant. But all was in vain. Like an arrow from the bow, the boat went to its doom. It hangs a moment on the edge of the gulf, and then, is gone forever. Suppose a man to be as near hell! If I could awaken him, I would. The dying thief was saved in the act of going over into perdition, Christ caught him and saved him there. And he, who is mighty to save, saving to the uttermost, can save though all our life were wasted to its last breath, if that last breath be spent in gasping out that intrepid Peter's cry. "Save me, Lord, I perish!"

But now in looking forward, what about the days to come, as we stand upon the threshold of this new year, are we at peace with man and at peace with God? We must meet God face to face at sometime, for as believers, "We must all appear at the bema judgment seat of Christ" (2 Corinthians 5:10) for our crowns or awards. If we are unbelievers, we will be summoned to the judgment of the Great White Throne (Revelations 20:11). We must meet him and he will pass on our case. For we go hence when we go hence, we are going somewhere.

There are three things from which no human being can escape: (1) **He cannot escape from God**, for in fleeing from him, he is going to him. "Whither shall I flee from thy Spirit? or whither shall I flee from thy presence?" (Psalms 139)? (2) **He cannot escape from himself**. Annihilation cannot come to his rescue, for he is an eternal entity. "Man goeth to his long home;" "the spirit returneth unto God who gave it (Ecclesiastes 12). (3) **He cannot escape from the record of his irreversible past**. "For God will bring every work into judgment with every hidden thing, whether it be good or whether it be evil" (Ecclesiastes 12:14). Hence the only escape of man from the penalty of sin is by the gracious provision of shelter under the blood of Christ. The most that can be done, is that he may shelter himself beneath the atonement of Christ Jesus, and this can only screen his "record," not obliterate it; only cover it and hide it from view, but the record itself will remain one of the eternal verities. God cannot see my sins when covered with Jesus' blood, "He bore them in his own body on the TREE."

Christian education is not compulsory. It is man's awful prerogative to refuse to learn of God by studying his Word and by communing with his Spirit. But the wise of every age have sought to know of divine things. They have sat at Christ's feet, like Mary of Bethany and have heard the commendation of the Master, "Thou hast chosen the better part."

The prohibition amendment in the United States was not put into the Constitution by the South any more than by the West, nor was it put into the Constitution by the West any more than by the East. It was not a movement of the monied classes, or of the middle classes, of capital, of labor, of this church or that church, of the Anti-Saloon League, or the W. C. T. U., or the Democrats, or Republicans, but of the whole people—the people of every State—North, South, East, West, Democrats and Republicans; rich, poor; all united with one heart in the determination that Americanism shall not perish from the earth.

THE SUNDAY SCHOOL

ANNOUNCING DR. TOMBAUGH

To Write Sunday School Lessons.

Plans for the improvement of our Sunday School page are ready for announcement. Brother Gnagey, Editor of our Sunday School Publications has co-operated with the Editor of the Evangelist in making these plans.

It is our great pleasure to announce that Dr. J. M. Tombaugh has consented to write expositions on the Sunday school lessons for the second quarter. This will be welcome news to our readers, for all who know Brother Tombaugh know that whether he writes or speaks he gives forth something worth while.

The subjects for the second quarter are of unusual interest. It is doubtful if we have ever had a series of Sunday school lesson subjects more vital and practical. They are entitled, "Some Great Teachings of the Bible." The International Lesson Committee has planned this series of studies with a view to bringing prominently before the minds of all who are in any way connected with the great Sunday school movement—the great fundamental truths of the Bible—the doctrines fundamental to faith and practice. The several topics have been carefully chosen and accompanied with a great variety of Bible passages all bearing directly on the subjects. "It is the aim to induce the pupil to range through the entire Bible, and become acquainted with all the leading passages relating to each theme introduced, thus

growing familiar with all parts of the Bible and discovering the unity of the Book." The "Teacher's Guide" says concerning these topics: "They are all positive, constructive studies. Naturally, many of our lessons are negative, full of 'Thou shalt not's.' Here we have 'Thou Shalt's.' They do not so much warn against evil as impel to good. They teach not so much that one is responsible for the evil that he does as that he is responsible for the good that he ought to achieve. Be ye lovers of the Word is their thought. The beauty of these lessons is that THEY CAN BE LIVED."

Here are the subjects:

Second Quarter

God Our Heavenly Father
Christ Our Savior
Immortality (Easter Lesson)
The Holy Spirit Our Helper
Man Made in the Image of God
Sin and Its Consequences
The Grace of God
Repentance
Faith
Obedience
Prayer
Love

This quarter's lessons will doubtless prove not only interesting and enlightening, but

have a wonderfully deepening influence in the spiritual life of our schools and churches. It offers an opportunity for evangelism such as few courses have. During this quarter every school ought to put on a campaign for reaching those who never go to Sunday school or church. People who are not interested in the church or Sunday school as such, will be interested in these subjects if you bring them to their attention, for they deal with problems that are vital to every life whether he claims to be religious or not. Everybody is interested in God, in Christ, in the future life and the many questions relating to great realities. Use these subjects as drawing cards to the Sunday school. Tell them to your friends, publish them in your local paper, print them on hand-bills and write them in letters of invitation to those who are not in any school.

We are expecting to have another announcement to make later concerning the third quarter that will be equally interesting. In that quarter we will study twelve of the practical aspects of the Christian life as set forth in topics dealing with various instruments and means of grace. Those subjects will be more distinctly denominational and we have an interesting plan on which we are working that will result in something of permanent value.—The Editor.

Temperance for all the World

In working for a dry world the Sunday school forces are already active. Special attention is given to temperance work by the various field secretaries of the World's Sunday School Association. These men are located in Cairo, Manila, Tokyo, Shanghai, Pyeongyang, Rio de Janeiro, Buenos Aires and Santiago, Chile. Posters, which have been so effective in presenting the facts, have been sent to all these men, as well as the best temperance literature from the leading organizations in this country. Some of the best temperance literature from the leading organizations in this country. Some of the leaflets have already been translated into the languages of the respective countries. Special co-operation is being rendered in Japan by Mr. K. Uchida of the House of Peers. Until recently he was Minister of the Communications of the Japanese Government. Through the good offices of the World's Sunday School Association Mr. Uchida has also been provided with a supply of literature which will be used in developing the Dry Japan sentiment. His plan is a Safety First Prohibition organization for Japan that shall promote prohibition from the standpoint of Japan's highest advancement.

Palestine being under martial law, no regular missionary work has been opened up but in a quiet way preparations are being made and Christian leaders are in close touch with the native pastors and Sunday school superintendents. The churches and Sunday schools

were sadly broken up by Turkish interference and persecution, but every one now feels full of confidence and hope. It was very touching in Syria to see the overflowing joy of the people at the liberation brought by the troops of General Allenby and the French Naval contingent which co-operated along the coast.

Some Training Classes

A number of persons have ordered "The Educative Process in Religion" by Dr. L. L. Garber, saying that they hoped to organize a class ere long. Some have already organized their classes.

A. E. Whitted of Merrill, Kansas, purchased five books, but has a class of ten members.

H. M. Harley ordered five books for Pittsburgh, Pennsylvania, and expects to organize a promising class at the close of their meeting.

Some time ago we mentioned Portis, Kansas with its order of fifteen books. Brother Brumbaugh sent for two additional copies recently and they hope to have need of others.

The superintendent at Flora, Indiana, sent in two orders for ten copies each. Brother Whetstone is an energetic Sunday school man and with the help of Brother Henderson they should have a fine class.

The latest order for twenty copies comes from Lanark, Illinois, where they have just dedicated a new church. With modern equip-

ment and efficient leaders like Miss Alice Garber, the district superintendent and Brother Burnworth, a resourceful Sunday school pastor, gratifying reports may be expected.

J. A. GARBER.

White Gifts of Victory and Peace.

The following "White Gifts" received since last report—

Johnstown, Pa., 3rd Church,	\$ 25.00
Maurertown, Va.,	104.14
Portis, Kan.,	10.00
Portis, Kan., by J. E. Melheiser, .	10.00
Hudson, Iowa,	25.00
North Manchester, Ind.,	75.00
Milford, Ind.,	17.29
Telford, Tenn.,	27.00
Pleasant Hill, Ohio,	5.00
Total,	\$ 388.43
Previously reported,	\$2,322.41

Grand Total,\$2,710.84
Maurertown last year led all other schools in the Maryland-Virginia district in the amount given and leads again this year, with an increase of 117 percent over last year's offering.

Telford, Tennessee sends a fine offering for the first contribution from that mission for our work.

ALBERT TRENT,
General Secretary-Treasurer.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Illikota's Inning

Finding it difficult to administer the work from long range, district organization in Christian Endeavor is encouraged as well as in other lines of our church work. It is easier for district leaders to keep in closer touch with the societies of their constituency. For several years now the Illikota Conference has supported a group of Christian Endeavor officers. Certain conditions made it necessary for the conference to elect an entire new cabinet at their last meeting. The officers selected, however, are neither untried nor in-

experienced. This fact becomes apparent in the message of the district goal director, Miss Elizabeth Hildebrand of Waterloo, Iowa. The other officers are: President, Ray Emmert, Dallas Center, Iowa; Vice President, Miss Martha Johnson, Hudson, Iowa; Secretary, Miss Letha Bunch, Leon, Iowa. We hope that these persons, also, will join Miss Hildebrand in communicating with their societies and Endeavorers. This page is open to all our workers.

J. A. GARBER.

Reminiscences and Reminders BY Elizabeth Hildebrand

District Christian Endeavor Goal Director of Illikota

In a recent copy of the Evangelist an article appeared under the heading: "What has Christian Endeavor Done for You?" After reading it and thinking it over, I came to the conclusion that some of the young people appreciated what has been done for them through the work of the Endeavor society and especially in disclosing possibilities for their future.

Some of us had our first training in a country church where our meetings were held in the front seats of the church, there being no separate room for us, while the older members of the congregation sat in the back seats and looked on. Since then I have often wondered how we had the courage to do it. However, the training, even though it was rather severe, was very beneficial. Some of us have reason yet to thank our pastor, J. L. Gillin, who helped us so much at that time.

In recent years, we have heard this statement, "Christian Endeavor is losing its power;" but I am not quite ready to accept that statement. I wonder if we realize the possibilities there are in the Junior and Intermediate societies. Sunday school experts tell us that the work of the Sunday school centers about the Intermediate department because that is naturally the decision time. If that be true, then as Endeavorers we should feel our added responsibility with reference to the Junior and Intermediate societies.

I want at this time to urge all the Senior societies of the Illikota district to do their utmost in the next few months to make our work count for all that we can. If for any reason you have discontinued your work, take it up again with a determination to win. We want to raise the standard of this district to first instead of second place, on the Four Year Program report; but beyond that we want you to do it because it will help the cause of Christ, and make you a more useful member of the Kingdom of God.

I would like to say to the pastors of congregations where there are no Endeavor societies, that if you have found it impossible to maintain a Senior society, try organizing Junior and Intermediate societies, and through them you will get a Senior organization in time. Do not neglect the Interme-

diates because as they enter the church they ought to be given something to do, and in the Endeavor society is one of the best places to train them for future work in the church.

This is worth thinking about.

Do Black Sheep Eat Less Than White Sheep?

Dr. D. B. Towner, director of music at the Moody Bible Institute of Chicago, was the singing partner of D. L. Moody during the later years of the great evangelist's career. On one occasion the two sat together in a train speeding through a northwestern state. Observing a flock of sheep Mr. Moody remarked: "What more beautiful sight in the world than a flock of sheep."

"I agree with you, that is, when they are clean," Dr. Towner responded, "but that flock looks rather dirty."

"Towner," said Moody, "did you know that black sheep eat less than white sheep?"

"What, is that a fact?"

"Oh, yes, that's a fact, a scientific fact."

"That seems strange, are you sure of it?"

"Certainly, that's an established scientific fact."

"How do you know?"

"That's easy," chuckled Mr. Moody, "there's not so many of them."

Glorious Possibilities

By Dr. F. E. Clark

Dear Fellow Endeavorers:

Dwell with me for a few minutes on the glorious possibilities of 1919. After the most tremendous war this warring world has ever known, peace has suddenly come. It is possible that this year may see such international relations established as will make war forever impossible. That alone would signalize this year as the greatest since Bethlehem and Calvary made the world's redemption possible. Pray that the League of Nations may be wisely and firmly established, and this great step toward universal brotherhood taken. Enter into the "New World Campaign," as outlined in these columns two weeks ago.

Again, consider the possibilities of the Alumni groups in 1919. Early in the spring Dr.

Poling will make a tour of sixty centers, telling of the needs of Christian Endeavor in war-stricken Europe, as he will see it before that time, and of the Alumni associations as a means of financing our growing work throughout the world, as well as of contributing to the efficiency of the state and local unions. His success in such Alumni meetings already held shows what can be done by this new agency for world wide Endeavor, and its splendid possibilities for the enlargement of our work at home. Plan for this campaign in advance: pray for it that its magnificent potentialities may be fully realized.

O for a larger vision of our tasks, a keener delight in the possibilities before us, a more compelling faith in him who said "With God all things are possible."

A Good Thing

It's a good thing; let me in on it."

Those sentences are often heard in the business world. The spirit back of them is the cause of all advance in values. When men see that certain mines are immensely profitable, stock in those mines sells at a high premium. When railroads are prosperous, men rush to invest in railroad stocks and bonds. When one make of shoes is able to get higher prices, other makes of shoes are raised in price. When one class of workmen succeed in a strike for higher wages, other workmen begin to grumble about their own poor pay. Whatever men perceive to be "a good thing" they are eager to be "let in on."

And this is just the way religion is propagated: by the sunny faces, cheery voices, and evident enjoyment of Christians. Make it clear to men that your religion is a grand, good thing, and it is not in human nature to be willing to be left out of it.

"How To Tithe And Why" Still Free

The time during which the pamphlet, 'How to Tithe and Why' will be sent free, post-paid, to pastors in sufficient numbers to supply one copy to every family represented in their congregations, has been extended until July 1, 1919.

We further invite Sunday school teachers and superintendents, and also active members of the Christian Endeavor society, Epworth League, and Baptist Young People's Union who are interested in tithing, to write us for a very special offer which we are sure will interest the young people and children of the Sunday school.

Please mention The Brethren Evangelist and your denomination.

THE LAYMAN COMPANY,
143 N. Wabash Avenue,
Chicago

Old Wet Pennsylvania recently ratified the Federal Prohibition amendment. It is hard even for the wettest states to stay off the water-wagon now, though the liquorites fought hard to keep "Old Pennsy" in the unpopular group. It would seem that the three tiny remaining states, New Jersey, Delaware and Maryland, would be very lonely.

MISSIONS

The Test of True Discipleship. BY J. Allen Miller

For more than four years the church has been put to the test as never before. Both friend and foe have hurled at her the condemnations now so familiar to us all. The church, no less than nations, has been under judgment of public opinion, and the strain has been severe and crucial. Some of the accusations have been well-founded and just. Before the outbreak of the Great War our church life was self-centered, self-satisfied and indifferent to the most stressing needs of the masses. Where truth may enlighten and warn against the repetition of sin the truth should be told. I am deeply sympathetic with the interests of the church. I believe the church to be a divine institution founded by Christ himself. And yet candor compels me to admit that the church has not always been a "glorious church, without spot or wrinkle or any such thing." Perhaps to point out some of the characteristics wherein the church does not exemplify her divine Lord may be of help to us. This method too may disillusion us, for some of the most distinctive marks of the present day church may be found to be quite out of harmony with the Lord's ideal of his church. What are a few of the most outstanding characteristics of failure that mark the church of our day?

First.—The church has been too commercial. This is but another way of saying that the church has been materialistic. Our age has been distinctively materialistic. We have intellectually renounced materialism and then turned around and in practical life have been most intensely materialistic. The church allowed herself to be caught in this maelstrom of faith-destroying practical unbelief. The masses have seen this and held aloof. Monied interests have dominated too much even in the church. Too often men in high places in the councils of the church have been the heartless oppressors of the business and manufacturing world.

Second.—The church has been too professional. I mean that she has lost the Christ-like simplicity of service and worship. Now I enjoy a beautiful service and am inspired by it. But what I mean here is that we have made the work of the minister for example too much like that of a mere worldly professional man. We have come to speak of the learned professions and we include the minister. This I think is wrong. We have a great piece of machinery, our modern church has, such as costly buildings, fine and luxurious furniture, great organs and such like; and besides these we have the numerous organizations to help on in the work as we so finely say. Yet I do not hesitate to say that all too frequently we have lost the church through our machinery. WE SPEND DOLLARS TO MAINTAIN OURSELVES AT EASE IN OUR HOME CHURCHES. WE GIVE ONLY PENNIES AND DIMES TO CARRY OUT THE LAST GREAT COMMAND OF JESUS TO PREACH THE GOSPEL TO ALL THE WORLD.

Third.—The church has been too eager to be served rather than to serve. I have in mind here especially the carrying out of the

command of Jesus in the Great Commission. Let us take any ordinary congregation of Brethren, say. This congregation has two hundred members. A modest equipment for carrying forward the work locally and a resident pastor is the boast of this church. Now to carry forward this work requires perhaps \$2,000. This money is spent "to save" (or perhaps I ought to say—"to keep saved") those who ought to be saving others. Such a church is usually located in a community where every man, woman and child can know the Gospel and find Jesus Christ. What does such a church do for the UNEVANGELIZED MILLIONS OF EARTH THAT HAVE NEVER HAD A CHANCE? This truth could be illustrated in many ways.

But I must go no further in this characterization. What I have said is just this: 1st, the church has been too rich; 2nd, she has been too proud and vain-glorious in boasted spiritual achievement; and 3rd, she has been relying too much upon her vast expenditures of money and effort without asking whether spent at the right places or for the right things. What is true of the church as an organization is true of the individuals. In spite of these strictures the church is yet the finest and best institution on earth and the Christian men and women remain the finest types of manhood and womanhood we know.

What I have now set forth gives me the opportunity to make the plea I wish to make. It is a plea made to the whole brotherhood to come to the support of every endeavor for the extension of the work of the church of Jesus Christ on earth. I am of course here especially interested in the work of foreign missions.

First.—May every reader put the spiritual above the material interests of life. Food and clothing and home,—what priceless treasures these are. And yet, far greater in value is the possession of the Spirit of Christ. To us Christians to whom Jesus Christ is real and a constant companion all else fades into insignificance in comparison with him. The spiritual rule is: Seek first the Kingdom of God and all else will be added unto you. We seek too often all else and then hope to find the kingdom. No wonder we are disappointed. IF JESUS HAS BEEN PROVEN PRECIOUS TO YOU, MAKE HIM KNOWN TO OTHERS. This must be the church's first and last ambition. It is also the individual disciple's chief concern. It may seem harsh but it is true, that OUR INTEREST IN THE WORLD'S UNSAVED MILLIONS IS A TEST OF OUR DISCIPLESHIP.

Second.—Let us as churches and individuals make our religion a life. Jesus came to give the world life. He calls it ETERNAL LIFE. He means life in the world that now is and in that which is to come. He means life abundant, useful, good. He means a life that gives itself to others. A life that gives thus is never impoverished but ever richer and stronger and happier. It is all this and far more because it is Christ-like, born of the Holy Spirit and akin to God the Father. It is all this because the Word of God is alive

in such an one. Where the Word of God lives and abides there must be the evangelizing interest. In every soul thus quickened the CALL OF THE UNEVANGELIZED MILLIONS WILL RECEIVE A READY AND QUICK RESPONSE EVEN TO THE GIVING OF ALL AND SELF. A few Christians and a few missionaries rise to this rapturous height. The most of us never do. God help us.

Third.—Let us become a serving church. O that we might make an offering at the coming Easter time for the work of the Lord commensurate with our blessings and our opportunities. The large and powerful denominations are planning vast undertakings and they are calling upon their peoples for millions of dollars to execute them. Are we as Brethren any less willing to serve our day than these? God forbid! The M. E. church is asking its members for 80 millions of dollars in the next five years. Are we less loyal to Christ? Is our cause less worthy to plead? Shall we do less than others in proportion to our ability and opportunity? May God make us faithful. May the Brethren church with her plea for the whole Gospel BECOME IN REALITY A SERVING CHURCH.

HOME MISSION NOTES

The Muncie Revival

Watch for a good report of the Muncie revival. At last report, Brother Kimmel, the efficient pastor, stated that they had twenty-eight accessions. Brother Thomas is the evangelist, "rightly dividing the Word of Truth." The whole Brotherhood should rejoice in this victory.

"Fine For Telford"

That was what Brother Trent said when he received a White Gift offering of \$27.00 from the Brethren church of Telford, Tennessee. The Telford church wants an evangelist for a revival and wants also a pastor.

The Krypton Well

"Working fine" is what Brother Cook writes about the new well of splendid water, made possible by the generous assistance of the Brethren church at Long Beach, California, and also by the kindly interest of Brother Wall who visited the Kentucky field after last conference. It should be stated also that the money given a year or more ago by various donors was used toward the expense of the well. Brother and Sister Cook have been patient a long time with the inconveniences they had in securing water. Thanks to all the donors.

The Krypton School

Miss Haddix is well liked and is doing good work as teacher of the subscription school at Krypton. The whole church is proud of Miss Elizabeth Haddix, a product of Riverside and Ashland. We hope that she may be fully restored to health and be able to serve the church she loves through the coming years.

A Testimony

One who is interested in all the work of the Brethren church writes, "The Evangelist is certainly splendid these days, more than worth what it costs."

G. C. CARPENTER.

NEWS FROM THE FIELD

TURLOCK, CALIFORNIA

The writer with his family after spending the past several years in a dual effort to endure the "blissful penniless rigors of student life and at the same time hold down a pastorate, arrived in the prosperous little city of Turlock to assume the duties of this charge October first, and can now testify to the satisfaction of being able to say with the apostle "this one thing I do."

Upon arriving here we were met at the depot by Doctor and Mrs. Wilson and for several weeks while we were waiting for our furniture to come we enjoyed the good hospitality of that fine home. We have been treated royally in many of the homes of the Brethren but it remained for Dr. Wilson to produce the best brand yet, even including laundry bills, medical attention, etc. Sister Wilson belongs to a family of preachers, so she understands the whims of the prophets. Guess I will say no more or some of the preachers will be after my job. This kindly reception did much to relieve the monotony of being a stranger in a strange land as the churches were closed just after we arrived.

Things have opened up now and we are well under way, and have learned among other things that the Brethren here can "come back" in a hurry. We have been deeply impressed with the spirit of this people who have shown a willingness to serve the Master in a very definite way. This church although not conspicuous in the annals of Brethrenism consists of as substantial a body of believers as it has been our privilege to serve. Brother Roger Darling has been the much loved pastor of this church for nearly fifteen years, and surely few pastors have been more highly esteemed. As a tribute to him we can say that among other achievements which must be of personal satisfaction to him he left a congregation noted for two cardinal virtues, namely unity and loyalty to the Master and his servant. We were a bit timid as we undertook to carry on his ministry but have found that although he endeared himself to the people he left them with hearts big enough to love others, and by this we perceive that they have passed from death unto life because they love the brethren.

At our first business meeting the following recommendation which was a part of the pastor's report was adopted, "I therefore recommend that this church, including every member, without further delay vigorously endeavor to carry out in detail the Four Year Program and to reach the goals set by National Conference for all Brethren churches. As the result of this resolution on the part of the people, we have a mid-week service with an average attendance of over forty; the Sunday school under the leadership of Brother Charles Johnson has reorganized to meet the requirements of the front line school; the campaign to place the Brethren Evangelist in every home is about successfully completed; the offerings for Home Missions and benevolences which on account of the "flu" came at the same time

have been raised and we are within reach of all goals attainable this year.

We were delightfully surprised by a visit from Brother Henry V. Wall, National Supervisor of Home Missions, Western Division, who drove up from the south to look over his territory, bringing Moderator Bell and Brother Kimmel. Brother Bell preached for us at a special mid-week meeting. This timely call from Brother Wall proved an inspiration to the plans of the Mission Board and ministers of this district. We are looking forward with pleasure to our work here and expect from time to time to have good things to report from both congregation and district.

FRANCIS J. REAGAN.

A TRIP TO PENNSYLVANIA

After an absence of two and one-half years from the Keystone State—where I was born and spent most of the years of my ministry—I left Waterloo, Iowa, after church service on Sunday evening, January 12, for a visit to scenes of happy memories. When I got aboard a "B. & O." train at Chicago I greeted it as a long-lost brother. All of Monday and most of Monday night I sat very still and lived over the past. The memories of happy pastorates at Warsaw, Milford and Oakville, Indiana, and at Fair Haven, and Williamstown, Ohio, traveled before me as the train moved eastward. Most of the time, however, I just visited with that B. & O. coach. I knew that before it completed its eastward journey it would pass through Meyersdale and Philadelphia—the remaining places at which I have held pastorates—and send passengers over a branch to Johnstown, where I was brought up. It had, oh so many reminiscences to offer. I wasn't homesick, I was just anxious to get home.

Masontown

Six o'clock Tuesday morning found me in Masontown, in the midst of coke ovens, foreigners, booze, and also—thank God—in the midst of a small group of as fine Brethren people as can be found anywhere. For three weeks I preached each evening in the Masontown church, and visited each day in the homes of these people. Since this was the fifth meeting I have held at Masontown, my visit seemed very much like a visit to former parishioners.

It is not my purpose to report the meeting. Brother Shively may do that if he cares to. I cannot withhold, however, a few words about this congregation and its pastor. The Masontown congregating is making genuine progress. It is doing noble work in a difficult field. Beside the workers who have been faithful throughout many years, new, energetic workers have taken their stand. The church has a real grip upon a large part of the population, and is supplying spiritual service to this part of the population in a beautiful manner. In both the adult and children's departments, the Sunday school is vigorous and strong. God certainly must be pleased with the brotherly and sisterly spirit the untiring efforts and the liberal generosity

of this group of Christians. May God's richest grace rest upon them continually.

I have no doubt that the blessed Spirit of almighty God led Brother Shively to Masontown. He has done and is doing a wonderful work there. Without disparaging any man in our ministry, I doubt that any other minister in our church could have done such a work at Masontown as Shively has done. Beloved by his congregation, he is also loved and trusted by the entire community. In community work he is, to use one of his favorite words, a "whale." He is one of the big men in the religious and social service activities of the entire county in which Masontown is located.

The Meyersdale Circuit

Five hours after the meeting at Masontown closed, I was in Meyersdale. For more than six years I had served the Meyersdale, Salisbury and Summit Mills congregations, and had had only one small scrap in one of the congregations. This was so extraordinarily good, for me, that I was wildly anxious to get back to see if I couldn't start something.

Only God and other pastors know how a pastor loves a congregation he has served through many years. College graduates rave over their love for their Alma Mater. Why should not pastors rave over their congregations they have served? The warm personal relations between pastor and people, are, without exception, the greatest compensation of a pastors' life. Doctors and lawyers receive large fees. By middle life they usually have amassed considerable wealth. I am now middle-aged and my college debt is not yet all paid, but I consider the groups of friends scattered throughout the Brethren church a greater value than a fine house, a Pierce Arrow, (if that is the way it is spelled) and a comfortable bank account could possibly be. I wonder if pastors would be loved by their congregations as they now are if ministers were paid as well as the members of other professions. I do not think they would. Suppose we should charge \$3 for a call, \$25 for a funeral and \$50 for a wedding. Compared to the fees required by some other professions, such charges would not be exorbitant. But, ministers could not collect such fees and retain the gratitude and love that are now their greatest reward. For myself, I never want to see the element of sacrifice taken out of a minister's life, for the rewards of sentiment which it creates are very much more precious than money.

Quite unabashed, therefore, I rejoice openly in the chief compensation the years of my ministry have brought to me, viz., the groups of friends scattered throughout the brotherhood, of whom the three congregations of the Meyersdale charge are most appreciated because I served them longer than any others. The future is fascinating to me because it holds the possibility of like service and like rewards.

On Monday evening I preached at Summit Mills to that warm-hearted group of genuinely Pennsylvania Dutch farmers and miners, and their families. I visited as many of the

royal congregation at Salisbury as I could in two hours. On Tuesday evening I attended the banquet of the Men's Federation of the Meyersdale Sunday school, and made an address that proved to be very much of a fizzle. But, one of the glories of having friends is that they love you even when you fizzle. I'll leave it to any friend in all the world to decide whether this is or is not a great truth.

This banquet deserves some publicity. There were 97 men present, and a large number of interested women on the side-lines. The editor of Somerset county's leading newspaper, Brother W. S. Livengood, who has become—thank God—one of the most active workers in the Meyersdale congregation, was the toastmaster. Three ministers of the Church of the Brethren—all highly educated—were present and gave short addresses. Among the men present were bankers, merchants, a doctor, farmers of wide reputation, executives in various companies, highly skilled tradesmen, and high school boys. It was a bunch of real men. Showing himself entirely capable of leadership in such a crowd, the pastor, E. D. Burnworth, presided over the entire affair. No one can fail to see what such a Federation prophesies as to the future of the Brethren church in Meyersdale. More significant still—and, let every reader mark the significance of it—every speaker of the evening manifested a calm zeal for the federation of the Brethren church and the Church of the Brethren. It is time for the leaders of both the Church of the Brethren and the Brethren church to question whether they are going to be able to hold the respect of the real men in both denominations unless they swallow their selfish pride and get the denominations together.

Brother Burnworth is showing himself to be an able leader of these congregations. That he has led them forth to accomplishments that were beyond the ability of his predecessor, I am glad to admit, and still more glad to note. By his war work and patriotic addresses he has gained a remarkable recognition throughout Somerset county. His congregations admire and love him. One of the finest, biggest, noblest traits of the congregations of the Meyersdale charge is their ability to give whole-souled co-operation to the pastor who happens to be on the job at any one time, while they retain the most cordial relations with the pastors who have served them previously. To this day, Brother Gnagey, who served the charge 30 years ago, is loved by the members who knew him quite as much as he was then. Brother Knepper was always held, and his memory is held today, in affection that is beautiful to behold. Brother Beachler, who followed Brother Knepper, will bear witness that the congregations gave to him the warmest and most unreserved co-operation possible. I can say the same and now Brother Burnworth is experiencing the same.

This is a truly great achievement for any group of Christians. To have hearts big enough to love at the same time several different ministers who have given themselves in earnest service of that group is an indication of real bigness and real goodness. In some congregations each pastor ought to be killed off as he finishes his work so that the

little-souled members could find it possible to co-operate with the successors as they come. Or, better still, and certainly more humane, pastors ought to have an understanding among themselves that when a minister is about to leave a narrow-souled congregation he will pilfer \$500 from its treasury and get the members good and sore at him before his successor comes on the field. Judged by its motive such a custom could scarcely be called unethical—and often, just before moving, it would help out amazingly!

Johnstown

To Johnstown, where I visited my father, brothers and sisters, slept in the house every room of which recalled memories of mother, and worshipped twice in the church where I confessed Christ, was baptized, ordained and married, was the next stage of my journey. Here Brethren Watson and Witter were holding forth in a vigorous evangelistic campaign, and the church was supporting them in a manner that shot several new ideas in to my head. But, I dare not pause here for comment, for I am sure the Editor will not publish this article if I make it much longer. As a son, however, I cannot refrain from rejoicing that I found my father, an elder in the church, so vigorous at the age of 74 that he can work 6 days each week and take an active part in all the activities of the church as well. Physically and spiritually I can only hope that I may be such as he.

Waterloo, Iowa

The "B. & O." train going seemed slow; but the Pennsylvania flyer going west seemed slower. East or west, home is best (I am not certain whether I have quoted or coined this). Memories are fine, but work is better. Waterloo is now the kingdom of my heart's desire. The Waterloo congregation is great. The members are of the same regal kind who apply themselves to whatever task, and co-operate with whatever servant, they may have on their hands. That is best; for only thus can the kingdom of our Lord and Christ be advanced. Brother Z. T. Livengood renewed old friendships here while I was away, and so delighted the congregation with his sermons that some of the members have expressed the hope that I will soon take another trip!

H. L. GOUGHOUR.

NORTH LIBERTY, INDIANA

It was the writer's privilege to spend three weeks with the Brethren at Maple Grove, near Eaton, Indiana, in a county-wide campaign. Four churches within a distance of two miles of us, somewhat limited our territory, but regardless of this we had splendid audiences each evening, and the brethren are much encouraged over the effort. The immediate and visible results were seven confessions and two by relation from the Church of the Brethren.

Maple Grove has had its reverses in years past, but as far as we were able to learn there isn't a ripple upon the waters at present. One very pleasant feature was to know that they all love and respect their leader and pastor, that well-known man of God, Brother J. L. Kimmel. It was indeed the joy of an evangelist's heart to go from house to house and hear the people say good things about their pastor. This is as it should be.

This church has a fine lot of young folks and it surely is an inspiration to this aged (?) preacher to note their loyalty and devotion to the church. In them the future of Maple Grove is assured for some time to come.

It was indeed a pleasure to have as our right hand man during the campaign our good Brother James E. Collins, treasurer of the Indiana Mission Board, who led the singing each evening to the delight of all. Mrs. Collins also did her part well at the piano. They make a good team. I might just add that it is my opinion that Brother Collins could be secured by pastors or evangelists to conduct their singing during revival meetings. He has my endorsement. I believe he will make good. He ought to be kept busy. The Brethren church needs just such leaders.

While in Delaware county it was my good fortune to visit Elder Kimmel and family and incidentally to look over the Muncie mission project. As a member of the National Missionary Board of the Brethren church, it was peculiarly interesting to me, and I want here to place my testimony on record concerning it. It is my opinion that we have made no mistake at Muncie. Unless all signs fail, in less than two years from now we will have a church and people in Muncie upon which we can all look with delight. The pastor, the personnel of the people, the location and all things in general point to this end. Their present quarters are inviting, but will soon be outgrown. Every dollar spent at Muncie will yield large returns. State mission work does pay. Our present pastorate is a product of state mission work, and we have a work that will compare favorably with the best.

We were to have continued our evangelistic efforts elsewhere, but our work at home forbids our leaving. We regret much to cancel our arrangements, because we believe that this is the work to which God has called us and equipped us, but for the present we shall be content to minister to his people, which after all is no small task. However, I am praying that there shall be many of our brethren who shall take up the work of evangelism. The call is so urgent, the response so weak.

Let me add in closing that Brother John Clark of South Bend, preached for my people during my absence. John is liked here and is always welcome.

With Christian greetings to all, I am,

Yours under the Precious Blood,
C. C. GRISSO.

CAMPAIGN NOTES

Sometimes the results of a canvass in a congregation are so good it is hard to report it, and then sometimes the difficulty lies in the other direction. From Indiana I have come to Kanemorado, and the Falls City church is the first in this district to have been canvassed. And the results of our canvass in this first church of the west to be visited were so good that it is really going to be hard to tell the whole story and do it justice. In the west is where they have the "twisters" and I am willing to leave it to the brotherhood that the report from Falls City is a real "twister." Even Conemaugh will have to admit that my claim is correct.

Now in the first place I want to say that,

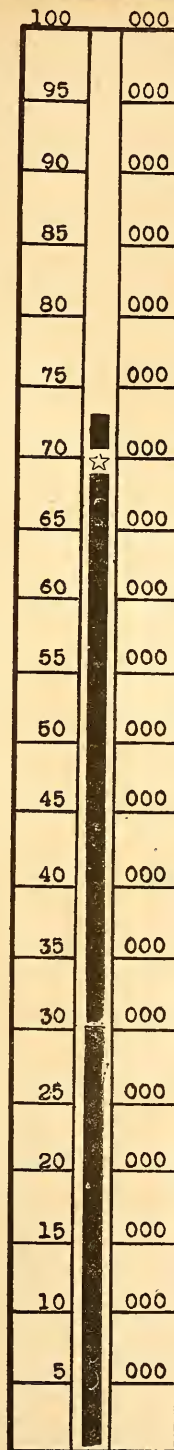
notwithstanding many think otherwise, Falls City congregation is not one of the larger congregations, numerically, of our brotherhood. I have reason to believe many have thought so. Again, Brother H. F. Stuckman is the pastor of this flock; he knows his sheep, and his sheep love him and believe in his leadership. Brother Stuckman is doing fine work at Falls City, and he has not asked me to say so either. I never say nice things about our pastors because they ask me to do so. If they asked me I would not say them at all. But when I see where good work has been done and our men are deserving of a word of encouragement, I am going to speak that word. Again, Falls City church is the peace where Brother John Lichty works and worships and he is a faithful, interested member of the Board of College Trustees.

I began the work here on Sunday morning, February 16th, and remained until February 20th, preaching each night I was there to fine audiences. Stuckman and his people had been looking forward a long time to the canvass; they had everything ready and were eagerly waiting for the signal to get into the race. Well, what you want to know is the result. Here it is: Falls City carries off the pennant with a result of at least \$5,500—it may go over that, Hurrah for Stuckman and his congregation! When Falls City went to the bat she had no intention of hitting a bunt, oh no. When she struck it was with a determination to put the ball away out in the field, and that is just what she did.

In addition to the remarkable general result there are some other features worthy of mention. For instance, of this \$5,500 more than \$4,400 is in cash and Liberty Loans. I have had no former record to compare at all with that. The Falls City brethren could see that it was only good business to kill two birds with one stone, so they bought those Liberty Loans and gave them to the College. I have met some folks who acted as if it would be a sin against the Holy Ghost to let one of those bonds ever get out of the family. Not so at Falls City.

Here is another thing to make folks sit up and take notice. In this congregation three men went into the \$1,000 class. And in fairness I want to say that two of those three men have in time past given \$500 each to the permanent endowment of Ashland College, and that means that those two men have now invested to the amount of \$1,500 each. Those two men are not necessarily better to do than other men in our church—I am sure they are not, but believe more firmly in the importance of Ashland College than a lot of wealthier men of our denomination do, and they are going to lay up for themselves treasures in heaven right here and now. I sincerely hope that what these two men have done will spur others of our men who have already gotten into the \$500 class to brace up and get higher, even up to \$1,000. We also had one \$500 gift here and several for \$250 and \$200. But great as is this result, I must say that if the few folks here who did nothing at this time, had lifted their corner and, if others had lifted according to their ability who did not, the Falls City result would have been still more remarkable. Nevertheless I am proud of the Falls City

Now Watch the Kanemorado District Raise the Mercury



COLLEGE
ENDOWMENT

people and my heart thrills at the thought of their splendid loyalty.

For this result Stuckman and some of his laymen deserve the credit. I take none of the credit myself. I have no doubt this money could have all been raised if I had not gone there at all. But I am glad I was there when it was done because we had a great time and lots of fun while it was going on. My home was with John Lichty. All I can say for my treatment in this home and all of the Falls City homes is that it could have been no better and the board was constantly too good. The campaign closed here with a picnic supper in the basement of the church on Thursday night followed by a jubilee service in which splendid speeches were made by Stuckman, John Lichty, Sam Kimmel, Dr. Mathers and others. My love lingers with the Falls City people. God bless them!

Reports will come from Morrill and Hamlin next. WM. H. BEACHLER,
Campaign Secretary.

FIRST CHURCH, LOS ANGELES

The attendance at our mid-week prayer meetings has increased about 20 to 25 percent during the last few weeks, partly owing no doubt to the abatement of the influenza epidemic and partly due to the interest awakened by Brother Jennings' popularity and his interesting manner of conducting his meetings.

Another new member was added to our congregation a few days ago by letter.

The Sunday school has been increased in numbers also by about 25 percent in the last month and the outlook is fine.

A series of meetings is being planned for some time this spring. In the meantime every sermon of the pastor is along evangelistic lines and opportunities are given at every service for those who attend to take a stand for the Savior. Yours in Christ,

A. P. REED.

RIVERSIDE INSTITUTE

Everything is moving on at the usual speed during the winter term. In fact we have been too busy to say anything about it. However, we have many good things to report.

We have never had the co-operation among the different members of the force of workers and the young people of the community and dormitories that we have this year. It is the custom of Satan to try to undo the work by stirring up strife among those who serve God. However he has failed this year. We find the Mrs. and Mr. Humbert, the matron and her husband, whom we and you prayed for, were truly called by God. And when God chooses there is nothing more to be wished. They have the spirit and the ability to work.

Miss MacMillan, of Moody Bible Institute, is the nurse and has a big Bible class. She was a member of the Moody church but she sees that she can be of better service to be a Brethren. Hence she and a few of our new converts are to be baptized March 1st.

The character of the new converts is another thing that gives cause for rejoicing. About a dozen of our brightest young men and women have accepted Christ at the mid-week prayer service. On the whole, they

have the stamina to stay with what they undertake. The conversion of two of these boys is a story to be remembered. The young women have been having prayer meetings with Miss MacMillan in the Dormitory every evening. The younger girls went to Mrs. Humbert the other day to find out whether they had permission to meet as the "big ones" did. They now have a prayer meeting.

At the same time the other work is going on nicely. A play for the Normal department and a cantata for the primary department are being got ready for March 21st, the end of school.

SPECIAL NOTICE

By the merciful kindness of a dear heavenly Father another year has passed and another opportunity to serve by giving is approaching. Easter Sunday, April 20th, is the time for the annual offering for foreign missions. This call is issued thus early that all pastors, churches, auxiliary societies and members may prepare to make the offering of the Lord worthy of his gracious acceptance. Remember the time: Easter Sunday, April 20th. This day belongs to the Brethren Foreign Missionary Society and all else should give way to it. Work and pray for the greatest offering in our history.

For the Foreign Missionary Society, by,
J. ALLEN MILLER, President.
ALVA J. McCLAIN, Secretary.
L. S. BAUMAN, Treasurer.

RECEIPTS FOR JANUARY THE MISSIONARY BOARD OF THE BRETHREN CHURCH

*First Brethren, Whittier, Cal.,	\$ 93.81
Denver, Ind., Sunday School,	2.74
Clay City, Ind.,	21.00
Ridgley, Md.,	34.65
Mrs. Chas. G. Leslie, Roann, Ind., ..	5.00
Buckeye City, Ohio,	10.00
McKee, Pa.,	21.00
New Enterprise, Pa.,	11.20
South Bend, Ind.,	\$30.00
Bethel, Cassopolis, Mich.,	5.00
*Dallas Center, Iowa,	50.00
Mexico, Ind.,	14.00
Third Brethren, Philadelphia, Pa., ..	32.00
Franklin Ch., Md.,	7.00
*Gretna, Ohio,	37.60
1st Brethren, Los Angeles, Cal.,	29.15
National S. S. C. E.,	25.00
Middlebranch, Ohio,	11.42
New Paris, Ind.,	16.90
Baker Church, Iowa,	2.90
Union Chapel, Iowa,	2.50
Crown Chapel, Iowa,	6.10
Leon, Iowa,	23.00
G. T. Ronk, Leon, Iowa,	10.00
Loree, Ind., Sunday School,	18.20

Total for January,\$ 520.57
Previously Reported,\$3,994.71

Total offerings for the year,\$4,515.23

Our Goal this year is \$7500.00 for the work of this Board. Our Thanksgiving offering was seriously interfered with by the "flu." Many churches have not yet been heard from. Will not each pastor see that an offering aggregating 30 cents per member be taken some time in the near future and re-

mit to the undersigned for the work of The Missionary Board this year?

Dayton, Ohio, February 7th, 1919.

ORION E. BOWMAN,
Secretary-Treasurer.

Correction in last report, Terra Alta, W. Va., should have been reported as a "Star Church."

NEWS FROM WISCONSIN

February 22, 1919.

Dear Editor:

We four young people of Eau Claire, Wisconsin, three of whom united with the Brethren church on July 4, 1914 and one on September 29, 1918, have no church and feel it our duty to do our share in the work that should be done here. Now that we are in needy circumstances we appeal to you for help.

We have the Brethren Evangelist in our homes, and when we read of the progress of other places, we feel that a work should be done here also. We attend church and Sunday school at a Baptist church, but would be much more interested in a church of which we were members.

Do not think that we are being idle, for we hold Bible and prayer meetings at the homes of the members, every Wednesday evening. We have been praying for a church house and letting the older people do the work, but we see now that we must also take a part in it.

If you will help us as you have other places, we will appreciate it very much and will also do our part. We feel that we could be of more service to the Lord if we had a place in which to worship.

Trusting that you will consider this matter very soon, we are, Faithfully yours,

MAUDE BAKER, 613 Church St.,
MABEL GOSS, 618 Summit St.,
LAURA BAKER, BERTHA GOSS.

ANNOUNCEMENT

Brethren of California, Washington and Oregon please take notice. THE NORTHERN CALIFORNIA BRETHREN CONVENTION AND BIBLE INSTITUTE will be held at MANTECA, California, March 22-30. The program will be one of the best ever offered to the brethren in this state. The following speakers will be present: National Moderator W. S. Bell; Rev. A. V. Kimmel; R. I. Darling; J. Wesley Platt; N. V. Leathernan; C. E. Johnson; G. B. Nowag; Jacob Shank; F. J. Reagan. The Entertainment Committee will provide for all visiting brethren. Pamphlet program will be sent. Tell others and come.

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Information cheerfully given.

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The Brethren Publishing Company, Ashland, Ohio

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MARCH 12
1919

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



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"GO YE INTO ALL
THE WORLD AND
PREACH THE
GOSPEL TO THE
WHOLE CREATION"

THEY OBEYED
WILL YOU?

YOU MAY GO IN
YOUR OFFERING ON
EASTER SUNDAY

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

A Greater Brethren Church

"We Can Have It, If We Want It; If We Want It Hard Enough"

This is a worthy slogan for the whole church and for the various individual congregations. It is the slogan which the editor, as pastor of the Louisville, Ohio, congregation of Brethren, put before his people at the beginning of his pastorate. However, he claims no copyright on the formula, and is certainly not alone in putting such an ideal before his people. Others have suggested similar ideals in varied wordings as slogans to inspire congregational aggressiveness. This formula has been the outgrowth of various suggestions and has proven an easily handled, attractive and inspiring slogan. But the ideal it suggests is the thing that interests us.

Nothing is more important to the future of Brethrenism than that we shall catch a vision of our possible future. It was the consciousness of such a need that inspired the Four Year Program. And with the hope of realizing that ideal, the Four Year Program organization has been conducting a vigorous campaign. He whose soul has not been stirred by these aggressive measures is either culpably ignorant or is so spiritually dead that he needs a mighty resurrection to bring his dead soul to life again. If, in these four years, we do nothing more than saturate the brotherhood with the spirit of discontent with present attainments and stir the people from coast to coast with the desire for progress we shall feel that our efforts have been well spent. If we once get to dreaming of bigger things; if to every church there comes a vision of greatness in service, power and extension such as has not been heretofore thought possible, our future is assured.

Our principal weakness in the past was that we had no vision. We were content to be small. We thought our duty completed when we had made provision for the spiritual needs of our own number. Our hopes for the future took account of none but the children of our own church. We did not see the outsiders when securing our equipment and arranging our worship. We made no plans for their convenience and offered no inducement to them to consecrate and unite their vision and strength to our narrowness and weakness. We were harmfully narrow, not so much in the theological dogmas we held (we had religion but little theology) as in the spirit of self-centeredness we possessed. We were narrow not so much in the type of our thinking as in our failure to think at all—of others. If we gave spiritual nourishment to those who came within our walls, we thought we were fulfilling our mission. We never inquired about those who were out of touch with the church and Sunday school, except on Rally Day or some other special occasion when we wanted a large crowd for the honor there was in it. We did not have our eye on the stranger in our community. We did not go out into the "byways and

hedges" and compel them to come in. It was not that we were consciously unwilling to receive any others who might come, or that we purposely ignored any. We simply thought it was no use. We knew the field was thoroughly gleaned; that the other churches were more popular and that we would stand no chance with them in getting the newcomers; that those who were in the community and unreached were beyond all hope—they had been tried too often already. In short, we were very conscious of our limitations and knew there was little that we could hope for in the way of expansion. We had no vision. And where there is no vision, there people perish.

One of the saddest things in all religious activity is to see a church that feels that it has reached its limits; that the future holds in store nothing of progress and that it can only hope in some way to keep its head above water. It will take the life out of any individual or congregation to be made to feel that there is nothing brighter ahead. And, far too often, our churches have felt that way about their communities. They have thought some people were so aristocratic that they were unapproachable, and others were so hardened that they were unreachable. And moreover, their doctrines were admittedly unpopular and so they could not expect anything big from the future. Such a church consciousness makes progress absolutely impossible.

In going into a new pastorate, one of the first things that usually dampens the pastor's ardor is the feeling so often found that there is nothing much to be expected in the way of growth. And usually half the pastor's problems are solved when he is able to disabuse the people's minds of such a fatal idea.

Most naturally, that congregational consciousness of having our heads against the roof is carried over into the denominational consciousness. We have been too much persuaded that we are fore-ordained to be forever a small church and that we might as well submit to the inevitable without complaint. Often because we were small, we have resigned to what we supposed was our eternal fate, and have found consolation in the assumption that we were the "remnant," the "elect people," the chosen "few." And that has satisfied us.

We may be an "elect people," I hope we are, but it does not follow that we must forever remain "few." Nor, judging from the present stir, do I believe we shall. We may not outstrip the great denominations; that is not the sort of an ideal we should have. Our communicants may never be comparable in number to those of the Methodists or Baptists; that is not the thing supremely desirable.

What we do need above all things else, is to lose the feeling that we must remain small in the various communities where we are located and in the fields where we shall inaugurate a work and get the idea strongly in our minds that **THERE IS A GREATER FUTURE** for us—for each individual congregation, a future just as large as we are willing to make possible. We need supremely to catch a vision of a **"GREATER BRETHREN CHURCH,"** and feel very firmly that our vision can be realized. If our church does not dream of greatness under the hand of God, it has no future worthy of the struggle; if it has no vision of larger attainment, it will fight a losing battle until it becomes non-existent. But let our church look forward to an ever-enlarging and increasingly glorious future and it will indeed grow into its ideal. A church can become about what it wants to be. We can make our future or we can mar it by what we set before ourselves or do not set before ourselves to attain. We can have as big a church as we want, if we want it hard enough. Let this ideal take hold of us—"A GREATER BRETHREN CHURCH"—and let us hold to it constantly and thoroughly believe it, and we shall find the greatest step has been taken towards its realization. We can have it, if we want it; if we want it hard enough.

EDITORIAL REVIEW

You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.

Another report comes from Oak Hill, West Virginia, and we learn that they are looking for a pastor.

Our correspondent from Beaver City, Nebraska, Miss Lilla Johnson, writes an interesting letter concerning the leave-taking of Brother C. M. Pierce. Beaver City is in need of a pastor.

At the bank of heaven no checks on God's mercy when signed by God's loyal followers have ever been turned down. If you come with honest heart God will honor your appeal even if your hands are red with blood.—Sunday.

"Organization means a place for every one and every one in his place." No more wholesome idea was ever uttered. A church organized in this way would make marvelous gains, and in a little while would be asking for another and bigger Four Year Program.

Brother Bowman gives us another report on the Thanksgiving offering for General Home Missions. Maurertown, Virginia looks good, so does Telford, Tennessee, and some others. Has your report appeared in print yet? If so, were you proud of it?

Brother I. D. Bowman comes to us with another report of his work. He says a nice word for the Publishing Company's editors and business manager, for which we thank him, and offers some suggestions the importance of which we fully appreciate.

A very successful revival meeting is reported by Brother Kern of Oakville, Indiana. Brother W. R. Deeter was the evangelist. The number of conversions and the character of them will add much strength to the Oakville church. Don't fail to read this interesting report.

Brother W. C. Teeter proves a very faithful corresponding secretary for the Dayton church. He has a report for you this week. The Dayton church is being deeply impressed with the splendid teaching ability of their pastor, Brother Cobb. A little eight page folder received, telling of the various courses offered in his parish "Bible Institute," shows quite an elaborate schedule.

Two of our most faithful correspondents are Brethren Garber and Carpenter. Brother Garber always supplies us with some interesting material bearing on the work or plans of Christian Endeavor. The Christian Endeavor page is full of interest this week. Brother Carpenter has a genius for catching our attention with his current missionary items. And occasionally he has a message for the Christian Endeavor page. We are sure you appreciate the services of the Brethren. I should have said three where I said "two" above, for

we are not unmindful of the faithful services of Brother Bame, who with his loyal co-workers, keeps the Four Year Program Page aflame. And not infrequently our readers write their appreciation of his splendid work.

Brother Stuckman tells us how they feel at Falls City to be in the lead in the Endowment campaign, and also how they prayerfully prepared for Brother Beachler's coming as the coming of a great opportunity to help in a great cause. Falls City has a right to rejoice, and we rejoice with them.

That Beachler man is certainly in good clover out in the Kanemorado district. He comes to us this week with a report saying that Morrill, Kansas, put up the sum of—no I won't tell you, you must read it for yourself. Its to be found among the "News." Hurrah for Whitted and Morrill! Its tight, you can count on the West to do their best.

J. R. Miller said: "We are willing to love our neighbors—if we can choose our neighbors; but that is just where God tests us. He gives us neighbors whom we naturally would not choose in order to teach us to act on the real neighbor rule of helping the man next to us, whoever he may be. Until we do this our neighborliness is but a sham, not the Christian kind."

What school will be the next to contribute to the Evangelist First Page Cut Fund? You see the proposition is gaining such favor that we are giving it a name. It is a long one, but the child is strong enough to bear it. And some of you are going to contribute some more strength to it, we feel sure. After our Easter Mission campaign is over we will show you some of the pictures accompanied by the names of the donors. We have nice ones in store, some with real messages.

An item in the "Weekly Calendar" of the Goshen church dated February 23, says, "The Wednesday evening meeting went to 155 and still the end is not in sight. We can say nothing as to the future except that we expect something great, for the past proves that the "unexpected" may happen. We rather feel that the 200 mark may be down the line next week." Most churches would not know what to do with that big a crowd at prayer meeting. "How do you do it," Goshen?

You cannot dissociate Easter and foreign missions in the Brethren church; they go together; full enjoyment of the former means the success of the latter. That is the one time in the year when you are invited to give for the spread of the gospel in foreign lands. And if you are enjoying the blessed assurance of immortal life which Jesus vouchsafed, you will be glad for this opportunity to show your gratitude by helping to send the good news to the darkened lands. Make your Easter offering a matter of prayer.

Brother Bowman reports the February receipts of the Home Mission offering in this issue. There are some very good showings. If you think your's is there turn to it and see; if you think it isn't there I would take the proper steps to put it there. Brother Bowman says we are just \$2,500 short of our goal; that is, \$2,500 worth of us have failed to remit so far. It is our work; we undertook to do it and we ought to do it. If our plans don't carry, we will be to blame, so let us not seek to excuse ourselves. The "flu" interfered with our public services, but it didn't interfere much with our income. Let everybody do his bit.

Ohio was unable to hold its Bible Conference and Rally at Ashland last fall on account of the influenza epidemic, and finds it impossible to have a conference this spring. Therefore sectional conferences will be held in the various parts of the state during the latter part of March as indicated by the following dates and places: At Louisville on March 23, with Canton, Middlebranch and North Georgetown participating with the local congregation; at Mansfield on March 23, with Ankenytown and Ashland participating; at Bittman on March 30, with Zion Hill participating with the local congregation; at Dayton on March 30, with all Miami Valley participating. All churches not included in above schedule will be arranged for later. At these conferences the various departments of the state work will receive attention. It is planned that all pulpits be filled by visiting ministers on the above dates and all churches gather for conference sessions in the afternoon at time and place stated.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Extension Program—Present Status.

By G. T. Ronk, Director of Church Extension

There is only one cloud we can see on the horizon of the program but that is much larger than a man's hand. There is one present obstacle to a continual expansion in concentric circles year by year and that is so great that it should be called to the attention of the church for special prayer. We refer to the need for able and aggressive men who will dedicate their services to placing some of these fine prospective mission stations in the church class.

It is hard to understand why a fine city prospect like Ft. Scott, Kansas, a city of 13,000 should not be able to get a pastor, situated as this beautiful city is in a great field for Brethren enterprise in outlying towns and places. Where could an aggressive man go to make his life count for more? If the writer of this article were free to tackle another field at this time—which he is not—the first place he would investigate would be Ft. Scott, Kansas; some rather enticing pastoral propositions notwithstanding.

Problems? Of course it has. So has every bank, agency, industry, branch house, store and farm. But the solution of these problems is not in sight, you say? Neither are the problems of any line of business above mentioned. That is what red-blooded cashiers, managers, salesmen, collectors, auditors, and efficiency engineers are for: to meet problems—new ones, hard ones, hopeless ones, and to continually do the thing that cannot be done. Tens of thousands of such are doing it every day as a part of the day's work. Our preachers need a little sand. They are too pampered, fussy, timid, tired and self-important. A week's work out at the heels of a real traveling salesman, insurance adjuster, or captain of industry would reveal that not one preacher in ten is working at capacity or knows what his real caliber is. Sighing over his sacrifice as a minister of the gospel, trudgng doggedly along up to his eyebrows in a rut, complacent over his success in filling the shoes of some predecessor who was ten times his caliber,—his people too indolent or polite to point it out—this man is failing of development because he fails of the necessity of going up against something hard every hour of every day and lacks the continual habit of getting by with it. He knows he lacks system, program, but what he really lacks is the spirit of achievement; some of that iron purpose you can see in the eye of every successful business man you meet. Christ had an eye and a spirit like that; I know he had. Paul had it—read the last end of II Corinthians II and imagine your flabby spirit going up against that. Too hard on the preachers, you say? Not a bit of it. Your average preacher is perishing to hear the gospel preached to "him."

Every preacher should plan on spending at least five years in building up a mission station, that is, every preacher who has learned pastoral work in a good steady church. He owes it to his own self respect, to his own development, to the church that gave him his chance and to the program of the Christ, to whom expansion was primary and nursing the church secondary; for there are few pioneers and many nurses.

When one thinks of the thousands of Mormon elders who go up the by-ways and lanes of the entire country; each meeting rebuffs, insults, opposition, bearing his entire expense himself for a period of two years that he might have the precious privilege of going through the endowment house mysteries and thus assume his full place as an elder, it fills one with shame that in a church of twenty-thousand a dozen from its trained and successful ministry cannot be secured with "sand," vision, energy, faith and sacrifice to do the little extension work we plan on doing. Is it any wonder that the Mormons in a half century con-

trol wholly or in part eleven states, have millions in banks and industrial institutions through title money and are a power that is felt in Wall street, thus being able to finance anything they see fit, while we make this snail's pace? It is not enough to sigh piously over the handicap of sainthood—this condition is not sainthood or Christ-likeness, far from it. What we need is a good transformation of our ideals and vision, and a good epidemic of missionary energy.

The Preacher's Side of the Story

There is such a side and the writer of this article has discovered it. There are at least four points to it, which taken as a whole account in part for the present condition:

1. **Real humility on the pastor's part.** Many pastors are so overwhelmed by the experiences they have in organized churches that it seems futile to try anything harder. The pastor feels himself too weak to master the peculiar hocus-pocus required in a mission church. He modestly steps aside for the strong (?) man, the energetic fellow or the specially equipped man; he has no special call that he hears and so steps aside to the sheltered fold with high walls, good provision stock and some firm and well trained watch dogs to second his feeble efforts. The dogs are good tonguers and he feels quite safe; in fact their friendly fawning and cheerful gambols and defiant bay makes him feel quite a man, quite a shepherd, indeed! He even becomes too strong a man, too useful, fills too large a place to think of building a mission and wasting his sweetness on the desert air. In other cases he maintains his humility and continues absent at the Spirit's roll call.

In reply to all such I wish to say that the average mission offers no bigger problems, requires no special gift nor in any other way differs from any embryo church. In fact it generally lacks the bad local history, the cliques that makes many a pastor a fawning dunkey—or monkey—is more easily led, more humble, more spiritual, more idealistic. It does not require a special kind of man but just your ordinary, tactful, sensible, spiritual pastor who has grace and gift enough to fit in most anywhere. It is for such men the mission cause in the Brethren church is dying.

2. **Poor Mission Pay.** There seems a well founded tradition that a pastor who is barely making a living among friends in an established church should go off among strangers in a mission and live for less. Too often Mission Boards have held this opinion and, under the delusion they were being wise stewards of the Lord's money, have driven a hard bargain with some pastor who knew nothing about where he was going or living conditions and, without friends or credit, with pay check in many cases weeks or months behind (in some cases it hasn't arrived yet) the man failed and both time and money were squandered. Is it any wonder the Lord can't bless that kind of work? I venture the opinion that nine-tenths of all the church extension failures of pastors since we began business are due to impossible living conditions imposed upon the workers.

The writer of this article has taken the solemn vow to stand for decent living conditions for every mission worker,—salary as much or more than he can get elsewhere—and believes this alone is true economy of the Lord's money; moreover he believes that the church sees it the same way and will provide the money for such service.

3. **Assignment of questionable status to mission workers.** This is a preacher's error. It has been too long the point of view of some pastors that the assumption of a mission project removes a man to a questionable conference standing as compared with the pastors of "big" churches.

Continued on page 10

GENERAL ARTICLES

The Strenuous Life of The Ministry. By Martin Shively

During the sessions of the Ministerial Association, as a part of the general conference of 1917, Dr. J. Allen Miller delivered an address on "Ministerial Leadership," which was heard with such unanimous expressions of approval on the part of the pastors who were in attendance there, that I could not but feel that the sentiment of the address was the sentiment of all. Among the many other good things he said was this, that the preacher in addition to the work incident to preaching the gospel to his congregation as often as might be demanded of him, he must lead his community in matters pertaining to recreation, amusements, public health, public schools, good roads, farming, life work for young people, and safeguarding the sacredness of the home. He expressed my own views exactly, and in a far more telling manner than would be possible with me. If I should stop just here, I am sure it would be apparent to all that the task which falls to the minister is not one which would appeal to the mollycoddle man.

The average pastor must preach at least a hundred times per year, and few of us in the Brethren ministry, or in the pastorate, but are required to preach many more times than that. In a pastorate covering almost thirty-three years, the writer has preached well nigh 6,000 times and during the last twenty-five years, his average has been above two hundred sermons per year. The mere physical effort incident to such an amount of public speaking is a tremendous drain on vitality, to say nothing about the time required for the preparation of the messages. And when the pastor remains in a single pulpit for years, as it is to be hoped that all may, the time spent in gathering sermon material for at least two new messages per week is not readily measured in minutes, but runs rapidly into hours, and not a few of them. Happy therefore is the man whose training has been such as will enable him to gather swiftly and wisely from the printed page, or nature's open book, or the happenings about him; for he shall have use for every power, with every power trained and alert.

But the average man cannot spend all his time in his study and pulpit, if he is to measure up to the ministerial ideals set forth in the first paragraph of this paper. The social demands on the time and strength of the pastor are many and may not all be ignored. Indeed, he must be all things to all men, that he may save them. Though his citizenship is generally supposed to be in heaven, so long as he has a corporeal existence on the earth he is not only sub-

ject to the laws which govern society, but is duty bound to do what he may to influence such legislation as will contribute to highest degree of well being for the humanity of which he is a part, and to whose interests he is committed, body and soul. This need not necessarily mean, that he is to plunge into the political struggle, but if he loves God and the people whom God has made, he dare not fail, either in precept or example, to do or say what may be needed to honor God and serve his constituency. And if it should fall to his lot to live at a time, such as our country has been passing through,—a time of peril from which we are not delivered even yet, how he can feel that he has no message to deliver, or no duty to perform is more than I can understand. The organizations which exist for the maintenance of morale of the people, and those whose purpose it is to relieve distress and to save life, claim his attention and his strength, so far as lies in him to give it. And this, with an active participation with others in the community, in behalf of improvement in schools, public health and a general uplift, will present a heavy demand upon his time and ingenuity. Then there are pastoral calls, visiting the sick, presiding at the various board meetings of the church and Sunday school, conducting the weekly teachers' meetings, teaching a class in the school and a multitude of things which cannot be enumerated nor foreseen that must be crowded in some way. And many of these calls demand immediate attention, and not until he has responded to them can he retire to the quiet of his study to pray and prepare for the public functions of his office.

One meets people occasionally who seem to believe that the minister has little to occupy his hands or mind. And the minister may fall into the same delusion, doing as little as possible to hold his position. But if he fails to measure up to the demand of his high office, he gets little satisfaction out of it and the people, still less. In a ministry such as ours, where only the fittest survive, he soon finds himself without a field, a pastor without a flock, a would-be leader without a following. Only the physically strong can endure the strain. Only the tactful and keen of mind can satisfy the demand. And only that soul which deeply and actively loves God and his creatures will succeed in this high office. The field of human need is almost limitless, both in breadth and depth and every part of it is more or less intimately associated with the spiritual, which is the minister's special realm. Thus he must "become all things to all men, that he may save some."

The Present Need of Denominational Loyalty. By E. E. Jacobs, Ph. D.

There is a crying need today in the Brethren church for denominational loyalty. I say this in the face of the fact that much is being said about the desirability of breaking down denominational lines, especially now since the war has brought certain phases of religion to the front. I think that every one will admit that the Y. M. C. A. and other agencies, have accomplished a very worthy task in uniting the Christian people of America in their war work, but that this bespeaks a breaking down of denominationalism, or that it ought to do so, is quite another matter. Moreover, there were many thousands of men who had a very large part in this work who were not members of any church and who did not care a rap for either religion or the church, and who did not care at all what became of denominationalism. They simply took advantages of these opportunities to assist in winning the war.

Much nonsense has been written about the after effect of the war upon denominationalism. It has been urged that the returning soldiers will make bizarre demands upon the church, which failing to be met, the end of denominations,

especially the smaller ones, will not be far distant. It is pointed out that the Y. M. C. A. and other like agencies, having been the nourishing spiritual mother during the war, will continue to be so now that peace has come. To the writer this seems unlikely. For without the churches these other organizations would be non-existent and could not recruit their numbers. Furthermore, the number of the returning soldiers is all too small to make any real differences to the churches. Many of them cared nothing for religion before they went to war and they will care little for it when the war psychology shall have passed.

I have heard some of the leading members of our own church express feelings such as these. They say it will go hard with Brethrenism after the war. To the mind of the writer, it will go no harder after the war than it did before the war for our progress is conditioned by our loyalty and zeal. We must not be infected with this war scare talk. If we had cared nothing for the progress of our church before the war, it would have gone hard with us then, and if we have that sort of a spirit now, progress will be difficult and

slow. Let us remember that no church is proof against the disloyalty of its own elect. This very intense spirit of loyalty to the denomination has been especially effective in certain denominations, viz., the Roman Catholic, the Dunkard, and the Disciples. We need to learn their lesson.

There are at least two pressing reasons why we need denominational loyalty just now, and the first is that we need to be loyal to the mind and spirit of Jesus. There certainly never was an age in human history, when this needed exemplification more than now. When there are "isms" galore, and when one may have a new "ism" for the asking, when we are so engrossed with riches and science, we need as a church to stand firm by what we regard as the mind of Jesus Christ. Loyalty to the church of our choice, is second only to loyalty to the naked and living truth of primitive and virile Christianity.

But from the pragmatic standpoint, we need loyalty in order to assure our church enterprises a successful culmination. We certainly must all hang together if we want them to succeed. Our missions now suffer for want of full and loyal support. In just a recent number of this paper, it was pointed out that the Publishing House coveted the united support of the churches. And the College and Seminary will face critical conditions if the church does not support them. Difficulties are hanging heavier and heavier over the small denominational colleges and if conditions are not yet critical, they may soon become so. If the members of

our communion want to see all these interests not only live, but flourish, they must exhibit a very large degree of denominational loyalty. The fact, moreover, that so many of our ordained ministers are not actively engaged in preaching for us, gives point to this contention. We need every man of this type, active, aggressive, and earnest for Brethrenism.

Those of us who are in close touch with the Publishing interests, the seminary, and the college are in a position to feel in a peculiar way the effects of a spirit of disloyalty to the church. To the writer, it seems perfectly plain, that unless we redouble our efforts right now, as of course many are doing, when the spirit is abroad urging to a loosening of denominational lines and endeavors, which is not at all to the advantage of the smaller church communions, the conditions which will confront us will become acute if not actually critical.

I think that in this brief paper, I have set forth two very essential truths, trite perhaps, but truths for which we have but scant regard. Nevertheless I speak my convictions when I say (1) that if any degree of failure besets us and our interests as a church, it will not be due directly to the war or to outside forces but rather to a forgetfulness of the unique mission which we claim for our church and to disloyalty, discouragement, and carelessness from within. (2) Such failure is bound to overtake us if we are not sincerely and profoundly loyal to our interests.

The Church a Savior of the Community. By S. C. Henderson

Upon a certain occasion, Jesus said to his disciples, "Ye are the salt of the earth." He was thinking of salt as a preserver and purifier, and so his followers were to be the saviors and preservers of society. The Gospel was not an ascetic mysticism like many of the oriental cults. It dealt with vital personal relations between God and man and between man and his fellow-men. This fact made Christianity an ethical religion. The church is a social institution of co-operating souls in the promoting of the kingdom of God in the world. It has ever been spreading the leaven of the kingdom in society. Wherever its influence has gone, it has brought enrichment and enlightenment to the lives of men and their communities. No student of history can make a candid comparative study of the first century and his own generation without seeing the mighty influence that the church of Jesus Christ has exerted upon the life of mankind. It makes no difference whether we call our present day civilization Christian or not, all will have to confess that the leavening force of the Gospel has been at work in the hearts of men. We notice the rise in the position of womanhood, the dispensation of public charity and education, the rise of democracy, the abolition of slavery, the eve of the prohibition of the liquor traffic, the triumph of the desire for peace rather than for war which is now leading the nations into a league of international brotherhood. All these point to the rising tide of the influence cast by the church of Jesus Christ.

No community can rise higher than its ideals. Ideals are born of inspiration. A community like an individual cannot lift itself without some outside force. Religion and education are the two mighty forces that lift mankind upwards. But education cannot do it alone. It takes a spiritual force to inspire men to the ways of right conduct and living. Education may culture the mind, but man is in need of more. He must have a regenerated heart. What is true in the life of the individual soul is true of a community which is an aggregation of individuals. For this reason the church becomes a savior to the community's life.

The Church a Community Asset

The presence and influence of the church is oftentimes too little appreciated or considered. A few years ago, we made the following statement in a "Rural Day" sermon: "A good live church is an asset to any community. No other institution yields the community greater dividends on the amount invested than a rural church. There is not a farm in our neighborhood but what has had a social valua-

tion added to it on the account of this institution being near at hand. The business men of your trading towns recognize the fact and are interested in its welfare and prosperity. It adds to your social enjoyment; it offers moral instruction to your children and neighbors; it seeks to save the worst sinner you have in the community; it robs you of nothing and gives you much; it stands for all that is highest and best; it secures your home and makes your property safe by lifting men to Christ's ideals of conduct. It conserves the peace better than an officer of the law, because it inculcates the spirit of love and brotherhood. It aims to reform the evil and wicked, to strengthen the erring and weak of will and to give courage to the discouraged and hope to the hopeless. It furnishes you with a social center and offers you both mental and spiritual instruction. Its ministers are always found in any uplifting movement for the community's betterment or prosperity. They offer their services freely in time of perplexity and sorrow. The membership contains some of your best fellow-citizens—men and women of integrity, intellect and means. They are the people you revere, trust and honor. You recognize them as your close friends and neighbors. Is there another institution that gives you in return so much as the church?"

The church is conducive to the economic prosperity of the community. John Wesley said, "I can't keep my Methodists poor." He had observed that the wretched conditions of the English colliers and mill-workers were not only spiritually uplifted by his revival, but they were materially uplifted also. Lecky states that the tremendous economic reforms of the early nineteenth century in England can be traced to the influence of the Wesleyan revival. Said a traveling man to me recently, "You Dunkards appear to be a prosperous people wherever I meet you." This fact might be said of other people as well as of our own. Righteousness generally makes for prosperity as well as it does for health and long life. Sin is expensive. The rise of the soul means a corresponding rise in ideals and wants, which are the underlying factors of thrift and industry. The church of today depends upon the community for its support and life. Whatever helps, uplifts and advances the community, generally helps the church. Good roads, good schools, good crops and markets are as vital to the community church as they are to the folks that attend its services. For this reason the church must always stand ready to embrace any program for the community's betterment.

The church is a savior of the moral life of a community.

Much of our morality is customary morality. It comes from customs and habits of the people. It may be either high or low depending upon the ideals of the people. In order to lift the community above the low plane of customary morality, there must be some great inspiration that lifts it to higher things. There is no transforming power like the spirit and teachings of Jesus, when they are woven into the moral fabric of a people. Nearly one hundred years ago, a noted French journalist came over to America to seek out the secret of the young republic's greatness. On returning to his homeland he wrote that after going the length of the land; traveling over its plains and mountains, going down into its mines and visiting emporiums of trade, going into its halls of legislation and courts of justice, he had not found the secret of America's greatness. It was only after he had gone with the masses of the people on the Sabbath day into their houses of worship and had listened to the precepts of the gospel that were taught there that he found why America was great. This distinguished visitor's observation was not without foundation. Only a few years ago, a great New York daily made a survey of the social condition of a certain New England state. It had been said that the state was politically rotten; votes were bought and sold openly in every election. The survey gave a detailed description of every town visited and this startling fact was brought out: the towns where bribery was the most persistent, illegal liquor selling the most rampant and immorality the most flagrant were the communities where no minister resided, and where no religious services were held. In one place called "Darkest Exeter," there had been six churches twenty years ago, but the people had long since quit attending them. Four were in ruins; two were only used on rare occasions and the result was a decadent and demoralized community, which was composed of the descendants of a sturdy people, the sons of the Pilgrims. They had simply stopped going to church and the moral light of the gospel had been extinguished. It is reported that at the entry of America into the world war, a committee from one of the large denominations visited President Wilson at the White House and inquired what service they could best render to their country in the hour of its need. The President, with an eye of a true statesman, said to them: "Gentlemen, the best service you can render your country is to stay in your pulpits and teach morality and patriotism." One reason why Germany went to the depths of national depravity was that the churches of Germany lost their grip on the people because of a worldly and materialistic ministry, who were officials of the state rather than vicars of God. The morale as well as the morals of a people depend upon the spiritual light of a people.

The social and recreational life of the community needs the nurture and guidance of Christian influence. Far too few of our rural churches have caught the vision of safeguarding the social and play life of their young people. The social and play instincts are nature-born and cannot be neglected. If the church fails to make provisions for them, they will be sought elsewhere. Too often they are commercialized by vested interests, that care more for profit than they do for the community's morals. They are apt to pander to the lowest tastes because it pays best. Often the public school or some social club is made a social center rather than the church. Very often they fall into the hands of non-Christian and anti-Christian leaders. Many are the pious parents that have found that their boys or girls have learned to dance, play cards and even take their first drink at a school or club function. Where the church acts as a social center it can act as a supervisor and a guide of the social life and the unchurched people of the community are attracted and won by good influence.

The organized Sunday school class and the Christian Endeavor can do a great work to Christianize the amusements of the community. Class socials, picnics, joint class entertainments and class hikes afford much pleasure and profit for the young people in the community. In not a few places the old-fashioned singing school could be re-

vived with a source of much help and inspiration to the music of the church. Then the church can do much by arranging special days and programs in which the community as a whole are invited to participate. There are Harvest Home, Memorial day, Old Home day, Forefather's day when the old settlers and the aged people are remembered. An annual picnic, an annual New Year's day community dinner, Rural Sunday with an imported speaker, Rally Day in the Sunday school, "Go to Church Sunday"—all these will help to get folks together and acquainted with the church.

These things may seem new and strange in some communities but, if we are to win the modern world we must win it by modern means. I know an energetic young pastor in a community church in the open country, who introduced what they called in that community, "Recreational Evening." Once a week during the summer months the whole community came to the church for a social evening. The church yard was fitted up into croquet and tennis courts and a play ground for the younger children. The pastor says that the idea has grown. It has kept the young people on the farm and away from the neighboring towns. But it has done more, it has helped his Sunday attendance and several of the young people from non-Christian homes have united with the church.

The church should be a factor in the educational and cultural life of the community. Ian MacLaren's church was known as the nursery of great men. In old New England days there were two educated professions—the ministry and law. Out of these old New England communities came the great leaders of the nation. The minister occupies a unique place in stimulating education among his young people. The minister should use illustrations and allusions from history, literature and science often. He should not only stir the emotions but he should stimulate folks to think. He blesses his people twice who teaches them to think. It may be well to place the cookies on the lower shelf but the children often need other things in their diet besides cookies.

Then, the church can use and cultivate the talents of the young people. Special music, an orchestra, special programs and cantatas are very useful in discovering the hidden talents.

And finally, after all has been said, the church is a savior of the community by helping folks to Jesus Christ. All these other things are important but the most important of all is the evangelization of the community. Special efforts with good sane gospel evangelists and pastoral evangelistic work is necessary. Every pastor should make a survey of his community and know who are Christians and who are not. He will do well to study the community leaders and win them to his church. The co-operation of modern Sunday school work can often be made a great factor in a pre-evangelistic effort in a church and in the actual effort to take the community for Christ. If the community is to be really saved by the church it must be not only won but held to Christ.

Sin's Beginning and Ending

In the city of Atlanta there came to an evangelist a man who was a physical, mental and moral wreck. He said to the evangelist. "I started out with the brightest prospects imaginable. There was no young man of my acquaintance for whom the future seemed to hold so much of happiness and blessing. But I began a year ago to use an insidious drug. In a little while I was unfit for business. Then I became unfaithful to my family. Now I am worn out nervously, and exhausted physically, and use the drug to get temporary relief, but it continues to undermine my character. I walk these streets literally an outcast, and all this in a year of time."

The ending of sin is always hideous, but sin's beginnings are always so small and its influence is so deceptive that almost before we know it we have yielded to it in some small way, and unless hindered by divine grace and power ruin and destruction stare us in the face.

THE BRETHREN PULPIT

"GOING FORWARD"

Initial sermon delivered by N. W. Jennings, pastor First Berthren church, Los Angeles, California, January 5, 1919.

TEXT: Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. Philippians 3:13.

The sun of the new year has already come up over the horizon and made its polite bow to all the world, smiling upon the human family and bringing in untold millions of golden opportunities to do good, to worship God and to serve humanity. We launch out upon the sea of activities of the new year with a glorious Captain as our guide who will lead his army on from one victory to another. Two thousand years ago the world was without this Captain and mighty Savior. Can we imagine the gloom and darkness of despair of a world without a Savior? He could be seen walking the highway of the scriptures in the Old Testament through the eye of faith, but there were few that lifted the telescope.

Later on the world looked on a Savior, but he was a little babe in the manger. Still a little later on the world eyed him a dying Savior on the rugged cross of Calvary. His head falls over on his heaving chest. He preaches his last great sermon while dying on the bloody cross, "Father, forgive them, they know not what they do." Oh, immeasurable love manifested in life and in death! But the world takes another look; that look was upon his grave—his body in it, cold in death. But now we look upon a living Savior who conquered death, hell and the grave. We look upon an ascended Christ yonder at the white throne of God, pleading with the Father for us. We look upon a Savior who promised to come back to this world again, in the clouds, with power and great glory, for his church.

Our Savior's life was an upward march. His life was one long battle from the manger to the grave and even to the high throne above. Everything seemed to be against him; even his own received him not; and yet the whitest heart that ever throbbed in a human body was the heart of Jesus. That heart was love; nothing but love. His soul was a flame of love, his spirit was an eternity of love. He breathed his first breath in love. His last breath was breathed in love. All the golden streams that flowed through the avenues of his life were golden streams of love created and kept pure through his prayerful life. On the cross he emptied all the love of his heart on a sinful world. "He tasted death for every man." He trusted his Father in life and he trusted him in death. "Father, into thy hands I commend my spirit." "It is finished."

From the great conquering Christ St. Paul caught this spirit that moved him to declare to all the world that he had left the world behind and was pressing toward the goal of the eternal world. Paul had a hard fight, but he won out in the name of the Christ. St. Paul went forward in the time of health, and unflinchingly he moved on in the time of afflictions. No man ever suffered more for the gospel's sake than did St. Paul. In almost every imaginable and conceivable way he suffered for Jesus and for preaching the gospel. Listen! "Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods. Thrice I suffered shipwreck. A night and a day I have been in the deep; in journeyings often; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness." "Besides those things that are without, that which cometh upon me daily, the care of all the churches.

St. Paul was faithful in prayer and in the Word of God, and faithful to the work of the church, therefore no power could stop his upward march. And if we as a church and as a people in the year Nineteen-Nineteen give time to prayer and to the reading of the Holy Bible and to the work of the church in any way that God may call upon us to do, we shall have a year of victory to the glory of God the Father, God the Son and to God the Holy Ghost.

The year 1918 has been a year of trials, but it has been a year of victory. Look on the calendar of 1918 and read that the world's greatest calamity was ended. The year 1918 not only brought to us as a nation material prosperity and intellectual achievements and moral progress, but it brought us swift and heroic sacrifice and a greater patriotism, but grandest of all it brought us from the eternal hills out of the wonderful treasure SWEET PEACE, and with it the most sweeping victory perhaps the world has ever known.

But did we not read before the old year closed it's chapter of over ten million killed in the bloody war and over six million swept into eternity by the almost noiseless gun of the dreadful Spanish influenza? Shall we sit down and weep our eyes red and weep the time away because of these things? No. God grant us the spirit of wisdom that possessed St. Paul, "forgetting the past" we shall press on. Churches must be revived everywhere, and nations must be rebuilt. Shall we quit the work of the Lord to weep? The walls must be rebuilt. Let every one of us get busy and keep busy. Our returning boys will help. They fought well over there; they will do no less at home.

The year Nineteen-Eighteen has been a straining year upon womankind as well as mankind; the "flu" has been raging for three months in the household, making the night as sleepless as the day to thousands of mothers. Many women who were strong with iron nerves are suffering now with nerves all shattered by bereavement that has left desolation in almost every room in the house.

The women of our country and of other countries have met the trials of severe economy. They have prayed and worked hard in every way with the noble men of the world. The dear Savior has been with them as he was with Mary and Martha. Mothers, hear him say to you, "He shall live again." "She shall live again." So step away from the grave. Set your face toward the dawn of the new day and press on. The crown may be just ahead. May we all obtain!

King David said, "My sin is ever before me." But under grace St. Paul could see the past sinking under the fountain of love, the blood so deep that even like God he could not forget.

You will be tested this year, but God is on the side of those who obey him. John Wesley stood behind his pulpit and said, "I have been charged with every crime in the catalog save one—drunkenness," and a woman rose in the audience and said, "You were drunk last night." But John Wesley pressed on and left behind a mighty monument of his life's work on which the world can look. God grant us power to forget and power to go forward this year, in time and in all eternity, for Jesus sake!

OUR DEVOTIONAL

Strength for Every Trial. By Alice Livengood

OUR SCRIPTURE

I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Philippians 4:12, 13.

OUR MEDITATIONS

Some one has said, "Great trials are a necessary preparation for great duties." Be that as it may we know none are exempt from trials. The great and small alike have them. They come in trivial form and sometimes as mountains. Sometimes they seem so staggering that it seems impossible to bear up under them, but we always find Christ our yoke-fellow sharing our burdens so that we are able to bear up under them. Sometimes our trials last so long that we think we shall have to yield, but we find our ever-present helper, Jesus Christ, upholding us in our weakness.

We need to be ever on our guard lest we be taken unawares. Our trials come sometimes from very unexpected sources. We are tried by our losses, by pain, by false friends, by the luring of worldly pleasures. But the old song we used to sing, "Keep close to Jesus," furnishes the secret of our security. We would do well to make it our life motto. That is found to be the secret of every soul who has had strength for every trial.

It was true of the great apostle and missionary, Paul, who preached Christ to nearly all of the then known world. Nothing else could have held him steady and strong as he encountered the severest trials; trials of lying tongues, of hunger, desertion by friends, scourgings, imprisonments, and a host of others. We are surprised to hear him say that he had learned in whatsoever state he found himself "therewith to be content." But it is all made clear when he tells us the source of his strength. I can do all things **through Christ** which strengtheneth me" is his testimony.

He had an affliction which he wished removed and asked the Lord three times that this might be done, but the answer was, "My grace is sufficient for thee: for my strength is made perfect in weakness." Did Paul stop his work then, because his request was not granted? Most assuredly not. With the promise of grace for endurance he pressed on with all his strength to carry the gospel to the lost and said, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Neither should we grow hard and rebellious when trials come up into our lives. Very often they are blessings in disguise. They cause us to be more dependent upon Christ and to exercise our faith in him. Our faculties are often weak from lack of use. Just as our muscles grow stronger by exercise, so faith increases with use. By faith we, like Paul, can realize God's presence with us and that will make us strong. As that great apostle testified in his second letter to Timothy, "The Lord stood with me and strengthened me," so we may realize his upholding presence today.

We go to our friends, unburden our hearts, find consolation in their sympathy and leave them with renewed courage, determined not to give up the struggle. Just so should we go to Jesus who is ever ready to help us in every trial, if we will but make him our confidant. "He is interested in all the affairs of life" and will advise us wisely if we go to him in prayer and will strengthen us with his word, "the bread of life." We must have this "bread;" we cannot live without it. And Jesus knows our need. "For we have not an high priest which cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the

throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4:15, 16).

Before his ascension Jesus said, "All power is given unto me in heaven and in earth," so then why not really believe in his power and go to him for "Strength for Every Trial?"

Our Prayer

Holy Father, in heaven, we do thank thee that thou art the giver of every good and perfect gift. We do thank thee that we have such a true source of strength to go to, when trials come. We are glad that thou dost give a listening ear when we come to thee aright, and we pray that we may ever avail ourselves of this strength. When our requests are not granted, give us grace to keep on trusting thee and fully believing "that all things work together for good to them that love God." May thy children be willing to be guided by thee. Give this strength and guidance day by day as needed and we pray that we shall not forget to praise thy holy name for victories won. Amen.

Killing by Slander

There is scarcely any one but has felt the sting of slander. It is one of the most common sins in the world and yet one of the most despicable. The slanderer is the man who strikes you in the back. He is the man who fires upon you while you sleep. He is the man who destroys your home while you are away. He changes your virtue to vileness, makes of your good work treachery, represents your pure speech as foulness and fraud and causes your good name to become a byword and a hissing.

"He that uttereth a slander is a fool"; the wise man does not mince words. He is a fool because of the despicableness of his sin. Nothing is more difficult to counteract than slander and no one is harder to run down than the one who slanders. This is because people are so used to hearing slander that they seldom detect it. The slanderer is a fool because he is sowing seed which he cannot possibly gather up. Even a fool can babble away at some false report, but the wisest man cannot entirely destroy its effects. A lunatic can set fire to a building, but it takes the whole city force of fire-fighters to put it out, and even they cannot take away the fact of the loss. Just so, a simpleton can utter a slander that will destroy a man's good name, but who can make it as though it had never been said?

There is nothing so nerve-racking, so completely distracting, so absolutely unendurable and so killing to many people as slander. It clouds the brightest life, embitters the sweetest disposition and breaks the keenest mind. Many a man in public life has gone down under the murderous fire of slanderous tongues.

Horace Greeley died of a broken heart caused by malicious slander. Said Senator Depew, "I made a speech with Mr. Greeley in his presidential campaign, just before its close. We spoke from the same platform, and both of us knew he was to be beaten. We went back to his home and he was jeered on the train and at the depot when we arrived. We went into his study which was littered with those famous caricatures of Nast, representing him as the embodiment of all that was evil and vile in expression and practice in life. Mr. Greeley glanced them over for a moment and then said, 'My life is a failure. I have never sought to accumulate a fortune. I have never cared for fame, but I did want to leave a monument of what I had done for my fellow-men, in lifting them up and doing away with the curse of slavery and the curse of rum; but here I am, at the close of this campaign, so represented to my fellow-countrymen that the slave will always look upon me as having been one of his owners, and reform will look upon me as a fraud.' Then, his head following upon his desk, he broke into uncontrollable sobs. I sent for his family. The brain that had done such splendid work snapped. Next morning he was taken to an asylum where he died, his heart literally broken."—G. S. B.

THE SUNDAY SCHOOL

The Duties of An Elementary Division Superintendent. By Mrs. H. E. Stroud

The duties of an elementary division superintendent are, of course, in a few words, to superintend the elementary division of the Sunday school, consisting of three departments, namely, Beginners, Primary and Junior.

She stands in the same relation to the elementary division as the general superintendent to the entire school.

But to be specific, her duties may be enumerated as follows:

I. To see that the elementary division is up-to-date in every way, according to required standards. There are standards of excellence to which the Sunday schools of one's own denomination strive to attain, and there are also those set forth by the State and National Associations. These standards deal with the proper grading of the school, work to be covered during the year, etc. The elementary division should consist of three distinct departments, and each department should have its own departmental superintendent.

II. The elementary division superintendent should confer with the departmental superintendents concerning the work in the different departments.

There are always plans to be made for special lessons, special days, work to be covered during the year, and different devices for making the work interesting for both the pupils and teachers.

III. There should be occasional teachers' meetings when all the officers and teachers of the elementary division meet together to discuss problems and how to meet them, and to plan work, and it is the duty of the superintendent of that division to conduct these helpful meetings.

IV. In almost every Sunday school there is, or at least should be, a monthly meeting for all workers of the entire school and this is a splendid opportunity for the workers of the adult division to come into touch with the elementary division. There should be reports given by the elementary superintendent concerning the work of her division, and this affords a chance for all workers of the Sunday school to co-operate with one another.

V. It is the duty of the elementary superintendent to see that the children of that division are promoted to their proper places at the proper time; also that when new pupils enter the school that they are placed in the right department and class.

VI. Perhaps the most difficult task which confronts the elementary division superintendent, is that of her work with the parents of the children attending the division which she superintends. These parents, and particularly the mothers, need to be interested in the lessons and work of the Sunday school. They need to co-operate with the officers and teachers if success is to be met with. Problems of absentees, tardiness, etc., which are so perplexing, are not so difficult to settle if the mothers will lend their co-operation to overcome them.

The Sunday school is making an effort to place in the hands of the children the right kind of stories, and to teach the right conception of God, and the parents should be made familiar with the methods by which this is being done.

VII. Finally, she should read books, magazines, and all the material available to acquaint herself with what her work really must consist of, and above all she should be conscientious in all her efforts, for there is no greater work, and none so far-reaching and lasting for all time as work with children, if we believe in the truth of these words, "What we put into first life, we put into all life."

Continued from page 4

He goes on probation as it were. He loses caste and requires watching. He has a humble place and needs reminding of it. The dignity of conference necessitates discrimination against him. He is quarantined against certain offices. He is presumed to be in dire need and has become untrustworthy with cash. The presumption is that he will fail in the job. If so his career will be presumed to be ended. That this mediaeval and suicidal atmosphere still persists in starting. It does, however. The young man who might give his life to this kind of work senses the condition and is warned. Fresh from college he bumps into some of the laws of the jungle not written in the books. He is gently admonished against breaking his neck—if a relative or friend—sometimes by the members of the very board seeking a man for the job. The job is vacant. Shame on such a system of bigotry, worldly wisdom and conceit in the name of Christ. Is it any wonder the extension program of the church is at a standstill? (I am not romancing).

4. Assignment of extraordinary responsibility to mission workers. By this I mean the assumption that once on a mission field a man has no right to leave as well as a pastor anywhere else. This is a general point of view injurious in the extreme and utterly unjustifiable. It is based on the too prevalent error that a certain mission belongs to a certain man just because he happened to be the first to respond to the opportunity. **Emphatically, no!** Would that I had stentorian voice to hurl this reply into every nook of the brotherhood and into the sleepy intelligence of every dreamer in the church. This church belongs to God and its responsibility rests on every man in the church, if it is a mission. When that first or second pastor's work is done, it is not only right but imperative for him to go and it is folly to hold him responsible for what follows after. Men who go into a mission field to work a time for God have a right to leave when that time is up. Let us straighten out our thinking if we expect men to do this work for us. The sooner we recognize the fact that a mission pastor is as any other pastor, with equal rights, privileges, responsibilities and no

greater than any other man; that his assumption of a definite task for a definite time does not put on him a weight of responsibility that shall be life long and above other men for that place; the sooner we recognize this, the earlier will we find men coming forward to do their share.

Whether you agree with the above diagnosis or not, the fact remains, we need the men and do not get them. The call is God's; hear him.

HITTING THE MARK

That's what this epistle of Brother Ronk reminds us of. You can not read it without saying, "Well, what's the use of talking without saying something." There is no use of mining words about the things that are hampering and handicapping the progress of the Master's Kingdom. No false modesty ought to hinder any leader from saying what he has in his heart. Read this message and if you are hit, let it hurt until you make the amends you should.

Some of the marks he sets for his target may not be easily seen by all but no doubt if the right ones see the pages, the vision will be made plain to them. With a lot of folks and too many of them, preachers are showing "yellow" where there should be the warm glow of "white heat," we need some plain talk. We need more than that. It will be supplied, too. Some imagine they can "bluff" their way to fame and progress but marks of progress so completely in line with the advancement of the Kingdom as the 16 goals of the Program are good enough for any of us. Make them, but as much more as is possible. Make them, for they will not hinder any worthier goal you or the Holy Spirit may set for you. They are right even though they may be too short. They are right even though they may not be reached. **BAME.**

Put your best into every least thing you do. Remember whose you are and who has commissioned you. If you are called upon to do some menial thing with no thanks, what of that? It is not the act so much as Christ you should consider.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Message—Extraordinary

Do you know that in spite of the Armistice a GREAT DRIVE is NOW on?

This DRIVE is being made in America. It is a Mission Study DRIVE!

CALL TO THE COLORS

Your society with other societies, with EVERY other society is urged to enlist.

THE AMMUNITION

"The Lure of Africa" by Patton.

"Ancient Peoples at New Tasks" by Price.

"Men and Things" by Atkinson.

You may not desire to use all the above

ammunition (books), but you may make your choice and write for the same to

Missionary Education Movement,
601 Fifth Ave., N. Y.

Now all ready, and "OVER THE TOP!" Organize your Mission Study Class, select book and go to work.

TIME SCHEDULE FOR DRIVE: February and March. Do it NOW. Do it NOW!

Let me know of your success. I am interested in the DRIVE.

Fraternally,
A. L. DELOZIER,

Headquarters for Christian Endeavor Theatre of Action (Mission Study Sector).

Relay Classes

If all Endeavorers were as enthusiastic about mission study as Superintendent DeLozier, there would be a class in every society. Some say the spirit is willing and eager but the body is too weak to supply the energy requisite to fruitful participation in another meeting. Others claim that theirs is not a problem of interest but time.

The relay class affords needed relief by reducing the number of meetings and conserving certain hours. Instead of meeting once a week for six weeks it meets only once or twice. Where the one-meeting plan is observed six speakers will present the leading facts of the entire text, each reporting a given chapter. If two meetings are preferred three persons review so many chapters at each session, which allows larger opportunity for general discussion. Either plan presupposes the individual reading of the entire book by all who care to share in the course of study.

This plan has been employed with gratifying results. It is not speaking wide the truth to say that there is scarcely a society among our churches that cannot find ample time with-

out overworking any one to promote mission study in this manner. The report and discussion hour may take the place of the regular missionary meeting. Where the church does not have a preaching service each Sunday, the hour following Sunday school on the alternate Sunday may be used. If the pastor is willing, the major part of a mid-week service or two might profitably be devoted to such study.

The work is of sufficient importance to engage the thought and support of the entire church. If our people are to give a good account of themselves in the work of reconstruction, whether at home or abroad, they must be acquainted with the urgent needs. These are carefully considered in the mission study books by writers of large vision and rare insight. Knowledge acquired through a study of their fascinating treatment of the subject will stimulate interest, general sentiment, encourage prayer and inspire the giving of substance and self. Thus may the way be prepared for the greatest Easter offering.

J. A. GARBER.

Thirty Eight Years of Christian Endeavor

By Dr. Francis E. Clark

Thirty-eight years ago this morning, February 1, 1881, the first Christian Endeavor constitution was written. Thirty-eight years ago this evening the constitution was signed by fifty-seven charter members, and our movement was launched, a tiny boat on a wide sea. It is worth noting that in every essential particular that first society was the model of practically all other societies of the same name and of many with purely denominational names,—the pledge, the prayer meeting, the committee system (including the Lookout, Prayer meeting and Social Committees and the consecration meeting).

Of course the details have marvelously expanded. New committees have been formed, work undreamed of then has been taken on,—good citizenship, missionary endeavors, a world-wide fellowship, the Quiet Hour, the Tenth Legion, have all been added—but they have been natural inevitable outgrowths, and

in no case radical changes from the original plan.

Does not this fact make it plain that God approves these plans? Is it conceivable that he would have so blessed them, sent them around the world, caused them to be translated into a hundred languages, brought tens of millions within their influence, if he did not approve of them? May we not say reverently and humbly that he has adopted Christian Endeavor as one of his plans for Christian nurture? In all this we find reason only for gratitude and renewed endeavor.

Two things follow.—If Christian Endeavor has been God's plan for training millions of young people, then its underlying principles were his and we should hold to them. I do not plead for uniformity. No two societies ought to be exactly alike. But all should have a pledge of allegiance to "Christ and the Church," a meeting for the expression of

that allegiance, and a plan of systematic service. To these principles, while they admit of infinite variety in detail and endless expansion, we should remain steadfast, because our history shows them approved of God.

Again, if Christian Endeavor is one of God's plans for training young Christians, we are "laborers together with him" when we form new societies, enlarge old societies, develop our unions, organize our state and county work more effectively, and throw ourselves more vigorously into every detail of Christian Endeavor. Here is our exceeding great reward and a wonderful inspiration for our thirty-eighth birthday and for the years to come. This is God's work as well as our own. He is not a silent partner, a far-off managing director. He is laboring together with us and we with him.

Special Cause for Gratitude this Month

Besides, for thirty-eight years of ever-increasing Christian Endeavor, we thank God today for the advent of Constitutional Prohibition, for the assembling of the great Peace Conference, and the practical assurance of a League of Free Nations and a World Court. Let us "Praise God from whom all blessings flow!"

REPORTS

Endeavorers! This is the time for you to send in your reports of Ashland College Night. About twenty societies have reported so far and the reports they send in are most gratifying. We cannot make a complete report until YOU respond so send in your report immediately.

Send all reports and checks in my name to Ashland College, Ashland, Ohio.

EDWIN BORADMAN, JR.

CAUSE OF A STAMPEDE

I asked a Texas cowboy what stampeded the cattle and made them rush and run over everything and one another. He said that sometimes when twenty thousand cattle were lying down on a still night that he could sail his hat over them and stampede them, or fetch a keen whoop, or that a loud clap of thunder would stampede them. "Then again," he said, "nothing would stampede them." Then he looked knowingly into my face and said, "The stampede must be in the cattle before you can stampede them with anything."

PATIENT WORK

Crossing the Bar was written on a day in October in Tennyson's eighty-first year. The poet's son, to whom it was shown, said: "It is the crown of your life's work." Tennyson answered, "It came in a moment." But beyond that moment lay more than three score years of fastidious care in thinking and writing.

"The heights of great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

MISSIONS

Things To Remember When Supporting Missions.

Missionaries and Converts

A native gentleman in India says: "If the missionaries could not show a single convert they would still be justified ten thousand fold by the moral influence they exert on the country." Dr. Morrison was correspondent of the London Times and later special adviser to the Chinese president, and he said, "Whenever I hear anyone abusing the missionaries and saying their work is valueless, I set him down as a fool; missions are the greatest force for the uplift of the country." This wider conception of the missionary enterprise is applicable to home missions as well as foreign.

Tyler Dennett in his book, "The Democratic Movement in Asia," says that the work of the missionaries as makers of democracy is not to be measured by numbered converts. Those numbers are considerable and must not be disregarded, but the influence of the missions reaches far beyond those who become Christians.

Missionaries as Peacemakers

Nolan R. Best, Editor of "The Continent," says: "The eyes that are turned on Paris are seeing only one part of the forces that are making for world democracy. The other part is working in harder conditions but in even more fundamental ways, for the truest makers of world democracy are the Christian missionaries in Asia and elsewhere."

Tyler Dennett believes that the real task is "the underwriting of a world democracy with a world Christianity," and that the

missionaries are a big factor in doing it.

Your Home Church

The home church must stand faithfully by the missionaries and the cause of missions generally if the maximum of service is to be rendered this needy world in this most critical hour. The mission parish of the missionary church is never less than the whole world. The pastor and church that lack that vision are handicapped and will fail in the front line trenches where every church is drafted of the Lord to fight the good fight.

Laying the Foundations

"The missionary movement starts where democracy starts, with the home and the social institutions. Whether as an evangelist, or as a schoolmaster, or as a doctor, or as a teacher of social ethics, the missionary is at work at the foundations. He is a purveyor of ideas making democracy possible by making the ideas of Christ the common thought of the masses of the people. After watching Paris for a while think around the world to the rest of the force that is making democracy in the world." The missionaries of the Brethren church are helping to lay the foundations for a Christian world democracy. Brother Yoder as evangelist and preacher and pastor and teacher and social worker is with his faithful comrades in service doing for Argentina more than words can tell. The same can be said of Brother Gribble and his party in Africa, and also of Brethren Drushal and Cook and their co-laborers in the southern mountains of our own land. Truly they are

By G. C. Carpenter

"Makers of World Democracy," peacemakers in the highest sense, and surely the King himself will in the day of rewards delight to do them honor.

RECEIPTS OF THE MISSIONARY BOARD OF THE BRETHREN CHURCH

For February

Bethel, Ind.,	\$ 10.00
*Zion Hill, Ohio,	31.65
Interest,	4.05
New Paris, Ind., S. S. C. E.,	5.00
National S. S. C. E.,	50.00
*Uniontown, Pa.,	37.00
Yellow Creek, Pa.,	12.00
Flora, Ind.,	60.00
Prof. J. L. Gillin, Chicago, Ill.,	10.00
Elkhart, Ind.,	57.00
Nettie J. O'Neil, Conemaugh, Pa.,	5.00
First Brethren, Johnstown, Pa., ...	150.00
First Brethren, Waterloo, Iowa (Quarterly P),	31.00
Burlington, Ind.,	20.00
Mrs. S. J. Lichty, Waterloo, Iowa, ..	5.00
*Turlock, Cal.,	60.00
Williamstown, Ohio,	10.00
Mrs. Henry Murr, Dayton, O., R. R. No. 4,	4.00
Previously reported,	\$4,515.28

Total offerings to March 1st, 1919, \$5,082.18

Respectfully submitted,

ORION E. BOWMAN,

Secretary-Treasurer,

2701 West Third St.,
Dayton, Ohio.

NEWS FROM THE FIELD

NAPPANEE, INDIANA

The revival service under the able leadership of Brother L. S. Bauman came to a close on Sunday night, February 23, at the end of four strenuous weeks of effort. As already reported in these columns the meeting began with great enthusiasm and interest. So it continued all through the four weeks and many said that if it had been continued another week, the extra effort would have been worth while. As it was 63 came forward to crown Christ the King of their lives. Of this number about fifteen represent those who have consecrated their lives to the Master. Four came by relation. All new members will be received into the church at the mid-week prayer service of February 27th, at which time Brother Wolford will be with us.

Brother Bauman came dangerously near exceeding "his limit" in this meeting and I miss my guess if he does not exceed it at other places before he goes back to California. The work was hard and it is to him that a great part of the credit for success must go. During the first two weeks' services were held in the afternoon at which time lectures on prophecy were given. These were largely attended for afternoon meetings. They

were also in great measure responsible for the wide-spread interest manifest in his evening sermons. The evening attendance was up to expectations and some beyond. If there is one thing that Nappanee does do, as is testified to by all the evangelists, it is to present filled houses to the speaker. There was not the personal work done in this meeting that should have been and as a consequence it is a clear witness to the power of the preaching of the pure, unadulterated gospel.

The Nappanee people deserve great credit for this great success. All the finances for the meeting were provided before the evangelist came. About thirty-two homes were opened to entertain Brother and Sister Bauman and some places more than once. Incidentally the pastor and his family helped to consume the surplus food supply of Elkhart county along with the evangelist. The choir was very faithful through all the meeting. All through the meeting the "flu" and scarlet fever was rampant. It was worse than at any time since Conference. Perhaps the psychology is wrong which lays the blame on exterior things and talks about difficulties all the time. Prayer was a feature of the meet-

ing. Before the evangelist arrived the church was much in prayer. Before the service each night a band of faithful members met to pray for the unconverted and for the preacher. During the day many a person had the question put squarely to him by one of his friends as to his relation to Christ. During the meeting the ministers of the churches of Nappanee were frequently in attendance. A well arranged program for the month of March and for April is now in operation. It is planned with the idea of retaining the forces gathered during the meeting and keeping alive the revival spirit.

C. E. KOLB.

DOINGS AT DAYTON

In our communication to the readers of the Evangelist, December 5th, we indicated that some matters of special interest were being planned for the new year. The congregation of the First Brethren church could hardly anticipate the extent of good things in prospect for their enjoyment and spiritual advancement. The new pastor, Elder E. M. Cobb, having been so handicapped by "flu" bans, up to the first of the year determined to put on

a program that would win when people could be able to get out to services.

The first Sunday evening in January, the pastor began his Stereopticon Travelogue lectures which have proved a great attraction and blessings. I quote briefly from his Institute Booklet: "Four hundred splendid views will be shown by Pastor Cobb and his wife during the Sunday evening services this winter. These magnificent pictures are carefully arranged according to the itinerary followed by the pastor in his oriental tours, so as to make them intensely interesting, and he has them embellished with numerous and varied scripture texts illustrating the rapid fulfillment of prophecy regarding the Land of the Book. The first half hour after the 'young people's chorus' and opening service, each Sunday evening will be devoted to these lectures, which will be immediately followed by a short, scriptural evangelistic sermon." The large auditorium and galleries are usually packed by 7:30 and on many occasions people have been turned away. The morning services are also well attended, when the pastor speaks on doctrinal subjects, specially stressing the incarnation of our Lord in its various aspects.

Simultaneous with this program the pastor has promoted a regular Bible institute course of lecture studies during three evenings of each week, and a special junior lecture on Saturday afternoons for those of 9 to 16. All these studies are well supported and only one of them given outside the church, at the City Rescue Mission, and is compensated by having the service of Mr. Quartel, who has charge of the Mission, to sing at our morning worship. He is a gifted Gospel singer and has proved a great attraction to the morning audience. These lectures during the week on the fundamentals of faith and Bible study as well as dispensational and synthetic study, are being unusually well attended. I quote from Sunday calendar of January 26: "How do the classes of the Bible Institute look to you this week? Class in Fundamentals at the Mission, 79; Tuesday evening Adult History class, 68; Dispensation Truth, 69; Wednesday, Analytical study in Corinthians, 62; Junior class, 68; Intermediate History class, 58; making a total of 404 students in our private theological seminary. Besides this we had 63 at our mid-week prayer meeting, 381 at the morning service Sunday and 676 in the evening." Since our last report we have received into the church some 20 persons, 9 of whom were baptized and received into fellowship last Sunday evening, February 23rd.

Pastor Cobb has certainly endeared himself and his good wife to this people, and is showing himself a workman that needeth not to be ashamed of his service. May I quote again from our recent Sunday calendar: "Well, this is certainly a church which delights to 'go over the top.' The most sanguine expectations of the pastor have again been reached and passed by the attendance at all sessions. I'll declare it is a revelation. This is rather encouraging to the pastor, especially so since it was prophesied that the first meetings would be the largest, and since, in some quarters, there is so much pity bestowed upon the Dayton church that they are so far behind the times, as to believe the Bible as it reads. All right, brethren and sisters, come on; let's

stay by the old Book." "Let Virgil sing the praises of Augustus Caesar, genius celebrate merit, and flattery extol the talents of the great; but the old story of the rugged Cross with its attendance propitiations and blessings, shall engross my head, hand and heart." All the philosophy and rhetoric in town evaporates into insignificance when compared with the message of the Cross, even though it be in "a rude form of speech."

This week Elder Cobb, his wife and the ladies' quartette of First Brethren church, are with Elder Louis S. Bauman in a Bible Institute at Berne, Indiana. We are planning and working to have an average of 500 in Sunday school for every Sunday in March, for which the pastor promises a special Stereopticon lecture on California to the school at a set time. Pray for us that the Lord may continue his blessings upon us, as we beseech him to bless you all.

Dayton, Ohio. W. C. TEETER.
February 25th. Corresponding Secretary.

OAKVILLE, INDIANA

It has been some time since we have given a report from this place, partly because there has not been a great deal to report and partly because we were without a pastor from the first of October until the first of January. During the last eighteen months we have been striving hard to maintain a full time place for our pastor. This was accomplished during the last summer under the pastorate of Rev. A. R. Staley, and we thought we had all arrangements made for the conference year beginning October 1, 1918. We had the promise of Rev. W. T. Lytle then of Flora, Indiana, who was leaving there at that time. However, we were much disappointed when Brother Lytle wrote us that he would have to ask for a reconsideration, as he was called to Burlington and Darwin field by a strong call from both churches. We could not criticize Brother Lytle for accepting this field as it was near his former home where he was acquainted with the field and the congregations here were acquainted with their pastor.

From October first until January first we had very few services, not so much on account of the "flu" but because we were unable to find a man who was ready to accept our call. About January first we were very fortunate in securing Rev. W. R. Deeter, who is at present attending Ashland College. Brother Deeter now preaches for us each alternate Sunday and all the auxiliaries of the church are taking on new life.

On February 2, the churches of the entire county in which we live (Delaware), put on a simultaneous evangelistic campaign under the leadership of Rev. Chas E. Watkins, Y. M. C. A. Secretary of Muncie, Indiana. Mr. Watkins is a powerful orator and one who never does things by halves. As I stated before Rev. Deeter is in College and, in view of the fact that he could give us but two weeks of his time, the county headquarters furnished us Rev. N. S. Sichterman, a Presbyterian minister of Elmwood, Indiana, for the first week. He preached us some splendid spiritual sermons which had a wide hearing. On February 9, Brother Deeter came and entered at once on a vigorous campaign of saving souls that were lost.

On Wednesday evening, February 12th, we

had the first convert of the meeting, a man who was past 50 years old. From that time there were accessions at almost every service. On Thursday evening we celebrated Father and Son day by a banquet at the K. of P. Hall. The S. S. C. E. furnished the eatables for 48 fathers and sons, who were addressed at the close of the banquet by Prosecutor Horace G. Murphy, who made a good talk suitable for the occasion. On Wednesday evening, February 20th, we celebrated Mother and Daughter day. The men furnished the meal and served it. They had the ladies guessing what they were going to have to eat. The men convinced the mothers and daughters that they could cook and do it in regular ladies' style. About 120 mothers and daughters were banqueted, after which Miss Hammond, secretary of the Muncie Y. W. C. A. gave a short talk to mothers and daughters especially, but which the men had the privilege of listening to, and of enjoying. The best part of the evening, however, was yet to follow. The good fellowship among the men in uniting to make the event a success and the powerful sermon of Brother Deeter which influenced five men and one woman to make the good confession and start on their Christian career, furnished the climax to the evening program. This was a night that will long be remembered by the people of Oakville and community. Men for whom we had been praying for years finally surrendered their lives to King Emmanuel. What joy came into the lives of the Christians when they could realize that after days, months and years of praying, at last their prayers were answered. It might be interesting to say that one of the men was about 23 years old, one about 36, two about 45 and one about 54 years old. During the meetings which closed February 23, we had 33 accessions, 29 of which came to our local church, 3 choosing to go to the Methodist church and one to the Christian church. Baptismal services were held Monday afternoon, February 24. All 29 candidates appeared for baptism and all were present at the Monday evening services for confirmation.

It is remarkable what an influence for good was felt throughout our community. Profanity was not heard from the mouths of those who had been in the habit of uttering oaths with almost every breath; petty quarrels were made right and a deeper spiritual atmosphere than we have ever seen was in our midst. Many more souls are near the kingdom and we believe if we continue to pray fervently, that God will answer our prayers ere long for them.

Ordinarily our Sunday school runs along with an attendance of about 50. On Sunday February 9, we had an attendance of 62, on Sunday, February 16, we had 114, with an offering of \$10.34, and on February 23, we had 162 with an offering of \$18.26. This day marks the greatest Sunday school we have ever had. Our goal was 125 which was easily reached.

In our recent revival we secured many who will be valuable to us in the years to come, some who possess much talent which we hope to use for Christ and the church. In ages they range from 8 years old to 74. In occupation, there were: a veterinary surgeon and wife, garage owner and his wife; two owners of a feed store, a trained nurse, farmers and

retired farmers, high school students, and common school students. About half were adults.

The county-wide campaign was a complete success. Rev. Watkins advises that he thinks the number of additions to the churches will reach 2,000. The effect is remarkable. Wherever you might go, the evangelistic campaign and its results were the topic of conversation. It is now being planned to repeat the campaign in February of 1920 and each year thereafter if the Lord wills.

Enough cannot be said for the splendid work of Brother Deeter. From the moment he landed in Oakville till time for his departure, he labored constantly for the salvation of souls. He visited almost every home in town, had prayer with many of them and received some confessions in the home. This was the case with our first convert, and also with a lady who was 74 years old. He not only won the hearts of the people of the congregation, but the love and respect of the outside world as well. None speak of him but to praise him, and all were sorry to see the meetings close. May the Lord richly bless him and his family, may he be permitted to finish his college course which is his desire, that he may be prepared to serve the spiritual needs of our people or some other. We are very anxious that he move here and preach for us each Lord's day, but will not be able to enjoy this privilege until he is through college which will be in '20.

If he will but promise us to give us his time when out of school we will be satisfied with his coming each alternate Sunday till that time.

Hoping it will not be so long again till you hear from us, praying that other churches may enjoy experiences similar to ours, and soliciting your prayers in our behalf and especially in behalf of those who have just been born into the Kingdom, I am.

Yours in his name,
CHARLIE S. KERN, Secretary.

WHOLE GOSPEL MISSION

Dear Evangelist: I want to express my appreciation of the improvement of the Evangelist. I think I have always succeeded in getting along pretty well with all of its editors.

But since we have three good men at the head of things I believe there will be a constant improvement.

I am sure Brother Gnagey is hard to surpass in the Sunday school literature, and Brother Teeter seems to be an expert as a business manager, and we are praying that Brother Baer may become the best editor that we have ever had.

I am very anxious to see the Brethren Evangelist become a strong moulder of sentiment. I mean that it should become a strongly spiritual, Holy Ghost paper, emphasizing all the fundamental doctrines of the Bible which are the doctrines of our Brethren church.

To illustrate what I mean, I have been taking a daily paper for over twenty years. Every day it has a two column editorial, and by reading that I can always tell what the paper stands for. I do not always agree with its policy, but I always know what it is. Their editorials are the greatest of any daily

paper, perhaps in the United States. It was the first great daily that advocated prohibition, the first that cut out all liquor advertisements and has done more in reforming our city than all others combined. It is uncompromising and sometimes wrong but it does things and you can always know where it stands.

I am praying that Brother Baer may be given time enough for much prayer, and may have the united prayers of all the Brethren who have real access to the throne. Also, that he may be given much time for the impartial, honest study of the Bible, and then fearlessly to write editorials strong in doctrine, inbreathed by the Holy Ghost.

Well, I did not start out to write this kind of an article, but I have written it.

Our work is taking on new life. Our cottage and church prayer meetings are much more spiritual and increasing in numbers.

Church attendance has almost doubled within the last two months. On Sunday nights I am giving a series of prophetic lectures. Strangers are coming to hear them and every Sunday night the congregation is larger.

My being away so much was the great cause of our work running down. I have stepped out on faith, and have decided to stay home at all costs for a while.

I took my fifteen year old boy out of school and put him to work to help out financially so I can remain at home. If at all possible I will put him in high school next year. We are reaching our expenses except \$3 a week. And since I am home I think we can reach that soon. I want to thank my brethren for helping me out financially when all was wrecked by the "flu" and I was sick in bed. They did above my asking and thinking. The Lord put me on my feet physically and financially. I am now in better condition financially and physically than I have been for years, and I am working harder and praying more than ever.

I ask the prayers of all God's people in our behalf. We have a very difficult work but thank God, it is on the upward move. Pray for an increase in fellowship and service.

We received into the Mission two by letter—my daughter, Bessie, and her daughter, Alice. Though Bessie has lost her husband, yet she is holding up well and is doing good work in the church.

ISAAC D. BOWMAN,
1942 S. 17th St., Philadelphia, Pa.

BEAVER CITY, NEBRASKA

When Brother Pierce left here, he said he delegated me to write an article for the Evangelist. Just why I do not know, for he said, "It is something I never do." I told him he ought to write it. I am glad all our brethren are not so inclined, or it would be hard work for our editor to publish the paper.

If I may, I want to go a long way back and tell you first about Brother C. Forney's birthday. You know we all look upon him in a way as being the father of the Beaver City church. He organized the church and stood faithfully by in her early years when it was hard pulling, and like many of our early ministers, he served without pay, or so little that he had to farm to help make a living.

Regardless of this he proved to be one of the best shepherds this flock ever had. Last October, he was eighty years old and we celebrated his birthday at the church. The brother pastors of the town were invited and a short program was rendered, at the close of which a small purse was given Brother Forney. Then refreshments were served and all present seemed to enjoy the occasion greatly.

Soon after this the "flu" struck us and but little was accomplished the remainder of the year, except that in both missionary offerings, Thanksgiving and Christmas, we went "over the top," though we do not have a star for either.

The last Sunday Brother Pierce was with us the members came with well-filled baskets and we ate our dinner together in the basement of the church, ninety some were present; almost the entire membership was out. It was a complete surprise to Brother and Sister Pierce, but they fell right in with the plan and seemed delighted to stay with us. The day was ideal in every way and we enjoyed every minute of it.

In the evening the other churches gave us a very pleasant surprise by dismissing their services and coming over to hear Brother Pierce's last sermon.

To make myself clear about going "over the top," maybe I better explain a little. Last year we reported one hundred and twenty active members; during the year we lost four by death, thirteen have moved away and twelve or fifteen of the remainder have been spiritually dead for three or four years. We believe, when a member lives in town or within five or seven miles of town, has an automobile and never attends, nor supports the church in any way, you could and should count him as spiritually dead, and if the Lord had not said, "let the wheat and the tares grow together," we might feel like taking their names off the church book. All told we do not have one hundred active members, this is counting our resident and our active isolated members, by active isolated, I mean those who do not live here but pay regularly each year.

The church cannot thus decrease without affecting other organizations. Our Sunday school has fallen off considerably, but we still have more people in our main school than we have resident members, and I believe we are doing good work. However, we are not satisfied with what we are accomplishing, but are planning and hoping to make this the best year in our Sunday school work.

We are still without a pastor but we are confident there is somebody somewhere just fitted for here, and we are praying God to lead us to the right one.

LILLA JOHNSON.

FALLS CITY

Ever since the campaign for permanent endowment of Ashland College has been inaugurated, we have prayed and planned for its consummation in our own parish. This praying and planning was not done by the pastor alone. For weeks I urged upon our people to pray through the whole proposition as it concerned themselves. I urged them to ask the Lord what to do in the matter.

Never was I in any anguish at the prospect of the coming of Brother Beachler to our church. I know of some communities that look upon his coming as an unjust encroachment upon their "Personal Liberties." The fine thing about Beachler's coming is that he goes out from such communities with the feeling entirely changed. His conservative, sane methods, linked with his unselfish preaching of the word, leaves the church better for his having come. I believe it will do the average church as much good under present conditions as the average revival in the church. I am speaking now from actual experience. Our Brethren should look forward to his coming with great pleasure, as well as a privilege to substantially further the interests of education in our church. Falls City has always taken the keenest interest in Ashland College. And many have been the substantial gifts for permanent endowment and the College interests in general that she has given. The report of the solicitor in no wise records the full extent of our gifts to even permanent endowment. With just pride we look back over it all. It is a fine feeling that a pastor of a church has who leads a people like Falls City, especially when the privilege is one's almost five years, as it has been mine. We are ready to relinquish the Endowment pennant to any church large or small who passes it. We are hoping right soon to be able to pass it on to some of our Brethren in the West. Our interest in the College is such that we can do it with the best of feeling. It's fun to be in the lead in this procession Brethren. Why don't some of you try it?

H. F. STUCKMAN.

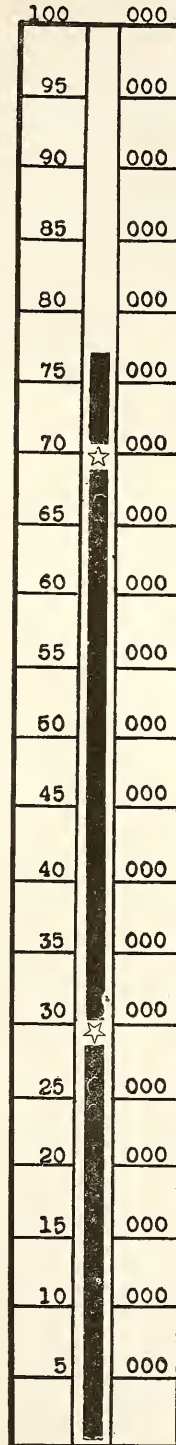
CAMPAIGN NOTES

Upon our return from the Lanark dedication to Kanemorado, we took up the work at Morrill. Bad roads and bad weather were considerably against us in our canvass at this place. However, we preached to good sized and appreciative audiences each night we were there. One night we were encouraged by the presence of Brother Stuckman and Brother Ed. Kimmel, who came over from Falls City to see how the battle was progressing. We were very glad for their presence.

We found Brother Whitted ready for the campaign. Brother Whitted took charge of this field in the fall. But sickness in his own family and in his congregation has held back his work just as the work of many a pastor has been paralyzed during the last six months or more. I can say that I found Brother Whitted a splendid helper and very anxious that his congregation should give a hearty response to the call for College endowment. And I am glad to be able to say that his people did not disappoint him.

Morrill went \$2,500. One brother at this place joined the \$500 class. To me it is a great joy to see the \$500 class growing. There were two men to get in at \$200. And the rest of the result came in sums of \$150 and down. Practically everybody in the Morrill church enlisted for something. All of the auxiliaries including the S. S. C. E., the Y. P. S. C. E., the Sunday school and the Sisterhood took a share in this good work. It is worthy of note that of this result over

Now Watch the Kanemorado District Raise the Mercury



COLLEGE
ENDOWMENT

\$1,700 was in cash and Liberty Loans. Our western brethren are right in line with the idea of giving their Liberty Loans to the College.

During our stay with the Morrill brethren, we stopped with Brother Sam Flickinger. For their kindness to me I shall always be grateful. But I was shown extreme kindness and hospitality in all of the Morrill homes into which my work took me. And I shall remember with pleasure the Millers, and Saylor, and Lichtys, and Wagners, and Beachys, and Yoders, and Butterfields, and Kimmels and Whitteds and all of the other good people I met there. Eight years ago I dedicated the Morrill church and held a short meeting there. And it was like going back among old friends to return.

I had the pleasure of a visit with our veteran Brother W. J. H. Bauman while at Morrill. Brother Bauman is spending the winter with his daughter Sister Showalter. Although Brother Bauman has not been blessed with the best of health during the winter, yet I found him ready to visit. Needless to say, we had an enjoyable little season together as we always do. And I covet for him the necessary strength to return to California. Brother Bauman does not make the least attempt to cancel the fact that his heart is back in California. I hope he may be spared yet to see many happy years.

This makes two reports from Kanemorado and they are both very good. If the rest of Kanemorado keeps up to the present pace it will be a great showing. Such a showing indeed as ought to stimulate Iliokota to do her very best. But I have no fears for Iliokota and I had no fears about Kanemorado either. The west will not stand back on this movement which is so vital to the future of the Brethren church.

WM. H. BEACHLER,
Campaign Secretary.

OAK HILL, WEST VIRGINIA

The Oak Hill church met for business meeting at Salem school house on Saturday night, March 1. Some general business was attended to and then they discussed the pastor question. Not being present myself I don't know much about it. But they decided to hire a pastor if one could be found to take the work. A committee was appointed to correspond with some who have been recommended and probably we will soon have a pastor here.

The grim monster, death, made another call in our neighborhood on Sunday morning, March 2, and claimed another one of our members. Sister Belle Jones had been a member of the Brethren church for several years. She leaves a husband and seven children, besides a host of friends and relatives. The family, except three small children, belong to the Brethren church. Three of them were baptized last fall when Brother Jennings was here.

We are made to wonder who will be the next. The question most important is will we be ready when the summons comes?

The funeral was conducted at the home by Brother J. M. Crouse of the Church of the Brethren, and Brother A. B. Duncan.

ESSIE BOOTHE.

COMMUNION NOTICE

The Brethren Church at Fremont, Ohio, will hold communion services Sunday evening, March 16. All members of the church are urged to attend. All of like precious faith are invited.

H. M. OBERHOLTZER, Pastor.

SPECIAL NOTICE

By the merciful kindness of a dear heavenly Father another year has passed and another opportunity to serve by giving is approaching. Easter Sunday, April 20th, is the time for the annual offering for foreign missions. This call is issued thus early that all pastors, churches, auxiliary societies and members may prepare to make the offering of the Lord worthy of his gracious acceptance. Remember the time: Easter Sunday, April 20th. This day belongs to the Brethren Foreign Missionary Society and all else should give way to it. Work and pray for the greatest offering in our history.

For the Foreign Missionary Society, by,
J. ALLEN MILLER, President.
ALVA J. McCLAIN, Secretary.
L. S. BAUMAN, Treasurer.

Business Manager's Corner

WHO WINS?

A few weeks ago we announced that we would make honorable mention of the pastor who would be first to sell the full number of Conference Minutes and Church Annuals sent out to the pastors a few days before. This was a sudden thought to us as we wrote and we had not taken into consideration the difference in the distance between the various congregations and Ashland and the time required for the packages to reach their destination and the reports come into our office.

The response was splendid and we feel it would not be just to make mention of only one pastor who disposed of the Conference Minutes in double quick time and sent in his remittance for them, consequently we will make honorable mention of a group of the Brethren who were exceptionally prompt to render this service to the Publishing House. The first remittance was received from W. C. Benshoff, Altoona, Pennsylvania, and we wondered how he did it so quickly and then every mail brought in other reports from the east and from the west and we saw at once it would be difficult to place the honor with exact justice so we gladly add the following names as being worthy of honorable mention: C. A. Stewart, Bunker Hill, Indiana; H. F. Stuckman, Falls City, Nebraska; L. G. Wood, Roanoke, Virginia; A. T. Ronk, Warsaw, Indiana; S. C. Henderson, Flora, Indiana; L. G. Smith, Conemaugh, Pennsylvania; R. F. Porto, Dallas Center, Iowa; C. C. Grisso, North Liberty, Indiana; Homer Anderson, Warsaw, Indiana; E. L. Miller, Uniontown, Pennsylvania; J. F. Watson, Johnstown, Pennsylvania and N. C. Nielsen, Long Beach, California. These all sent in their reports within a few days' time, and to add to the joy of it a goodly number of them ordered a second supply of the Reports, so we are encour-

aged to believe that the edition will be practically sold out after all, and we want to thank all the Brethren who make this possible whether they belong to this first group or not. It is the home stretch that counts after all and we hope to see every pastor come under the wire in good style and with colors flying. We certainly appreciate their co-operation, and we also appreciate the spirit of a number of the pastors who have remitted the full selling price of the Reports without retaining the portion we told them they might retain for their trouble, and we think most of them feel like the irrepresible Homer Anderson, who wrote, "I am sending in the FULL amount for it is for the benefit of OUR Publishing House." When all the pastors and all the churches once feel that it is OUR Publishing House it will be an easier matter to make the work of the House more successful from a business standpoint. Again we say thank you.

The Evangelist Campaign

Last week we said nothing about the campaign for five thousand subscriptions to the Evangelist; but it was not because the campaign had stopped, except just long enough to take another breath. Since our last report the Zion Hill, Ohio church with Brother A. L. Lynn as pastor has been added to the Honor Roll with an increase of Evangelist subscriptions of nearly two hundred percent, and a number of other churches are working for a place on the Honor Roll. We hope they all may be successful in their endeavors. We are glad to announce that the following churches have won their place for the second year and are deserving of special mention: Summit Mills, Pennsylvania, E. D. Burnworth, Pastor; Falls City, Nebraska, H. F. Stuckman, Pastor; Burlington, Indiana, W. T. Lytle, Pastor, and Flora, Indiana, S. C. Henderson, Pastor. We are greatly tempted to rejoice more over the churches that win these honors the second time than we are over those that win their place for the first time as it proves that we were not impractical when we suggested this plan two years ago, and it proves that the plan gives satisfaction to the churches that adopt it. So far there has been but one church that we can remember that lost its place on the Honor Roll after once having won it. We consider this a splendid record. But considering the past will not secure the next three hundred subscriptions needed to bring our list up to the five thousand mark. The task has been clearly set before us, so let us adopt the slogan of the Four-Year Program page, "Now then, do it."

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland), D. A. C. Teeter	
Allentown, Pa., 2nd Yr., ... A. L. DeLozier	
Ankenytown, Ohio, 2nd Yr., ... A. L. Lynn	
Ashland, Ohio, 2nd Yr., ... J. A. Garber	
Beaver City, Neb., ... Vacant	
Berlin, Penna., ... I. B. Trout	
Berne, Indiana, 2nd Yr., ... W. F. Johnson	

Bryan, Ohio, ...	G. L. Maus
Burlington, Ind., 2nd Yr., ...	W. T. Lytle
Carleton, Neb., 2nd Yr., ...	J. D. Kemper
Clay City, Indiana, ...	Geo. W. Kinzie
College Corner, Ind., 2nd Yr., ...	Homer Anderson
Conemaugh, Pa., 2nd Yr., ...	L. G. Smith
Dallas Center, Iowa, ...	R. F. Porte
Denver, Indiana, ...	L. A. Myers
Dutehtown, Indiana, ...	Homer Anderson
Elkhart, Indiana, ...	H. H. Wolford
Fairhaven, Ohio, 2nd Yr., ...	E. F. Owen
Falls City, Neb., 2nd Yr., ...	H. F. Stuckman
Fillmore, Calif., ...	Sylvester Lowman
Flora, Ind., 2nd Yr., ...	S. C. Henderson
Ft. Scott, Kansas, ...	Mrs. L. C. Webb
Fostoria, Ohio, ...	M. S. White
Fremont, Ohio, ...	H. M. Oberholtzer
Gretna, Ohio, 2nd Yr., ...	Edwin Boardman
Hamlin, Kansas, 2nd Yr., ...	Geo. E. Cone
Huntington, Indiana, ...	J. W. Brower
Johnstown, Pa., 1st Ch., ...	J. F. Watson
Johnstown, Pa., 3rd Ch., ...	Geo. H. Jones
Laark, Ill., 2nd Yr., ...	B. T. Burnworth
La Verne, Calif., 2nd Yr., ...	T. H. Broad
Leon, Iowa, ...	Geo. T. Ronk
Linwood, Maryland, 2nd Yr., ...	E. M. Riddle
Long Beach, Cal., 2nd Yr., ...	L. S. Bauman
Loree, Indiana, ...	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr., ...	N. W. Jennings
Louisville, Ohio, 2nd Yr., ...	Geo. S. Baer
Meyersdale, Pa., 2nd Yr., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr., ...	L. W. Ditch
Milledgeville, Ill., 2nd Yr., ...	M. J. Snyder
Morrill, Kansas, 2nd Yr., ...	A. E. Whitted
Muncie, Indiana, 2nd Yr., ...	J. L. Kimmel
Nappanee, Ind., 2nd Yr., ...	C. E. Kolb
New Enterprise, Pa., ...	Edward Byers
New Lebanon, Ohio, ...	L. B. Wilkins
New Paris, Indiana, ...	Ora I. Oxley
North English, Iowa, ...	W. H. Miller
North Liberty, Indiana, ...	C. C. Grisso
Oakville, Indiana, ...	A. R. Staley
Pittsburgh, Pa., ...	H. M. Harley
Portis, Kansas, ...	Roy Brumbaugh
Roann, Indiana, ...	W. E. Ronk
Salisbury, Penna., ...	E. D. Burnworth
Sidney, Indiana, 2nd Yr., ...	L. A. Myers
Summit Mills, Pa., 2nd Yr., ...	E. D. Burnworth
Sunnyside, Wash., ...	Chas. H. Ashman
Telford, Tennessee, ...	(Vacant)
Tiosa, Indiana, ...	Ora I. Oxley
Washington C. H., O., 2nd Yr., ...	B. S. Stoffer
Waterloo, Iowa, 2nd Yr., ...	H. L. Goughnour
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EDITORIAL

Can We Depend On The Parents Entirely?

In a personal communication a good friend writes that he appreciates the view taken editorially in The Evangelist recently on the subject, "Where Shall We Find Our Ministers?" He says he thinks the emphasis was rightly placed, but asks, "Can we depend upon the parents entirely to furnish the inspiration needed to lead our fine young men into the ministry?" Being brief, it is obvious that the editorial was not intended to be exhaustive. We only pointed out briefly the need of more ministers and made one suggestion toward the solution of the problem of meeting the need. But we are not unwilling to be led through our friend's question into a more extended discussion of the subject.

There is perhaps no more vital problem with which the Brethren church must deal, if she is to realize her ambitions of becoming "A Greater Brethren Church." It is too big a problem to be solved by a few editorials; yet its bigness makes it worthy not only of extended discussion, but of thorough study and wise, persistent effort on the part of all interested in the greater future of the church.

We cannot resist the feeling that the only point stressed in our previous brief editorial is the most fundamental consideration in the matter. I would almost say that the home is the master-key that can open the door to a more adequate ministry. And the problem of recruiting our ministry in sufficient numbers is in the final analysis a problem of bringing the bigness, urgency and glory of the ministry forcibly to the minds of parents, so that they will crave with holy ambition the honor of supplying offspring worthy of this holy calling, and ever hold before the children divinely entrusted to their care the high office and glorious work of the ministry. Every other method is weak in comparison because of the fact that the child is largely influenced and prejudiced for life when any other agency than the home gets hold of it. One of the chief weaknesses of all public educational endeavors is that children are largely educated or given their life impulses when they come under the care of our educational agencies. In the majority of cases the most that can be done then is to develop and give polish and training to what has already been set going in the child's mind. The most fundamental and far-reaching effective method of overcoming the present tendency of boycotting the ministry is to recast the parental attitude toward it. This will necessarily be the task not of a year but of a generation. Even then the work will be but well begun. In the meantime, we must give ourselves zealously to plans less fundamental but more quickly productive of the desired results.

There are a number of things more or less familiar which enter

into the solution of this perplexing problem. The most important figure next to the parent is the minister himself. He should be constantly on the lookout for worthy promising young lads who might be directed into his own noble calling. He who does not believe strongly enough in his task and is not enthusiastic enough about it to have a desire to lead his choicest young friends into it, is not a very big asset to the ministry, and yet ministers have been known actually to discourage promising boys from entering the ministry and have sought to turn them aside into other vocations. No one like the man who is engaged in the work has such opportunity both by public speech and by personal interviews to magnify the calling of the ministry, create a general high regard for it and bring about a wide-spread ambition on the part of young men to enter it. Such an exaltation of the ministry by the worthy men of God who are spending or have spent years of faithful service in it will go a long way toward enlisting valuable recruits.

There is no small number of young men worthy in life and talented by nature who have felt a desire to enter the ministry but have been hindered by the lack of finances to see them through school. No strong helping hand was extended to them and they were afraid to make the venture. Some have more of the spirit of venture than others, and some are more successful in meeting financial difficulties than others, or, as we more frequently hear it put, some are more lucky than others. But among those willing and worthy to enter the ministry and are unable to finance their preparation, the number who are willing to make the venture not knowing how they will get through, compared with those who do venture is small. Imagination sees the faces of a number of boyhood friends in the pulpit—and they were promising—but for this hindrance. This should be removed by the church providing a more adequate fund for the assistance of worthy young men in their preparation for the Christian ministry. It is not enough to give a "lift" to those who have almost enough "means" to see their way through school, provision ought to be made for financing the preparation of approved young men entirely without financial possessions in such a way that would not pauperize them. In this connection the question of Holy Writ comes with great force "How shall they preach except they be sent?" The church should "send" them through school and into every needy field to preach the Gospel.

Another way churches can help in the encouragement of strong, talented young men to enter the ministry is by paying a salary that will do a little more than meet expenses. Many churches

scarcely pay expenses and, judged by the grudging way in which they pay that, they do not deserve a pastor at all, much less one who has spent several thousand dollars in time and money equipping himself for the ministry. The minister has the same right or duty as any one else of providing himself with a home and family and caring for them in a respectable manner. No man can work for less than a living wage, even for the church, and maintain his self respect. When once the church realizes this and makes amends, and she is doing it rapidly, she will have a more adequate ministry.

There are organizations and agencies that can be utilized to educate and agitate with a view to enlisting recruits for the ministry and missionary service of the church. The Life Work Department of Christian Endeavor is proving a valuable scouting agency. Numerous young people have been influenced through its efforts to dedicate themselves to some definite Christian work, and usually this means the ministry or missionary work. Sunday school teachers enjoy a wonderful opportunity of influencing boys to look with longing to the ministry and of encouraging them to so live and equip themselves that if the call of God comes to them they may be ready to answer it. But all opportunities are not being improved and it seems that there ought to be launched some special campaign for systematically, persistently and wisely presenting the heroic side of the ministry to our youths as they begin to dream their dreams of the future. History is replete with examples of heroism among the servants of Christ more thrilling than the stories in the cheap novel. Fill the boys' minds with these and let them dream, as boys will, of doing the same things, of playing the parts of the heroes and there will be many more nerved to accept the challenge of the ministry. No worthier task could our organizations charged with the religious education and training of youth undertake than filling the minds of our young dreamers with such ideals of greatness concerning the ministry that they would prefer to be a preacher than anything else they might aspire to.

(Continued on page 4)

EDITORIAL REVIEW

Brother A. J. Rainey writes a letter this week from Manassas, Virginia.

Our College correspondent, Brother W. R. Deeter, is back on the job, after an absence of a few weeks in evangelistic work.

Dutchtown, Indiana, congregation is now engaged in a revival effort with their pastor, Brother Anderson as the evangelist. We shall look for some good news from there later.

Brethren Garber and Riddle are calling attention to and making suggestions for Personal Work month during April. Every rural society ought to try out the splendid suggestion of Brother Riddle for them.

A bright piece of news comes from Brother Neher of Los Angeles stating that they expect to go over the top in the Evangelistic proposition and that souls are being saved at the regular sessions of their church.

Brother Weidner, when sending the splendid article found on the Sunday school page written by Sister Weidner, asked for a second supply of Brethren Annals. He and his people are inclined to desire to keep informed.

Again we have the privilege of reading a letter from the pen of Brother C. A. Stewart. He reports a very successful meeting held by himself at the Loree church, near Bunker Hill, Indiana. His people stand by him loyally, and that makes success possible.

If a prairie fire were on, things would not be more lively than they have been recently in the Kanemorado district. They have been bringing money and "Bonds" for College Endowment so rapidly that it keeps Brother Beachler busy counting it. We were shocked when Falls City went \$5,500, surprised when Morrill made it \$2,500 and now Hamlin comes across with—well, I'll not spoil your

pleasure of reading the report by telling you, but it's good. We are ready to expect most any thing from our Brethren of the prairies. They certainly appreciate Ashland College. Brethren Cone, Whitted and Stuckman are proving good samples of its output.

Brother Bauman reports the team work of himself and Brother Cobb at Berne, also the one week revival held by himself. It was a great meeting for so short a time, and doubtless the results would have been still greater if Brother Bauman could have spent more time there.

Brother Emmert, one of the talented and trained young men of the Dallas Center, Iowa, congregation, in a letter accompanying his article speaks a good word for his pastor, Brother Porte. Brother Porte is not only doing a good work for the church, but is fitting himself for still more efficient service by attending Drake University.

Brother Kinzie's report from Clay City shows that he has been on the job all the time and it seems that God has blessed his people with a mind to work. His report shows that the church is in a splendid condition, and under the guidance of God and through the instrumentality of Brother Bauman and the pastor we shall expect and pray for a great harvest of souls.

Brother W. S. Baker of Johnstown tells of his busy life in that city. He is allowing himself to be used in several ways in the interest of the Kingdom. He was quite successful in a recent revival meeting, and is very successfully teaching an interesting and appreciative Sunday school class. He also testifies to the splendid leadership of Brother Jones in the Third Brethren church.

An interesting report from the pen of Brother E. L. Miller of Uniontown is to be found in this issue. He shows his characteristic energy in his report as well as in his work. The whole church seems to have caught his spirit of enthusiasm and to be pushing forward in the face of every difficulty. A revival held by the pastor bore splendid fruit. We will not tell you the results, you must read his report to find out. He used the stereopticon to good effect in his meetings.

Another note comes from Wisconsin, this time from Brother J. A. Baker, the father, as we suppose, of some of our correspondents from that place last week. The suggestion that members of the Brethren church who may be seeking a promising location write Brother Baker for information is a good one. This is an opportunity to locate where you can be in a prosperous city and at the same time help to build up a Brethren church. Brother Ronk writes to the point about ministers doing missionary work. Let's put it up to the laity too.

We have an interesting letter from the pen of Brother Bock of la Carlota, Argentina. You will not want to miss it. Brother Bock says in a personal letter: "Since our coming here we have been exceedingly busy. Besides the mission work, I am teaching English to some young men; many are interested in learning this more than the Gospel. But here we have to begin with these people wherever we can touch them. I expect to pay for our sulky with what I can make in this way." You will not find a more sacrificial and harder working group of people anywhere than are to be found in our missionaries. Let us do what we can at Easter to help them in their work.

Brother Carpenter sends forth another Kentucky call. This time it is for some one to take the place of Brother Cook who desires a leave of absence. All will regret to learn of the condition of Sister Cook's health which makes this step necessary. Possibly some church will grasp this opportunity of securing a good pastor, as we understand Brother Cook will be open to a call. But who will come forward to take up Brother Cook's mantle? It is a noble one and worthy of the best talent. No greater opportunity exists in the Brethren church for foundation work than that which Krypton offers. Perhaps the foundation is well laid right in Krypton, but many more need to be laid round about, and the Krypton foundation needs much building upon.

Then might we not create within the church such a church patriotism and gospel-patriotism that young men will volunteer and parents will offer their sons as willingly as they ever did when the country was in need of warriors. If the ministry were presented very generally as the leadership of the greatest war on earth, demanding the greatest courage and skill and in the interest of the noblest cause, it is difficult for reason to understand why Christian young people would not be entering our seminaries for training with the eagerness that young patriots of the country entered the officers' training camps.

Exalt the ministry to its rightful place as the noblest of all callings and it will appeal to the strongest and worthiest young men of the church. The ministry is the biggest and most essential work in the world. This discredits no calling however noble or essential.

High over all stands the ministry. When we realize that in this calling we are co-operating with God in the fashioning or re-fashioning of human souls we understand how it is possible with perfect propriety to make such high claims for the ministry. It is most natural that ambitious young people want to be engaged in a work that is considered very worthy and essential. If we can make the church to understand this fact, her young men will be offering themselves without reluctance to the Christian ministry.

And last of all, let us pray that the Lord of the harvest may thrust forth laborers into his harvest. It should not have been said "last of all," but first of all. We can do nothing more important than earnestly pray until we have prayed. After we have summoned the courage to pray in real earnestness—for it is a costly thing to do—we shall then find ourselves able to do more than pray.

GENERAL ARTICLES

Reverence for the House of God—A Lost Art. By E. M. Cobb

This disease is not only prevalent, but malignant and fatal. In fact, it is so fatal, that when allowed to run its course, it entirely destroys all traces of spirituality. Paradoxical as it may seem, its prevalence has become so great, that it no longer causes alarm except, perhaps, to those most keenly alert to present day conditions. It seems as if the general public has just submitted to the inevitable and, by the absence of proper discipline, has licensed the spread of the malady and renounced all laws of quarantine. This wide-spread epidemic must be one of the unquestionable evidences that the world is growing better (?). As I consider this subject on the broader plane, I think of five classes of people affected by this most virulent microbe.

1. CHILDREN.

The most conspicuous symptoms of the malady, perhaps, are to be found at our seasons of public worship, when the children of various sizes, ages and temperaments, of both sexes, are allowed to play, scamper and frolic up and down the aisles, over the rostrum, squirt water from the drinking fountain all over the floor, shout, laugh and wrestle, until the services begin, and then whisper, run from one parent to another, mark up the song books, and keep a continuous filing out to the drinking fountain like a flock of ducks. Think the picture is overdrawn, do you? All right, just get out of your own congregation and visit some other one where you are not so well acquainted with the people. At home you are so used to certain individuals being allowed the liberties above referred to, that it has become a thing rather to be expected, and very rarely receives the criticism and discipline it deserves.

2. TEACHERS.

It is a well known fact, that children embrace all the liberties allowed them by parents and teachers, and in these days when teachers have adopted, more or less, the liberal method of discipline, or, as they choose to term it, self-government, I feel free for one to say that the children are not so much to blame for their conduct as those who are responsible for it. In my opinion it is just as reasonable to expect a child to feed and clothe himself properly without assistance, as it is for him to govern himself properly; and I think that casual observance will bear me out in this criticism. So often we hear, in the administration department of the Sunday school, remarks by teachers and officers that we cannot expect to have discipline comparable to day schools. This sort of surrender to the inevitable makes me want to dismiss a teacher who will allow herself to be overcome by sheer force of circumstances without remonstrance. Whenever a teacher becomes unable to cope with

conditions she is no longer eligible to properly instruct the incorrigible. Just such doctrine as this is what has led us to present-day conditions. I speak from experience when I say that in more than one place where I have taught and preached, I have been thanked many times for improvement in discipline; and I assure the reader that it is from a full sense of reverence for God's house that I am unable to allow disturbance in any public worship, whether it be Sunday school or preaching service. I would rather forfeit non-attendance than impious irreverence, and I believe that the fault of disorder in our Sunday school very largely lies at the door of the teacher.

3. PARENTS.

Before the teacher receives the pupil into the class, however, the parent has had opportunity to administer discipline, so that the teacher ought to have but very little trouble. But in these days when offsprings are allowed to call father the "old man," "governor" and "boss," and when they are allowed to retaliate at mother's instructions by kicking and screaming until they have conquered the parent by some spasmodic demonstration of temper, it follows that the teacher will have trouble. How often have you seen parents allow their children, in church, to grind up half a pound of crackers and scatter them over the floor, tear leaves out of song books, stamp on the benches, fly into a fit of passion and cause the parent to retire from the service, all because the parent does not realize parenthood and its responsibilities, saving as an apology to the minister in charge, that they haven't been well, or they are too young to know better, and a lot of other foolishness which is unpardonable in the eyes of good government. The very illustrations cited above make one to feel that the parents themselves do not have the reverence for God's house that they should have. If fathers and mothers would come into the house with uncovered head, on tiptoe, and talk in a whisper, if at all, and retire reverently from the building, the child in consequence naturally would imitate the parent; but so long as parents are rushing through corridors and halls, talking in a loud tone about the secular affairs, etc., nothing more can be expected from the children than what we now endure.

4. OFFICIALS.

This corps of members of the church set aside in their various offices for the conduct of the church, sometimes demonstrate their irreverence for God's house by tolerating social functions that are exceedingly questionable in character. I have in mind now cases that may be referred to where members of the church failed to observe the tithing system, which naturally throws the church in arrears finan-

cially, and in order to replenish the treasury, the officials allow said members to have card parties and oyster suppers and other fetes of the soup kitchen heresy, to offset the delinquency in the treasury; and in some extreme instances install billiard tables and dance halls, and other desecrations of equal character. Thank God I have never known it to be that bad in any Brethren church. Right here in the city of Dayton is to be found in the Saturday evening paper a standing notice of one church where Holy Communion is nounced for 8:00 o'clock in the morning, a lecture in the afternoon and a dance at night. Such conditions can only be brought about by failure to reverence the house of God.

5. PREACHERS.

However the foregoing paragraphs illustrate, in my opinion, the lighter forms of irreverence. To my mind the most virulent form of irreverence is manifested by the preacher himself. For a minister of God to stand behind the sacred desk and allow the children to do the things mentioned in their paragraph, to allow parents of his congregation to tolerate such indifference among their children, and to allow the officials to desecrate the tabernacle of irreverence that is so common among us today. No of the Most High by these common forms of gabbling, are

all but light criticisms by the side of the most heinous form of irreverence that is so common among us today. No longer is it uncommon for a minister behind the sacred desk, before an open Bible, to challenge the veracity of God's Word, deny the inspiration of the Book, question the miracles of the Lord Jesus Christ, doubt the substitutionary atonement, express chagrin that one would believe in the bodily resurrection from the dead, and absolutely repudiate the second coming of our Lord.

If such irreverence is tolerated and practiced by the ministry, what may we not expect of the laity? And is it surprising that the people of the neighborhood lose faith in the mission and functions of the church and that they repudiate the calls made upon them to support it? What can be done to meet the exigency? The membership may offer the criticisms needful, but it certainly falls to the executive department of the church, the ministry, to effect the cure; and therefore the church must demand of the ministry that we have a more rigid discipline, a greater loyalty, and a more humble perseverance. The ministry belongs to the church and not the church to the ministry; therefore, it is for the church to ask her chief servants to render acceptable service.

Revelations from a Soldier's Heart. By Louis S. Bauman

While in evangelistic work at Nappanee, Indiana, recently, it was our privilege to read a letter that came fresh from the heart of one of our soldier boys in Germany; and it certainly furnished some food for thought. We have been hearing much about what our boys over there are thinking. Here is what at least one does think. We give several extracts from the letter which was written by Private Arthur Ray Kring, of Battery D, 150th Field Artillery, from the army of the occupation in Germany:

Neuenahr, Germany, January 16, 1919.

Dear Father:

Tonight my head is bowed down and my heart is heavy for, as the prophet of old said, "the desolation of Israel."

When the war was still going on, we oftentimes thought it hard, but I find another war in progress, one that is going on within myself, which is not to be compared with that which is past. But not myself only, it has taken place in millions of other lives, and will take place in millions to come. * * * *

And now, after I have seen as much of the world as I have, namely, France, Luxemburg, Belgium, and Germany, and observed the spiritual condition that seems to prevail, as I said in the beginning, my head is bowed down and my heart is heavy.

Over here in Europe, all along the countryside and in the villages and towns, you will find shrines established, many of them beautiful pieces of work, and many times when tired from the weary drudgery of things, I have looked upon that image of Christ, and my heart was thrilled, for it gave me courage, and I could almost hear him say,

"Fear not, I am with thee,
Oh, be thou not dismayed,
For I am thy God,
I will still give thee aid."

But then we pass on and soon forget the goodness of God, and our lives become corrupt, until something else comes up in our lives to remind us of duty to God and fellow men. And why do we so often shrink from talking salvation with our neighbor who does not know Christ? Some people say they can't talk, and other various excuses, but experience is beginning to show me that their deeds of the past, good and bad, are still casting out their influence, the fire of which can never be quenched.

A city builded on a hill cannot be hid; so, then, I come to the conclusion that if our lives are compared as such, let us then build such experiences as men will desire to look upon, and will not have to turn away in disgust and doubt. And so what has prompted me to write like this? Simply because I see doubt, disbelief, vice, immorality, and a whole host of hell's tribe running rampant upon the earth. And what can we do about it? Ah, I wish I could stand

upon the ocean's strand and shout back across the ocean wave to the people of America to take the more earnest heed to God's Word, live more consecrated lives, send more workers into the mission field, give more to the cause of Christ, and less to the Devil. Why? Because the world is dying for a bit of Christian love.

And when the boys get home from over here, they are going to want a man's religion. This afternoon tea religion is about a thing of the past. They have all had a man's job, and have walked hand in hand with death, and so will desire that, which when it comes to the valley of shadows, will shine out as the morning star and enable them to say, "Lead kindly Light."

Father, I thank you for my childhood training in Jesus, not forgetting my dear mother, but I still earnestly desire your prayers, and hope that when we meet again, we can both say, we have learned to know him better. Glory be to him who was, and is, and ever shall be.

I am in perfect health, hope you are enjoying a healthy and prosperous New Year. As ever, your son,

RAY.

In this remarkable letter from a soldier boy, there are seven outstanding truths. And, whether he realized it or not, he did stand upon the other side of the water, and "shout back across the ocean wave to (at least some) of the people of America" in a voice that has been heard. The seven voices within this letter tell us, that,

1. Back of this horrible war that cost the world more than two hundred billions of dollars, and ten millions of men slain on the battle-field, to say nothing of the millions who have died as direct and indirect results of the war, the countless cripples, and the huge wreck of the world's civilization,—that back of all this were not merely temporal causes, but spiritual causes. Back of it all was a civilization that had turned its face from God, and would run the world without God. "Hell's tribe ran rampant upon the earth."

2. Shrines and altars of wondrous beauty may lift up the image of Christ and thrill the emotional natures of men, but they cannot save; for, men pass them by, are thrilled, and return to their corruption. Not only Europe, but all Latin America testifies to the truth this soldier sets forth. It is not the image of a Christ upon a shrine, but the living Spirit of the living Christ within the heart, that keeps men from passing on into corruption.

3. The "pink tea religion" of Protestantism has even less power in itself than the dead images upon Catholic shrines,—it does not even thrill! When these boys who have

faced the Eternal on the battlefield return home, they want none of the "sissy business" so common in our churches over here. They will call for a "man's religion," and that will mean a religion carried on in a big manly, businesslike way. It means they will want to do more praying in the upper room, and less paying in the supper room; that they will want more of the old Book and less of the cook; that they will be more interested in emptying themselves for their dying fellowmen over the sea, than in filling themselves for the sake of their pastor's salary with pink tea.

4. The time is here when if the church is to succeed with men, she must live so that she can talk,—“build such experience as men will desire to look upon, and not turn away in disgust and doubt.” The church today is carrying an ever increasing burden in lives that are penurious, unfair, discourteous, dishonest, bigoted, indifferent, cowardly, and selfish,—men who give as they steal, who increase their riches and decrease their taxes, who sing and pray and steal the livery of heaven to serve the Devil in. Verily, the time is here for “the people of America to take more earnest heed to God's Word, and live more consecrated lives.”

5. Likewise, the time is here “for the people of America to send more workers into the mission field, and give more to the cause of Christ, and less to the Devil.” If Jesus Christ is the only hope of this poor sin-smitten, distracted world, and he is, then if the world is to be saved, the time is here for church members, at least, to cease spending literally billions for tobacco, wine, jewelry, worldly pleasures, etc., while they give a few paltry millions to sending the Gospel of Jesus Christ to the hundreds of millions of human beings that through modern invention, sit

uncomfortably close to their doors, without the fear of God, but with heathen hate in their hearts and vices in their practice. Would to God that we all could have the vision of the world's need as this soldier boy has seen it. Not only Africa, China, Japan, India, and the Fiji Islanders, but Germany, Russia, Poland, Austria, and France, must come to know more of the real Christ and his true Gospel, or it will take more than a League of Nations to “make the world safe for democracy!”

6. The greatest battle ever fought by men was not fought on the blood-soaked fields of France, tremendous and terrible as those battles were. Who knows it so well as these soldier boys, who having passed through those bloody battles, yet, frankly state that those battles are “not to be compared” with the “one that is going on within myself?” They know, those lads! The greatest struggle a man can know is the struggle for his own soul. And he who loses that fight, loses all. “Greater is he that conquereth his own spirit than he that takes a city.”

7. The sure foundations of the soul that wins the greatest of all battles,—the battle within,—the battle for one's own soul,—are rarely laid elsewhere than in “childhood training,” in the prayers and tears of godly fathers and mothers. Little did the father and mother of Ray Kring realize what tremendous struggles of both body and soul lay ahead of their precious boy when his feet should carry him into a far-off foreign and godless clime, amidst the most terrible scenes that human eyes ever witnessed! But now they understand, and thank God! “The anchor holds!” Fathers and mothers of men, let not this message of Ray Kring be forgotten!

Making the Church Socially Attractive. By Mrs. E. E. Frantz

The Need

The church of today is face to face with the formative influences which are making tomorrow, and she must face the vital decision as to what part she will have in producing the new world. Christianity is no dying faith. It is splendidly vital, and if we can help people to see this, instead of their thinking religion a cold formality, we have done something worth while. The church is not as completely in touch with its age as it should be, but it can be brought in closer union with the forces that are making the new social order. The man who underrates the significance of the church in society is belittling his own power of observation.

There seems to be great discontent among the masses, especially among the workingmen and those commonly known as socialists. They for reasons of their own distrust the church and similar institutions, and yet anyone who is a member of a Christian church knows that the church would be and is only too glad to welcome them one and all.

This is one phase of our church life that should not be overlooked. We have not been able to reach them yet. Are we going to quit trying? This is where the Y. M. C. A. and Salvation Army people have won the lead of the church. It has been shown that the very poorest people can appreciate the best music and pictures and that they have unsuspected powers of entertainment in themselves. The average church is always a spiritual force in any community and it also should be the center of the mental, physical and social life of its community. Piety does not remove the demand for recreation.

The lines of the poet Lowell give us an idea of the church reaching out in its social life.

“God is in all that liberates and lifts,
In all that humbles, sweetens, and consoles.”

The Means

The open church is more than an attraction, it is a mission and the Protestant churches of today are coming to realize this fact more and more. We must not only make

our church attractive on the Sabbath but on all the other six days of the week as well.

There ought always at all services to be that “friendly grip” and reception committee to greet the stranger, and happy is that church which has it said of it that a stranger who enters its doors is a stranger but once. How good it makes you feel when you visit a neighboring church and some one gives you a warm hand shake and greets you by name, or if you are a stranger inquires of your name and where you live! It makes you feel as though you wanted to go back again, and you are sure they would want you to become one of their own number.

We must be sociable to save. In these days of moving pictures, theaters, and all sorts of attractions, the church should have counter attractions which will appeal to the young without too much of the “keep off the grass spirit.” There ought to be a room where they can chat with friends, play games, have music and so forth. Such a room for gatherings of teachers, parents and classes, will repay any expenditure required for procuring and beautifying. The social affairs of the church can many times be of a cultural nature, such as addresses, debates, musicals or missionary drills.

We may discover among the people of our parish or community whose condition needs social betterment and then set to work with definite plan, genuine sympathy and earnest activity. It is a fascinating game to get new members into the Sunday school and is always commendable, but we should not lose sight of the fact that it is doubly important to keep those whom we already have, and to seek to develop their social natures in a wholesome way and to train them for service. A church whose services are socially attractive and which seeks to provide uplifting social activities and interests for its members will have a power not otherwise possible. Beautiful and fitting are the words of Helen Keller: “Remember, no effort that we make to attain something beautiful is ever lost. Sometime, somewhere, somehow, we shall find that which we seek. We shall speak, yes, and sing, too, as God intended we should speak and sing.”

The Need of Trained Leadership in the Church. By Ray A. Emmert

Trained leadership is a commanding need now, because this is a time when people are forced from their routine habits of life and, much confused, face a new set of problems. Social conditions today remind one of the human roulette wheel. When people try to stand on this revolving platform, they are apt to be thrown into all sorts of ludicrous postures. No trained leader has taught them how to stand on a revolving platform. Like the human roulette wheel, the long established social platforms, upon which people confidently stand as on firm ground, have suddenly started whirling impelled by impact with a world war. Whole nations of people have been figuratively thrown off their feet and have been unable to regain their equilibrium. Look at Russia, the Balkan states and Germany. The United States needs trained Christian leaders to teach the people how to stand upright amid the whirl of radical socialism, Bolshevism Oriental religions, skepticism and unemployment.

If the solution of the problems confronting the people is to be permanent, it must be worked out on the principles of Christ, the only Leader whose leadership has been unselfish, international and permanent.

In a time of such urgent needs for capable Christian leadership, inefficient leadership within the church can no longer be tolerated. Not so long ago when leaders were needed for church work, they were elected. Yes! Just elected by acclamation of Brother Somebody, who explained that, although he didn't know there was going to be any election of officers that day and hadn't given the matter any thought, he moved that all of the old officers be re-elected. Re-elected regardless of whether they had proved themselves capable or inefficient! Times have changed; so must methods of church work. In business, the leader, although he may have good intentions, if he lacks ability, goes bankrupt. In the church, the leader, although he may have good intentions, if he lacks ability, must be replaced. Good intentions without ability are as bad as ability without good intentions.

Progressive Activity. By W. I. Duker

Man conquered the earth, on which he is like an atom, because he was not content to stand still like the Alps. You can imagine how, in the far past, our savage ancestors would watch birds sailing through the air over the deep waters, and long with all their souls to have that power of flight. After a long and continuous effort in "Progressive Activity" they now too soar as do the birds. Any attainment of value today is the result of what we are pleased to call "progressive activity" of the past.

There are two distinct kinds of activity with which we wish to deal. One is our title, and the other we call "circular activity." Progressive activity is of the constructive type; that form of activity in which each act is a step leading on and up to the next; a series of steps forming a ladder placed against an otherwise unsurmountable obstacle over which we now pass with safety.

Circular activity, all too common, is a type of activity best shown by the canine family and all too frequently copied by the human family. Or might there be some question as to "priority claim?" This activity is seen when Rover decides to lie down. It is also seen when our activities are controlled by no sequence plan.

To definitely contrast the two general types of activity let us notice that while one carries us over obstacles the other precedes lying down.

One indicates that we are following some definite, well-established trail; the other indicates clearly that we are lost. In one we see a star, in the other we have no guide.

How many churches are controlled by our type of circular activity? How may we determine the presence of the type in control? Contrast the points of attainment of your church with that of, say, ten years ago. Give no thought to

The time has come when the church must train its leaders before it elects them. People require the same qualities of leadership in a leader in the church as they require in a leader anywhere else,—and they expect much more. One of the indispensable qualities of leadership is capability. A wounded soldier, just returned from France, told me that his officer gave the command to remove gas masks while there was gas present. The soldiers did as they were ordered and most of them died. Their leader lacked the capability to tell when gas was present. Although his intentions were good and he was doing his best, his followers died. If the leaders of the church, however faithfully they work and however good their intentions, lack ability and training, the church is going to get "gassed."

Moses received the best education possible for one to receive in his time. Paul received the best education possible for one to receive in his time. The twelve apostles, being taught by Christ personally and directly, received the best education it was possible for one to receive in their time. Our leaders in church work today must receive the best training that is possible in our time.

The church must train so many capable leaders that it can retire all of those who are found insufficient even though they be faithful and true. Until there are that many capable leaders trained, it is the duty of every leader, whether capable or inefficient, to continue working until a leader of moral ability can be secured to replace him. Furthermore, it is the duty of every leader to pick out capable young people and see that they are trained, not only for ministers, but for Sunday school classes, Christian Endeavor and all other auxiliaries of the church. The church needs some of the dash of youth to help solve the problems that are confronting it.

The need for capable Christian leadership is great and clear. Let each one ask himself, what can he do to help supply the need?

the degree of activity, for the nearer Rover is to lying down the more noticeable is his activity. Call for definite aims in the activity under survey. Look for the circles of activity that form chains. Also look for those circles that are concentric. Those circles that form chains we will accept as progressive activity, while those that are concentric will surely belong to Rover's class.

One of the latest movements in the public schools of today is that of "supervised study." In the past, and in innumerable instances today, we were satisfied if our pupils were busy. A busy school room was taken as a sign of success on the part of the teacher. Then our leading colleges and universities began a series of surveys. Schools supposed to be our leaders because of the activity of teachers and pupils fell below par. Teachers began to question their efforts relative to progress and were chagrined to see but little. They then realized that some activity led on to success while other activity, just as sincere, was of the circular type and preceded lying down. Then came the remedy suggested in supervised study. May not we in our activities in the church be equally in error? May not a course in "supervised study" be equally in demand?

The desire to be "good" should be supplanted by the desire to be "good for something." Our pastor in a recent editorial suggested that "people reluctantly handle the dead." Is there not a greater antipathy in handling the dying? People approach without fear a dead body, while they could not be induced to witness the dying.

We may be arguing with someone else who is interested in proving the opposite. Just as the points which favor us press up into our minds, so the points which favor his case press up into his. But really we do not listen to his argu-

(Continued on page 8)

THE BRETHREN PULPIT

Christian Service. By A. E. Whitted

TEXT: But he that is greatest among you shall be your servant, Matt. 23:11.

This subject is one of most vital importance. Giving in the full sense of the word is the greatest essential of Christian living. We are taught this beautiful lesson many times over in the Book of all books. "Give and it shall be given unto you, pressed down, shaken together, and running over." How wonderfully true these words to one who has learned the principle laid down in the verse chosen for our guidance in this brief message. We are to give. What? Of our money? Yes, and a great deal more. If that were all many of us would have but little to offer; the majority would be able to say with Peter, "Silver and gold have I none," but to be able to finish the statement, as Peter finished it; to be able to say, and willingly, "but such as I have give I thee" is the Christian's great privilege. We are called to give of our time and talent. This is a busy age and we are very apt to forget our duty along this line, in our great striving to keep even in the industrial or commercial race. Of our love and very life are we to give, with all that those terms imply. Did not Jesus say, "By this shall men know ye are my disciples, if you have love one to another." John 13:35. And such love will make us give ourselves in service wherever there is need.

But how can I serve? What must I do? In the first place, if you are a Christian, be an inspiration to the multitude about you. Keep your heart aglow with the fire of heaven. Let your face be the mirror of this heart-fire and your spirit light and buoyant that others may come to know with you that the greatest joys, the highest experiences are from above. This world is full of sorrow; it will always be. Many a man is limping aimlessly along, despondent, thinking that life holds nothing but drudgery. Seek to cheer such an one and cause him to look away from his troubles to the one who will bear every burden. Encourage him to take hold of faith and expect great things from God. He will never fail you nor him.

In the second place, the Christian should seek to bring encouragement to others in their work. We all get discouraged at times in our work. Things go against us and we feel blue. We forget to trust in him in whose strength we can do all things. Even those of us who have learned to expect much of God, forget his proffered help when we come to hard places and hard tasks. Then it is that the radiant sunlight of God's love cannot penetrate the clouds that overhang our heads. And then it is that we need some one whose eyes are clear and whose face is unclouded to remind us that the sun is still shining and that God's love is still watching over us. Then it is that we need some one to encourage us to take up our tasks again and go ahead with the work God has given us to do. How much good a little interest shown or a passing word of sympathy will do! How it will give hope and cheer and strength and enable us to stay by our tasks! Then let us encourage others as they travel their way which is often rugged and do their work which is often hard. Let us live the prophecy of Isaiah when he urged men to "strengthen the weak hands and confirm the feeble knees. Say to them that are of a fearful heart; be strong, fear not."

Then, the real live Christian should be a scatterer of sunshine. The day of the long faced Christians is past, if there ever was such a day. If any have a right to be radiant and joyful, it is the one who is leading the Christlike life, the one who is ministering unto the least by his helpful and willing service. They say a smile is a contagious thing. Yet not a thing to be feared. Then Christian, smile and be sunny, that those over whom a shadow hangs may catch the contagion and pass the smile of righteousness on.

Be a sower of sunshine. Make the world about you joyful because of your happy song.

"Are you, fellow-trav'ler, a child of the King?
And do you his praises to wayfarers sing?
Oh, are you rejoicing in Jesus each day?
Keep singing for Jesus, 'twill brighten the way."

"When life's sun is sinking, when labor is o'er,
And loud in his praises your song swells no more,
'Twill strengthen the weary and brighten the way.
Keep shining for Jesus till close of the day."

We have in the last paragraph been speaking of light-heartedness and sunshine. Though the Christian life be one of smiles and sunshine, these traits ought to flow from a heart that is real and genuine in its interest and sympathy for the good of others. The life should be so deep and serene, like the mighty river, that it can not be troubled with every gust of the wind of adversity. Such ought to be the depth of its flow that the weaker ones might take refuge therein, and prove for them "a refuge in the time of storm." We ought to live steady and strong so that those that are perplexed and doubtful might come to us and find safe counsel. Dr. J. R. Miller put the thought beautifully when he said, "We can be truest and best blessings only when we live victoriously ourselves. We owe it, therefore to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful and full of love. The one secret is to abide in Christ." Then live the real, true, unselfish life that can only be lived in Christ, if you would serve as a Christian. "Live a life so big and true, so unselfish and safe that people who run into your garden of love, sympathy and interest may be refreshed and strengthened and go forth to valiant endeavor."

Then there is the element of prayer in Christian service. This above all others must not be overlooked because through prayer the greatest service is rendered. Prayer is the Christian's eye-opener. Prayer shows the Christian what to do and tells him how to do it. When the earth turns herself toward the great warm sun, spring dawns and all nature bursts forth to new life and song. So also when the soul of man turns to God, who is all to the soul that the sun is to the earth and more, there comes an awakening, quickening power calling forth new life which expresses itself in helpful service. Remember to "pray without ceasing." Prayer calms the heart, clears the mind and puts nerve and energy into the whole being such as to enable the Christian to win in the great battle of service to humankind. We must pray on, if we would continue to serve.

"Take time to be holy, speak oft with thy Lord;
Abide in him always, and feed on his word.
Make friends of God's children; help those who are weak;
Forgetting in nothing his blessing to seek."

In closing, we wish to press the thought of service home to every Christian heart by relating Phillips Brook's story of the Artist's chisel. The artist cannot carve without it. Yet imagine the chisel conscious that it was made to carve and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist comes and seizes it. The chisel lays itself into his hand and is obedient to him. That obedience

is faith. It opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone.

We are but the chisel to carve God statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel; but the chisel can do nothing, produce no beauty, of itself. The artist must seize it, and the chisel lay itself into his hand and be obedient to him. We must yield ourselves altogether to Christ and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith. That is serving in Christ-like service. Are we serving?

OUR DEVOTIONAL

Unselfish Sympathy

BY THE EDITOR

OUR SCRIPTURE

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth (1 Corinthians 13:1-8a).

OUR MEDITATIONS

Unselfish sympathy is the greatest thing in all the world. It is the quality that most fully reveals God. It was that which caused the Father to send the Son and it was that which sent the Son to the cross. It was that which inspired Christ's commission to the disciples to evangelize the world. It was that which caused Paul to endure the many sufferings, hardships and persecutions of his energetic missionary career. It was that which sent the pioneer missionaries to the four corners of the earth and caused them often to endure obloquy and even death for Christ's sake and the Gospel's. That sort of sympathy, unselfish, not seeking remuneration or requiting, is the kind that has been the inspiration of all truly noble efforts at relieving, consoling and renewing this sin-sick old world. And it is that which our hearts would fain possess at this hour.

There is so little of genuine unselfishness in the world. It is even rare in the church. We are all so inclined to be much concerned about ourselves. All our favors and offers of kindness are generally made with the consciousness that we ourselves are not inconvenienced any by them. Sometimes we actually discover that our hearts are only honey-combed with sympathy. We pretend to be bearing the burdens of others, but the moment they become heavy we decline to bear them. We pray for the suffering and the needy and offer them sparingly of our substance, but when their need requires of us sacrifice we stop short. Our hearts mellow in the presence of sorrow and grief of others and we say words of sympathy, but when there is a call day after day for our sharing with others their heartaches, we grow weary and find excuse for our absence. We love to

follow the Master when he walks the shining pathways, where flowers are blooming, birds are singing and the very air is pregnant with joy, but when he climbs the hill of Gethsemane with heavy cross and bleeding feet we hesitate to follow. When we face ourselves squarely and scrutinize without any thought of self-justification the spirit of our acts, the purpose that prompted them and the character of our sympathy, we are forced to acknowledge that we are far from being unselfish; that we have been pretending in much of our loudly proclaimed sympathy.

I don't think we are as a rule consciously pretending, if we were we could not endure it so placidly. The trouble is that we are selfish and don't know it. And so we go on satisfied with our generosity and feeling that we deserve much credit for sympathies extended to others. Would to God we could be awakened to our true heart-condition and cry with genuine repentance, "Woe is me, for I am undone."

I wonder that the Father is so graciously kind and tenderly forgiving when we are so selfish and unsympathetic. But that is his nature, and that is why we love him and worship him. He is the only One in all the world who is thoroughly unselfish and genuinely sympathetic. He is the only One who embodies the ideals that our souls long to incarnate. And so we look away from ourselves to him. For in him we find not only that which rebukes, but that which makes us forget our failures and inspires us and helps us to rise into that which our souls in their deeper recesses truly long to be. He does not smile at our emptiness, though the world may laugh in scorn. He does not mock us in our feeble struggles, though the world often thrusts us through with its taunts. He is grieved at our failures, but he sympathizes with our weaknesses and with genuine unselfishness gives us of his strength and goodness.

OUR PRAYER

O, Father, all-merciful and almighty, creator and sustainer of life, and giver of all good, we come to thee in our weakness, in our selfishness and coldness and ask thy forgiveness for our failure to do the very things we seek and need of thee most. When we would do good evil is present with us, so that we do not the things we would. When we would give to others self comes into view. When we would enter into the fellowship of others' sufferings, we grow weary so soon. Depart not from us, O Savior and Lord, but give us of thine own unselfishness and loving sympathy. Help us to crucify self. Do thou burn out of our lives everything that is displeasing to thee. Help us wholly to lose sight of self that would put desire above duty. Make us daily more like unto thyself. In the name of him in whose strength we can do all things, and who is able to do for us exceedingly abundantly above that which we can ask or think, we pray. Amen.

GIVING SELF

In April, 1848, there was gathered a great crowd in the Square of Bologna. Garibaldi's friend, Ugo Bassi, had been calling upon the people for their gifts to aid the patriot-leader in his venturesome campaign. Soon there was a mighty heap in the square, of money and tapestries, and Venetian crystal, and precious stuffs from Eastern looms, and the jewels from princely houses. But then a poor girl, dressed in coarse blue serge, bare-footed, took from her neighbor's belt the hanging shears and cut off her tresses of golden hair, and sprang forward laying them in Ugo Bassi's arms and saying, "Sell that for Italy." And she gave more than all the rest.

(Continued from page 7)

ments, and he does not listen to ours, and neither of us convinces the other.

But after all most of us are lovers of truth. We would rather give up our belief than believe what is untrue. We would rather believe the truth and be despised and hated than to persuade men of something that is not true and honored.

THE SUNDAY SCHOOL

The Pupil: The Supreme Concern. Mrs. C. E. Weidner

Among the many things that we are thinking and doing today, the child is not forgotten. I say the many things we are thinking and doing, because they are legion. And there are not nearly as many now as there will be in a year from now. In the new world into which we are coming; this world that has been all but destroyed by war and is now suffering from its wounds, this world that must be entirely rebuilt, in the midst of all these problems of the rebuilding of nations—industry, society, education, law and religion—amid all these gigantic problems, the child is not absent from men's minds. Your properly graded and managed Bible school makes him the center of their activities. The community center activities are not forgetful of the child, but arrange for his play and development, that he may be made a good citizen and Christian. The child has been in the limelight for several years and we are realizing more and more that he is the crux of a very critical situation. Life is so important that all else is secondary.

Men and women who have given their lives in the study of the human mind tell us the child should be the supreme consideration. From the cradle to the grave, never is there found a time when impressions can be made on lives as they can during the period of childhood. Not only impressions made, but impressions so strongly impressed that their effects can never be wiped out. Now is the time to teach what you wish to cling through life. Now is the time to have them see and hear only what you wish to remain as long as the soul remains. This is the opportunity to make character; this is the time to make nations; this is the occasion for the molding and fashioning of civilization; now we can make the kind and quality of a religion we wish to have. The child's mind is very plastic and consequently is of the highest concern to men. Its mind is tender and not hard and brittle. Ideas that touch it do not rebound. The mind of the child is not full of grooves and ruts such as are apt to be found in the mind of the aged. Are we desirous of laying a broad deep foundation against the time to come? Now is the time. Are we desirous of giving beauty and color to years of thinking and usefulness? Now is the time. Are we desirous of enriching the visions of life and especially that of old age? Now is the time. From the standpoint of the individual, much of the hardships and gloominess of old age can now be softened and lightened. From the standpoint of society, now is the opportunity to begin the development of social feelings and responsibilities. If we wish to see a healthy humanitarian spirit begin to manifest itself, now is the occasion to begin its culture. If we wish to see a wholesome religious spirit reveal itself, now is the opportunity to begin calling it forth. This is the time when God is so very near and the idea of him as a Father, is so very real and close to human life. This is the time to be-

gin "training up a child in the way you would have him go, and when he is old he will not depart therefrom." A "kind of a club" of geometricians met at the Pascal home every week and there was continued conversation upon problems of geometry at the table in the evening. To thwart the awakened curiosity of his son, the father abstained from such conversation, locked up all the mathematical books, and endeavored in every way to keep the boy from so much as knowing what geometry was. The precautions were unavailing. The inkling of such knowledge which the lad could not but gather in such a home, so influenced his desire for more, that he employed his leisure time in contriving a system of geometry for himself, aided only by a peice of charcoal and some boards. His father, coming into his room one day found him so deeply absorbed in this pursuit that the boy heard nothing of his approach, but continued poring over his triangles and circles, until he was startled into consciousness by hearing his father ask, "What are you doing my son?" Father and son were equally moved—the son to be detected devouring forbidden fruit, the father to discover that his son of thirteen years had effected a demonstration of the thirty-second proposition of the first book of Euclid. Without ever knowing the names of figures, he had advanced so far. He called a circle, a "round" and a line, a "bar" but he understood the rudimental principles of the science. This is the impresional period of life.

No one who thinks will now reject the idea of our entering into a new world. In this world, the social expressions of life are being emphasized. We are not entering this new world; we are being hurled into it. It is a matter of sink or swim. If we want the child and the race to swim, we must grasp this impressionable time of life to socialize them. Herbert Spencer said, "Life correspondence to environment." We must help the child to live. I dare say that if the church had voiced the social aspects of Christ's teachings, we might not have had this war. If she had emphasized less of the individual and more of the social; if she had spoken less of "self-assertions," less of individual achievements, regardless of how they were achieved, and more of regard for and responsibilities for others, it is not likely that this world catastrophe would have taken place. It is this regard for and responsibility to the altar that will be prominent in the new world, and it is this also that we wish to call out of the life of the child. Not only is it our aim to make him religious, but also a Christian neighbor and citizen. If we conceive religion in its larger aspect, we will see that the making of the child truly religious implies and includes the making of him a good citizen. Christ's conception of religion includes being a socialized creature. There are and will be mighty conditions and circumstances that will press and crush men and women. There are many things that in-

terfere with the health, happiness, and life of the race. It should be our aim to touch the child so that he will feel these burdens of his fellows to the point where he will act accordingly. There are multitudes of men and women compelled to labor under conditions where they never have an opportunity to develop and expand the soul that God implanted in them. If we are to alter such conditions, we must begin with the child, that the oncoming generation will wipe away such oppression. The church building, the Bible school rooms and their equipment, the playgrounds of the church, everything, is secondary and should be conducive to a healthy growth of religious life, thus socializing the child at the most opportune time. Many may see only the expense of the remodeling of churches, the equipping of Sunday schools and the building of playgrounds. Did not Jesus raise somewhat the same question when he said, "What doth it profit a man, to gain the whole world and forfeit his life? For what shall a man give in exchange for his life?" In our scientific investigations we are coming to the point emphasized by Jesus, that life is the important thing, all else is secondary, consequently Bible, science, church, equipment, lessons, and everything must be adapted to the greatest possible building of this growing thing we call life.

Then there is the religious expression of life. This is the time to make deep and lasting religious impressions. Religious impressions made now, even though they seemingly forsake them, yet in after years they will return to the kind and quality of thinking and ideas impressed upon them at this time. Much of the future, earthly and heavenly, is wrapped up in this period of life. Now is the time to use church playgrounds so that instruction can be reinforced and rightly used for the development of the life and character. Now is the time for pageants and dramatization to impress religious truths. The church of the future must minister to the whole man. The Bible school must be a vital part of that church and must be so equipped. Service is the cry of today and humanity is going to say that the church shall live or not live according as it copes with and supplies the needs of man. Religion, as an orderly, progressive development of life, is the need of man. Will the Bible school meet this need in kind of lessons, kind of teaching, and kind of equipment?

The pupil, the supreme concern! The child is and ever should be the supreme concern of the nation and the church. Emerson in exalting the position of the mother also exalted and emphasized the supremacy of the child when he said, "The hand that rocks the cradle forms the destiny of the nation." The future outlook of the church is wrapped up with the children. The future of the Brethren church depends a very great deal on what the church will do regarding equipment, lessons, teaching and organization for the child.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

April—Personal Work Month. By Prof. J. A. Garber

"Training for Service" is one of the constant aims of Christian Endeavor. It seeks to train young people to serve in various ways, all of which are to bring others into closer fellowship with Christ. This evangelistic aim is to receive particular emphasis during April, our Personal Work Month.

One Friend by the Win-One Method

In John 1:43-51, we have the fascinating account of a friend won to Jesus by a certain young man. In the preceding verses we have an equally interesting record of a young man leading his brother to Christ. Neither of these earnest soul-winners, apparently deemed it necessary to engage in a labored argument, but they did feel impelled to say "Come and sec." That is exactly what we are now

asking our young people to say to their friends and relatives who know not the Savior. They may be waiting for an invitation and introduction to Jesus. Wouldn't you, dear Endeavorer, like to know the great joy of leading one person to Christ?

If so, make your unsaved friends and relatives objects of definite daily prayer. Place their names on a prayer list and as each one makes the good decision mark a cross opposite the name. Hold yourself in readiness to help to answer your own prayer. The love of Christ may constrain you to speak to these persons. Remember that what you do may be more effective than what you say. Special services may be arranged and conducted by the young people with most grat-

ifying results. Several years ago the Endeavorers of a certain community asked permission to conduct a week's evangelistic services. Having been allowed the privilege they conducted each night a service of song, prayer, testimony and exhortation, which resulted in a score of decisions. There are Brethren societies with sufficient talent to duplicate this effort with similar results. Try it Endeavorers, as a definite means of winning your society's proportionate share of the 400 new church members asked for in Goal 4 of our Challenge. This would be a most fitting service for the week preceding Easter. Your pastor will be glad to second such an effort.

Personal Evangelism. By E. M. Riddle

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 4:19, 20.

It is the Christian's exalted privilege and duty to co-operate with Christ in imparting life to others. This life is the Christ life. We are to be witnesses of this life. We are co-laborers with him and for him.

Personal evangelism is essential to the life of the church. As a rule, Christian workers do not show enough of the Christlike life during the week. It is easy to postpone that call until Sunday that should have been made during the week. Our great King went every day among all people making his life a channel of blessing, by the personal touch, the simple conversation, and by his public teaching and healing. So often we fail to show the reality of that which we possess and have to offer. The highest type of religious character may be upheld from the pulpit at

every service, but unless pastor and laity are willing to witness for him and bear a true testimony of the highest type of life, not all will be rescued.

That Christian worker who goes out and forgets to try to save a sinner from the error of his way, has not the burden of a lost soul upon his heart. Such an one has not imparted a blessing. Our evangelists believe and emphasize the great importance of personal work. As a pastor it has been my experience that the conversation in the home with the one under conviction, is the one that counts. Let me say this too, that your exhortation to the good life must have behind it a truth as deep as eternity, else you will not seize and hold the conscience. Here is your opportunity to talk doctrine and talk it always that others may be saved by believing it and not dishonor God by unbelief.

Now let me whisper, especially to a brotherhood of Endeavorers, April is "Personal Work" month. I have tried to stress personal evangelism in this message. We

want to enlist a large number of Endeavorers during the month of April. Have a revival of Christian Endeavor. Show that you are an Endeavorer by capturing a real one for Christ and the church. Cast an eye over your community and take names of all who are not in Christian Endeavor work. Go to see them about this work and nothing else. Show the size of the job and the need of "BIG WORKERS."

One of these two plans I suggest for use during the month to enlist workers. 1st. A live social in the city church, with non-Endeavor workers in attendance. 2nd. For the rural church this plan has occurred to me: Call for five or six automobiles. Assign to each a company of Endeavorers with one as captain. The captains shall have charge and make a report upon their return. These teams should divide their field and call at homes of prospective Endeavorers emphasizing the work.

Do not feel that all Christian Endeavor revivals occur in some far away state, it can be in your society if you want it.

MISSIONS

A Letter from South America

La Carlota, Argentina.

Dear Brethren in the homeland:

The heat of the summer is now upon us and has been so intense for several days that it is nearly impossible to get anything done. This section of the country is needing rain badly and during the dry weather we have lots of dust, yes clouds of it for hours at a time some days. The windows and doors can not be shut tight enough to keep it out of the house. On many days we can sweep the floors and in an hour's time see our tracks in the dust. This is just one of the differences between life here and in Uncle Sam's land which missionaries must get accustomed to,

We have been living in Carlota about three months and while we have not accomplished as much as we would like, the people at least know that we are here and what we stand for. We had just gotten our home and hall arranged, when the Bible Coach from Villa Maria gave us a most welcome visit of nine days. Mr. and Mrs. Langran, and Mr. Doorn from Belle Ville accompanied them and did the preaching. On November 3, a Sunday afternoon, in the "Plaza" or public square we began preaching the gospel in this town. We had hand bills printed announcing this meeting as well as the series to follow in the hall during the week. Also we put large posters on the Bible Coach and drove over town to be sure that all might learn of the meetings. As a result we had

about 170 attentive listeners. During the week we visited, sold Bibles and gave out hundreds of tracts. Besides workers, we had from twenty to thirty present each night. It was a new thing and many came out of mere curiosity more than for any other reason. I am sorry to say that but few came back more than once or twice, so we had a different crowd nearly every night. It seems that they either didn't like it or got enough to last for a long while. Many expressed their sympathy with the gospel message, but as we urged them to accept, we found them to be like the young man who once talked with the Master, they had various kinds of "great possessions." On the following Sunday afternoon, we had another open air meeting with only about 80 present. We sold about 30 Bibles and Testaments during the week.

When the Coach left Mrs. Bock and I fol-

lowed the meetings with a house to house canvass of the town with Bibles and Christian literature. We planned to finish the canvass by the end of the old year and to get a Bible or a portion in every home in Carlotota. We found Bibles or Testaments already in many homes, as the Bible Coach had passed here two years ago and sold what they could. We succeeded in selling 62 more books and gave away hundreds of portions and other wholesome literature. The Bible House of Los Angeles sends us hundreds of neatly bound copies of the Gospels, which makes a nice little gift for those who can not or will not buy the whole Book. Any good brother who would like to lay up a few dollars "where neither moth nor rust doth consume" could do no better than send them to the Bible House (or to Brother Bauman, who would gladly pass them on) asking them to send more literature to your missionaries in needy Argentine. We need it and can use lots of it to a good advantage. Yes, it is true that some of this literature is despised and destroyed, but it is also rich spiritual food to some benighted souls who are hungering and thirsting after righteousness and truth. Many cases are known where one little tract has saved a soul. What of the investment? (Mt. 16:26).

With very few exceptions (a few fanatic Catholics insulted us and refused to receive anything), every home in Carlotota now possesses a copy of the blessed Word or a part of it. We have sown the "good seed," some has doubtless fallen upon the "rocky places," some by the "way side" but surely some upon the good ground as well. We must now

pled on with patience until God in his own good time is pleased to give the increase. Friends tell us that the priest is much concerned about us and that he preaches against us and our literature especially the Bible, urging his parishioners not to buy or even receive a tract.

Up to the present our preaching services have not been well attended, and sometimes we have no one. If they won't come here we are just going to keep on peddling it out to them. I used to get along very well peddling out aluminum ware, so I guess I shall just have to do the same stunt over again, but with a different sample case.

The most promising part of our work is with the children, or our Sunday school, for rarely any adults come. They love to hear the piano and to learn the songs we teach them as well as the Bible stories which I tell them every Sunday. Our highest attendance was 25, but we have nearly 50 on the roll. They haven't gotten the idea of regular attendance. One little girl remarked some time ago that she had not missed for four Sundays,

then she suddenly took a vacation of two and then came back again. I feel quite sure that our greatest hope lies in getting hold of the children. I have put up some swings for them and a few more dollars could be mightily well spent in adding other such attractions.

Once a month we have services for the English speaking folks that live near here. We have Scotch Presbyterians, Congregationalists, some of the Church of England, Methodists and I don't know what all else, but we get along quite well and our crowd is growing.

We are now arranging to buy a sulky and an English friend has promised to lend us a horse. This town is so scattered that we can not well get about on foot. There are a good number of surrounding towns which we hope to canvass with Bibles and literature, also there are many farmers near here that we should visit.

This leaves us rather uncomfortable, due to the excessive heat but in very good health. Pray for your missionaries in the Argentine.

WM. A. BOCK.

A Kentucky Call.

By G. C. Carpenter

It is with regret that the call is sent forth for some one to serve as superintendent of the Krypton mission, that Brother Cook may be given a leave of absence for one year at least. Brother Cook writes that this is necessary in part because of the health of Mrs. Cook, who has not been blessed with any spare strength for a long time.

The call is for a worker who is fully consecrated and has much faith and patience and love of souls. A worker with experience in

Christian work is preferred. Let the whole church pray that the Lord may continue to guide in this good work, for the work so well begun is indeed a good work and calls for a worker who knows God even as Brother Cook has known and obeyed him. Brother Cook desires that the change be made as soon as possible. May the Lord send forth the needed worker. Write at once if you can consider the work or if you know of some one to fill the place.

Peru, Indiana.

NEWS FROM THE FIELD

LOS ANGELES, CALIFORNIA

Mr. Editor, I am sure we are going over the top in placing the Evangelist in at least seventy-five percent of the homes of our congregation. In about a week you will get the list and check.

We had a glorious day last Sunday; 24 consecrations and six conversions, and it was a regular session. Then we had one more at our last prayer meeting. Six were baptised after the prayer meeting service.

Yours in his name,

A. E. NEHER.

BIBLE INSTITUTE AND REVIVAL AT BRETHREN CHURCH, BERNE INDIANA

At the close of the revival at Nappanee, Indiana, we went to Berne, Indiana, where we met Brother E. M. Cobb, from Dayton, Ohio, and in connection with him, held a Bible Institute for one week,—rather, for five days. Each of us delivered three addresses during the day, fifty minutes each. Brother Cobb brought along his "A. B. C. D. (Ashton-Buck-Cotterman-Deeter) Quartette" from Berne, to place the spice of their work between our lectures. How those girls can sing! Wish they lived in Long

Beach! Then in the evening, Brother Cobb delivered his famous "Stereopticon Travelogues," each being followed by a brief evangelistic appeal by the writer. It was a great five days, long to be remembered by all who were there. The addresses were along the line of the old fundamental doctrines of the Bible, the inspiration of the Book, prophecy, Bible history, Bible geography, the deeper spiritual life, etc., etc. We will leave it for Brother Johnson to tell, if he cares to do so, as to what effect this meeting had on his church. We wish to say that never before did we realize (though we have long been somewhat intimate with him), what a wonderful teacher our good Brother Cobb is. He is simply great on that job! He knows what he is talking about, and he drills it in deep, and makes it stick with you.

We were made to feel what a wonderful thing it would be if Bible institutes of this sort could be held in every congregation in the brotherhood,—held by men who know what the Bible teaches, who believe what the Bible teaches, and who love what the Bible teaches. A church that goes before the world as a "whole Gospel church," taking as her very slogan, "The Bible, The Whole

Bible, and Nothing but the Bible," certainly needs meetings of just this sort, especially when the haven of unbelief in the things the Bible teaches is at work in our midst. Nothing can do more to preserve faith in the Word of God among us, and keep us true to our historic position as a church, than just such meetings as this held throughout our brotherhood.

The week of Bible Institute work was followed by one week of evangelistic work by the writer. When the Bible Institute week was arranged, this extra week was not contemplated. But they persuaded us to put off some other folks, and give them "just one week," and we did. As a result, even in one week, we managed to exceed our "limit" again, and sixteen precious souls took the stand for Christ. The remarkable part of it all is that twelve of the sixteen were men (two boys). The last night, twelve came forward, eleven of whom were of the male sex. It seems to the writer as though men are more easily reached these last days than are women.

God bless dear old Bethel! True to the Book is she as the needle is to the Pole. Her pastor, a farmer living right in her midst for

years, still grips his people, not merely with his preaching but with his life. We were so sorry we could not stay and finish that meeting. Who knows what the end might have been. But we could not do it without disappointing those who have long been waiting for us, so, reluctantly, we came away. This short meeting cost them heavily; for the expenses and salaries of a force of eight people was no small item. But their own free-will offerings left money in their treasury at the close, to be used for the local expenses. They tackled a big job for a small country church,—but,—then,—it's just like that crowd. May their tribe increase! We are now at Clay City, Indiana, where we were first closed up last October first by the "flu" after holding for one week. We are here to finish up, now. Pray for us. LOUIS S. BAUMAN.

UNIONTOWN, PENNSYLVANIA

Present. That is, we are on the job after our private whirl with the general disturber, Herr Flu. Since last we wrote for the Evangelist family we have had a few things of moment take place in our midst. In the first place, and perhaps most important, we opened our revival meetings on the twelfth of January and kept them going for three weeks, the pastor doing the preaching, and we were quite successful considering all the things one has to fight in an industrial center such as is the region in which Uniontown is located. We had some good sized crowds, and with the assistance of a newly installed stereopticon we were able to present the Gospel story in picture as well as word so as to attract people and drive home the old, old story so as to convict and convert. As a result of the meetings we have baptized seven and received one by letter. There are others that have been impressed and we look for them to make the great confession at regular services later.

One thing that did not please us very much was that the very next Sunday after the close of the meetings the preacher spent in bed doing his best with the help of God and the doctor to fight off the above-mentioned attack of epifluitis. And to make it worse we had to miss the next Sunday also, making two Sundays immediately following the close of the meetings that the church services could not be held. As any one knows, that is not the best thing after getting the people stirred up, but it could not be helped and we look for God to help us overrule the effects of the enforced closing. So far as personal health is concerned, we are none the worse for the illness, there being no after weakness to bother us as so many seem to suffer when auld Nickie Flu leaves them. For that we thank God and resolve to do more for him than ever if at all possible.

Toward the close of the meetings, we lifted the postponed Home Mission Board offering and we are pleased to say that we went clean for our proportion. We are sorry that it was not quite as much as last year, but postponement never helps a thing and it did not help in this. Besides people were not able to get to the services owing to the second inroad of the "flu," and with us it was worse than the first in that it hit more of our people, even though it was not as fatal as the first attack seemed to be. Some of our

families had as many as five or six members down with it at one time. These things do hurt and we are praying for the time when this awful thing will have disappeared never to appear again.

I must say a word in praise of the folks of this church and the way they rallied around the pastor when he was unable to do for himself. Times like this do prove folks, and I will say that our folks were found NOT wanting. Such things only tend to make a fellow work all the harder and consequently make for the growth of the Kingdom. May God bless and keep that spirit of mutual suffering and mutual helpfulness alive among his people.

The auxiliaries of the church are all going strong. The Sunday school was hard hit by the epidemic, but it started to come back last Sunday and with hearty co-operation on the part of all the members we hope to get back to form in a few weeks. The S. S. C. E. and M. and M. societies are awake and busy. And barring the smaller attendance due to existing conditions, the Y. P. S. C. E. is going nicely. The latter organization held its College meeting two weeks late owing to the leader not being able to be present on the evening scheduled, and the meeting was helpful in bringing the claims of the college before the folks, to say nothing about the offering that was taken for the good of the college work as carried on by the national Christian Endeavor movement.

Next Sunday we lift the superannuated offering, it also being postponed, and we will more than make our proportionate share. Shame on the churches that do not measure up to the TEN cent levy for this work. Maybe David Harum was right when he said, "'Twas a pity our Dominie wasn't a horse instead of a man; then we could have shot him when we had worn him out.'" But as for most of us we feel differently about it, and I feel it in my system that the Benevolence Board will not want for funds to carry on their work the coming year. Let us not have any of them to lose their patience any more, for that is hard on the religion and we must not impair the religion of any of the men upon whom we lay hands for service such as that performed by this board.

As a parting word let me say that we have gone through difficult times and trials the past year. Our faith has been tried, but I think only to the strengthening of it. All manner of demands have been made upon the church and church members, but we hope not to the subverting of good morals and spiritual growth. Now we face the time of new effort and new demands—demands which will try us more than the demands of the past year, and what will the answer be? Surely with a whole gospel and a big challenge we are not going to be less brave to meet the work of peace than we were to meet the tests of war and disease. I am jealous for the church of Jesus Christ and my desire is to see renewed evangelistic effort put forth and that we put into action the lessons in giving that we learned during the time of strife, to say nothing about the lessons of sacrifice and self-denial that patriotism demanded and to which we all responded so nobly. Let us show King Jesus that we are as willing to do for him as we were able to do for the government

under which we live. God is going to hold us responsible not for what we did or did not do for the United States during the late war, but he is going to hold us responsible for what we do or do not do for him, his cause and his sheep who are not of this fold, but who ought to be of it and possibly will be of it if we discharge our stewardship properly. Leaving controversy and strife behind let us push forward to the salvation of those that are dying in sin while we are inactive along missionary lines owing to petty differences. The blood of Jesus does save from sin and it is our duty to tell the world of it. Your brother Ed. could ask for nothing better from and for our beloved church than that it become a Spirit-united, praying, fervent, Pentecostal body living for only one thing and that to do the work of the Master irrespective of personal feelings in any matter. May his good spirit lead and may we follow. Yours for an enlarged Brethrenism,

E. L. MILLER.

ATTENTION! OHIO CHURCHES

As announced editorially last week, in lieu of a regular conference session we have planned a series of sectional meetings at strategic centers. Having not heard from some of the workers we were not able to announce the completed schedule, even when the paper went to press. And now we must omit a few of the churches located at outlying parts of the state. Each, perhaps, will have to have a rally of its own with the assistance of the district evangelist in charge.

Meeting Places and Dates

March 23:—Louisville with Canton, Middlebranch and North Georgetown participating.

Mansfield with Ashland, Ankenytown and North Liberty participating.

March 30:—Rittman with Zion Hill participating; possibly Fair Haven, also. Dayton with the Miami Valley Circuit and Pleasant Hill participating. Gratis with Camden, West Alexandria and New Lebanon participating.

April 7:—Columbus with Glenford and Washington C. H. participating.

Churches not named in connection with these centers that find it possible to send delegates are urged to do so. The principal meeting in each instance will be held in the afternoon, beginning about 1:30, and it should be attended by pastors, church and departmental officials and all interested in the work of the church. So far as practicable an exchange of pastors has been arranged for each district on the date announced. In that way the people detained at home will have the privilege of hearing a new voice and receiving some of the inspiration of the central meeting.

The purpose of these efforts is to stress all the interests of our state work. Special attention will be given the Four Year Program. Ohio must forge ahead and make the best possible showing. Then it is earnestly hoped that these meetings will give a boost to the work in every church so that the next three months, at least, shall be a most fruitful period of work for us. The choicest season of the year is just before us. As spring returns with all its rejuvenating influences let there

be a revival of spiritual life and effort in all our churches.

"Let us work and pray

For this is the victory way."

J. A. GARBBER, Moderator.

DUTCHTOWN, INDIANA

The Dutchtown church is now in a revival with the pastor as the evangelist, and we are asking the help of God's people to help us. This report is short and sweet. We are too busy now to tell you much, except that on Sunday, March 2, we started with a crowded house and a rousing spirit. We are hoping that God will bless us with a new zeal, a consecrated spirit and a great harvest of lost souls.

Brethren, pray for us.

HOMER ANDERSON.

FROM WISCONSIN

I will write a few lines so that the many readers of the Evangelist may know that there is a little band of Brethren at Eau Claire, Wisconsin. We would be pleased greatly if we could picture to you our needs. We belong to one and the same family of Brethren as those of you who live in strong congregations. We are loyal to the same faith, and therefore our cries come up to you, one and all.

By having no house in which to worship, we are losing some of our own people. Some are going to the Baptists and some to the Presbyterians. We have house-to-house meetings every week, but some do not like the private houses to worship.

Our people here own their own homes but work in the factories. The writer works at carpentering. We would be glad to answer questions from Brethren looking for a home in a flourishing city of many factories. We have an organized church, but no church home.

Faternally,

J. A. BAKER 631 Churchill St.

JOHNSTOWN, PENNSYLVANIA

It has been some time since we have been heard from through the church paper. But silence does not always denote inactivity. Since all but closing the work at Rosedale and moving into the congregation of the Third church of Johnstown, it seems we have been busier than ever. Working for the Cambria Steel Company to help keep the boys at the front supplied during the war, acting as supply-preacher occasionally on Sunday and teaching in the Sunday school at other times, I had little time for anything else. But thank God the war is over and we are not rushed quite so hard now.

In January we were called to Prospect, one of the suburbs of Johnstown, to conduct a two weeks' evangelistic meeting. Although on account of our work during the day we could only devote the evenings to the campaign, God blessed our efforts with nineteen conversions.

Since conditions have become more nearly normal with the close of the war and the disappearing of the "flu," every department of the Third church has taken on new life. But with Brother Jones and his wife in the

lead, a church would have to be very dead indeed if it could not be reanimated by their efforts. There is a marked increase in attendance at both church and Sunday school services. The prayer meeting and Y. P. S. C. E. are in a healthy condition.

Soon after moving to this congregation we were chosen teacher of the Adult Bible class. But owing to our work and occasional preaching we could not attend regularly. So on Thursday evening, February 26, we called a meeting of the class at our home for the purpose of reorganizing. At this time we thought to elect a teacher who could attend more regularly. But the class ruled otherwise. They came in force and almost filled the house. They not only re-elected us teacher, but assured us of their support and attendance, and showed their appreciation of our services by giving us a handkerchief shower. All of which we appreciate very much. We now have an adult class as interesting as any we have ever been a member of. And we pray God to make us worthy of our calling.

W. S. BAKER.

CLAY CITY, INDIANA

Though nothing has been reported from Clay City for some time, we have not been idle by any means. In fact our silence has been largely due to the fact that we have been so busy.

Ever since we were compelled to close our meeting last fall on account of the "flu," after having continued for just a week, we have been constantly looking forward to the return of Brother Bauman to conclude the meeting. And the pastor has been endeavoring to prepare the way for this event by keeping it constantly before the church, in the various services, as well as the community, through our local paper. The sermons have been prepared and preached with a view to this preparation. And during this time our attendance was much better than it had been for many months. And now Brother Bauman is here. And the attendance and interest has exceeded what we had expected, for so early in the meeting. The outlook is good for a great victory. May I not ask all the Brethren to help make a great victory possible by your prayers?

The church is in splendid condition. Our prayer meetings will average about a thirty-three percent attendance and our Sunday school will average about eighty-five percent of the church membership. Finances were never in better shape, though there is some indebtedness on the property still.

Pray for us that we at Clay City may be largely used of God.

GEO. W. KINZIE.

BUNKER HILL, INDIANA

On February 9, we began a series of meetings in the Loree church, and closed on March 2. We started the meeting in full swing from the start. Our people were all in line, and with a determination to do more for the Master than ever before, they went forward. In spite of the bad roads and weather which were against us, we were greeted each evening with a good crowd, eager to

learn more about the gospel and the will of the Lord. When we saw their eagerness our heart was moved and made to realize what a feeble instrument we were to proclaim to them the unsearchable riches of God. We prayed much and let God have his way and "to him be honor and glory forever." Together we labored, and our labors were not in vain; the Lord rewarded our efforts by giving us seven souls—four young men, one man and wife and one mother.

We feel that our church has been strengthened in different ways, there is a deeper interest in all branches of the church, and pastor and people were drawn closer together.

We feel that these are critical times. There is so little concern on the part of unsaved people. They are hard to arouse from the state of lethargy into which they have fallen. Night after night they will sit in the house of God and listen to the plain gospel and leave without making their peace with him.

Brethren, we need to pray that God will baptize us anew with the Holy Spirit and with power that we may be able to reach the hearts of men.

C. A. STEWART.

ASHLAND COLLEGE NOTES

Several of our students attended the Student Volunteer convention at Wooster, Ohio, recently and report a great meeting.

It had been thought that this year there would be no College Annual published on account of 'after-war conditions,' but the Junior Class has rallied to the task and an Annual will be published which is destined to be the best yet. Better send in your order now for one as the supply will be in great demand.

Harold Beaver has quit school for a time and is working for an insurance company, and we are glad to say he is making good.

B. F. Owens and E. A. Rowsay began a revival meeting at the Mansfield mission on the ninth.

The writer came home from his Indiana meeting with banners flying, with thirty-three confessions, and twenty-nine baptized and received into the Oakville church.

Alvah J. McClain, of Philadelphia, A. L. DeLozier of Allentown, Pa., E. M. Cobb of Dayton, Ohio, and L. S. Bauman now in evangelistic work were in Ashland last week and met with Dr. Miller in a Foreign Missionary Board business session. Please notice the account of the new things launched for our foreign mission workers in The Brethren Missionary magazine.

Edwin Boardman and A. L. Lynn engaged in an important debate at Philo literary last Friday night. The subject of the discussion was, "Should Military Training be Compulsory in Schools?" Lynn won two points and Boardman one. The joke is on the boys. During the debate a high wind struck the College and off went the tin roof from the deck of the building, and lay a wreck on the campus to the east. We have heard of enthusiasm running high but never enough to loosen a roof in this fashion before.

The girls basket ball team played the high school girls a game on the College "gym" floor with a victory of 16 to 2 in favor of Ashland College. Our girls are learning to play splendidly.

Fred Vanator has assumed charge of the work for half time at Williamstown. He reports conditions there in good shape.

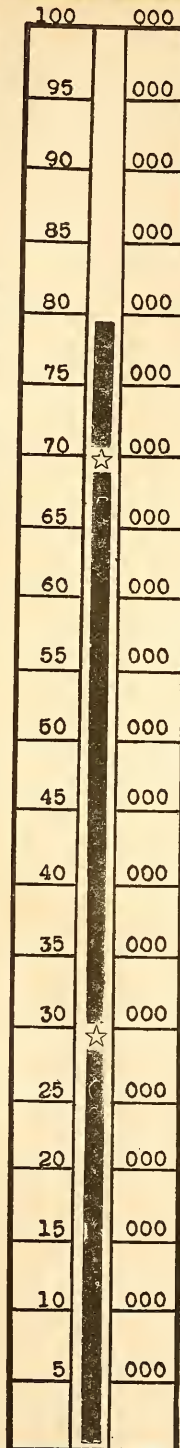
CAMPAIGN NOTES

The good work still goes on in the Kanemorado district. Hamlin was the third church to be canvassed and the result shows plainly that Hamlin, though smaller in numbers than either Falls City or Morrill, did not propose to be a bit outdone by her nearby sisters. In other words, Hamlin has too much loyalty and healthy pride to fail to lift her corner in a big enterprise such as endowing our college. And so Hamlin did the noble, beautiful thing when she enlisted at \$2,200. This makes a little more than \$10,000 for the first three churches at Kanemorado. Now lest somebody should get the wrong impression I want to say right away quick that money does not grow on the trees out in Kansas and Nebraska. Some of last year's crops were short at Hamlin and Morrill, particularly corn. And not a few of the men who gave to the cause of endowment were paying high prices for corn to carry their stock through the winter. I am saying this to assure the brotherhood that the result gained thus far in Kanemorado is not because of big numbers, and not because the crops were all big for the last few years, but because there are people out here with big hearts and big loyalty.

Brother Cone is the pastor at Hamlin. He succeeded Brother S. C. Henderson last fall. He, with Whitted at Morrill, and Stuckman at Falls City, is an Ashland College man. I found him ready for business. And the canvass at Hamlin was nothing less than a hummer. It was a real pleasure to work with Cone, and to get into the homes of his people. I preached several nights to splendid, appreciative audiences. The Hamlin church is blessed with an exceptionally fine lot of young people. I seldom find more in any church than I found at Hamlin. And it was quite encouraging to me to see the young people and children from night to night looking carefully at the pictures of the College and some of the College classes. One night Brother Cone sang as a solo one of our Ashland College songs and the next night he and his young people sang two more of the college songs for us. This was all very much appreciated and it gave a distinctly college ring to our services. We were also glad to have some of the Morrill people over to help us three nights while we were there. It is amazing how interested folks become in this campaign when once they have enlisted. When Falls City got in in good shape she wanted Morrill to get in right. And when Morrill, got in, then she wanted to see Hamlin get in right. And that is the way it goes. It only proves again that we become interested when we begin to invest.

Our friends in the \$500 class will be glad to know that Hamlin has added two men to this list. Once more I must cypress my gen-

Now Watch the Kanemorado District Raise the Mercury



COLLEGE
ENDOWMENT

uine pleasure at seeing this list grow. I can think of a lot of men in fields where I have already been who should have gotten up in that class too. They would look so much more at home and feel so much better up in the class where they belong. But I do thank the Lord that the doors will remain open all through this campaign. And if any of the brethren get compunctions of conscience because they did not get up in the \$500 or \$1,000 class they can relieve their sufferings at once by making their desires known to me.

Well, I shall not soon forget the Cones, and Berkleys, and Eglins, and Swinneys, and Blanchards, and Stumps and a lot more fine people I met at Hamlin. I want to thank Ross Berkley in a public way for taking me out through the Kansas mud one afternoon in his Ford. It was great. I don't mean the mud, but that was great too. When I left Hamlin for Morrill and Carlton I had enough mud on my rubbers to raise a bushel of Kentucky Wonder beans, and that is not because my rubbers are so big but because the mud is of that rare, sticky quality. When I got back to Morrill we rounded out an even \$2,500. Carlton will be next heard from.

WM. H. BEACHLER,
Campaign Secretary.

THE TIE THAT BINDS

TERRY-OBERHOLTZER—Mr. Charlie Terry and Miss Vivian Oberholzer were united in marriage at the parsonage in Clay City, Indiana, on Sunday February 16. Mr. Terry is a member of the Brethren church, and both are highly respected young people. May heaven's blessings rest upon them through life's journey. Ceremony by the writer.

GEO. W. KINZIE.

RHINEHART-MASON—Samuel Ross Rhinehart and Lucile Mason were united in marriage by the writer at the furnished home of Brother Rhinehart, seven miles east of Burlington, Indiana, at seven o'clock on the evening of February 8th. The contracting parties come from two of the best homes in the community. There were present on the occasion about forty relatives and friends. After the ceremony a fine two course luncheon was served. May God richly bless this union is our prayer.

W. T. LYTLE.

KNAUER-MILLS—Benjamin Harry Knauer and Dorothy Emma Mills were united in marriage at the bride's home on the evening of January 31, 1919. The groom is a member of the Conemaugh Brethren church and the bride of the United Evangelical church of Conemaugh. The best wishes of a large circle of friends go with these young people for a happy and prosperous journey through life. The ceremony was performed by L. Garvin Smith.

WILLIAMS-PAGE—John Preston Williams and Freda May Page were united in marriage at the bride's home in Moxham on the evening of February 18, 1919, in the presence of a number of friends. The bride is a member of the Conemaugh Brethren church. The best wishes of a host of friends go with these young people for a happy and prosperous journey through life. The bride's father and mother were united in marriage twenty-nine years ago by the father of the officiating minister at this wedding.

L. GARVIN SMITH.

IN THE SHADOW

KNOLL—Miss Winona Knoll was born March 8th, 1892, and passed out of this life February 25th, 1919, at the age of 26 years, 11 months and 17 days, the cause of her death being pneumonia following influenza. She spent her entire life in the vicinity of Lewisville, Ohio, where at the age of 12 years she united with the Brethren church. As she grew in years, she grew in grace and

became one of the most faithful and efficient workers of the church. She was secretary of the Sunday school, chairman on the Purity committee in the Christian Endeavor, a member of the Sisterhood and active in all the country schools of this county. She was also an exceptionally successful public school teacher. A member of the school board said: "She was one of the most successful teachers we had in the country schools of this county." Amiable in disposition, she was loved by all who knew her, and her departure leaves a hard place to be filled. Private funeral at the house and services at the cemetery by her pastor.

GEORGE S. BAER.

COBAUGH—Wednesday evening, February 12th, 1919, Brother W. S. Cobough of Vinco, but for the past two years a resident of Johnstown, where he held his membership in the Third church, departed this life after a long illness, to be with the Lord. His death was due to paralysis. He leaves to mourn his death, a wife and one daughter, and a number of grandchildren. Funeral services by the pastor, assisted by Brother W. S. Baker. Interment in Wesley Chapel cemetery.

SLICK—Mr. Edward Slick of Johnstown, Pennsylvania. He leaves to mourn their loss, a wife and three little children. Interment in Mennonite cemetery. Services by the undersigned.

G. H. JONES.

FRESH—Harry Fresh, of Johnstown, Pennsylvania, died in the Memorial Hospital, of pneumonia, and pneumonia. The funeral was held at the home of his wife and one child. Funeral services by the undersigned, Interment in Benschoff Hill cemetery.

G. H. JONES.

PEARSON—Addie, wife of Jacob Pearson residing west of Flora, Indiana, passed away on January 30, 1919, after suffering from erysipelas and pneumonia. The funeral was conducted by the writer, assisted by Rev. I. R. Berry, pastor of the Church of the Brethren. She leaves to mourn her departure, besides her husband, two daughters and one son.

W. T. LYTLE.

HUFER—Mary Jane, the oldest daughter of our late Brother Jacob Hufur, departed this life at the home of her niece, Mrs. Webster Brown, on January 31, after six weeks of illness which resulted in paralysis. Sister Hufur was a member of the Burlington Brethren church. She leaves three half-brothers, a stepmother and a number of more distant relatives and many friends to mourn her. Funeral was conducted by the writer, Sunday, February 2.

W. T. LYTLE.

GRAHAM—William Edward, little son of Brother and Sister C. T. Graham of near Darwin, Indiana, departed this life at the early age of four months and twenty-four days. This is the third child that Brother and Sister Graham have awaiting them in the "place prepared for the living." There is left one sister, Blanche, to mourn. Funeral was conducted by the writer on the afternoon of February 5.

May God in his own way bless all these whose homes are broken up and whose hearts are crushed with sorrow, and turn their eyes to the place where "they may all be one."

W. T. LYTLE.

PHILLIPS—Mrs. Virginia A. Phillips departed this life Sunday morning, February 16th, at her home in Beanoke, Virginia. She was a member of the Brethren church. She had been confined to her home by the care of an invalid mother for several years. Her husband having passed away several years. She leaves a daughter and son, mother, a sister and a brother to mourn their loss. Funeral by the writer, Tuesday morning, from the home.

L. G. WOOD.

VANZANT—Marshall Vanzant departed this life February 14, 1919, in his sixty-third year. He was a member of the Brethren church of Altoona, having united with them some months ago. He is survived by his wife and two daughters. Funeral services by the writer.

W. C. BENSCHOFF.

MILLER—Miss Catharine P. Miller was called into the life beyond February 20, 1919, at the age of fifteen years and five months. She was a member of the Altoona congregation. She lived a very beautiful Christian life and was much loved by all who knew her. Death was due to a complication of diseases following the influenza. She fought bravely and with desire was to live that she might continue in the service of her Master. Funeral service by the writer. She is survived by her parents, two brothers and one sister. May the Lord give strength and comfort to the bereaved.

W. C. BENSCHOFF.

REICHARD—Dr. V. M. Reichard was born in Washington county, Maryland, October 16, 1858, and died January 26, 1919.

By the death of Dr. Reichard the church loses her staunchest supporter. He was a

pillar not only in the local church, but in the Maryland-Virginia district and the General Conference as well.

Dr. Reichard commended the respect and admiration of all who knew him and the tribute of appreciation given him on the day when his earthly tabernacle was laid away will live long in the memory of this section. His body lay in state at the Fair Play church for hours as a stream of friends and associates passed his bier. The St. James College students stood at attention while the body was taken into the chapel. The honorary pall bearers were six of the medical fraternity of Hagerstown. A brief memorial service was conducted by Rev. Dr. Curtiss, Rev. A. B. Cover and the writer.

H. W. NOWAG.

GARBER—Eliza J. Garber (nee Milyard) died at Sapulpa, Oklahoma, March 2, 1919, at the age of 71 years. 7 months the widow. She was born near New Windsor, Carroll county, Maryland, where she grew to womanhood. After her marriage to Reuben Garber, he and her husband moved to Montgomery county, Ohio, and later to Ft. Scott, Kansas, where they lived till 1906, when they moved to Sapulpa, Oklahoma. She was the mother of six children, one son, Charles, and five daughters, Annie, Orie and Jennie, all of whom live in Sapulpa. Mrs. Ada Drushal of Lost Creek, Kentucky, and Mrs. Sarah Weeks of Portland, Oregon. She also reared two grandchildren, one in infancy, Mrs. Pearl Stuckman of Nappanee, Indiana, and Miss Geneva Strode of Lost Creek, Kentucky. She was a devoted member of the Church of the Brethren and was a member of the husband and the above mentioned children, six grandchildren and two great-grandchildren survive.

R. GARBER.

Business Manager's Corner

A KEEN DISAPPOINTMENT

Six months ago we announced the publication, by the Standard Publishing Company, one of the most practical aids to the Primary and Junior departments of the Sunday school in the use of the Uniform system of lessons that we had seen in a long time. This was the "Standard Cutout Quarterly." A goodly number of our schools tried it out and pronounced it good, and we were anticipating a larger trade in these quarterlies for the next quarter. Our schools from Pennsylvania to California had used the quarterlies last quarter, the highest number used by any one school being fifty copies. Many orders have been received for these quarterlies for the next quarter, but we will have to return the money to these schools as only a few days ago we received notice from the publishers that the expense of making the quarterlies was too great for the price they were able to get for them and consequently they would publish none for the next quarter. We are indeed disappointed, as our schools must also be, for we considered this one of the greatest improvements in helps to the Uniform Lesson system that has been made in recent years.

An Occasion for Rejoicing

Life is made up of joys as well as of sorrows, and while we have just given expression to a feeling of disappointment over one of the ordinary tasks of life that has failed we now would give an expression to a feeling of joy over another one that has succeeded. Last week we commended the splendid co-operation of our pastors in helping us to dispose of the Report of General Conference and the Brethren Annual. This week we are pleased to announce that the Kanemorado conference district has won first honors in disposing of the entire number allotted to that district. Every pastor in that district to whom we sent a supply of the Con-

ference Report has sent in the full remittance for the number and we say, Thank you. Now, if the pastors of the remaining districts will do as well as those of Kanemorado we will be able to report the entire edition sold out, as we have less than fifty copies remaining on hand in the Publishing House that we care to sell and we have no doubt but what they will be called for. But pastors who have not yet reported are urged to act promptly as in cases of this kind prompt action is essential to the greatest success.

The Subscription Campaign

We can't hope to announce new churches added to the Honor Roll for the Evangelist every week. If we did that we would soon run out of churches; but we are glad to announce even prospects. While we can make no new announcements this week we can announce that there are three or four churches that are very near the goal and we hope to be able to announce their place on the Honor Roll in a very short time.

One of the most interesting announcements we can make this week is concerning how some pastors are determined to keep their churches on the Honor Roll when once they have won the place. A short time ago we were compelled to notify one of our pastors that his church still lacked a few names of being entitled to remain upon the Honor Roll, and a few days later we received his personal check for six dollars with an additional list of four names and with the statement added, "I am paying these subscriptions out of my own pocket." This is the determination that wins, but still I would hate to be a member of the official board of a church that would let its pastor carry this burden because they have not felt inclined to do so. Of course we will not give the name of this pastor, but we surely do admire his courage and determination. This is an expression of "the victory that overcometh the world."

R. R. TEETER,
Business Manager.

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MARCH 26
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



ELDER J. M. TOMBAUGH, D. D.
of Hagerstown, Maryland

Who begins in this issue a series of articles on the
Sunday School Lessons

Dr. Tombaugh is widely known and loved wherever he is known

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Chief German Ally Still Demands Our Attention

Some of us had begun to think the temperance warfare was a dead issue. We were folding our arms and preparing to take our ease and to enjoy ourselves in peace. But the liquor traffic can no more be expected to submit meekly to its fate than can German militarism. And it is not submitting. Just as Prussianism wherever it shows itself is still true to its old arrogant spirit and malign character, so is alcoholism still as deceitful, malicious and traitorous as ever. It is still the true ally of the old Hunnish hordes.

In New York City this German ally does not propose to submit to a change in a federal constitution by the orderly processes of law, it proposes to resist constitutional processes by violence. It proposed a revolution, and that in the name of Bolshevism anarchy and a German trade. Buttons bearing the words, "No Beer, No Work," and "No Beer, No Bonds," were distributed among ignorant and malicious people for the purpose of exciting rebellion against the United States government and the constitution. They call loudly for "personal liberty," but their action is in violation of the wishes and liberties of the great majority of people. They make a direct assault upon true American liberties, American law and American order.

It is significant that this movement had its birth at Newark, New Jersey, the home of the United Brewers Association. Here the red nose and the red flag have united to bring down law and order and destroy manhood. They make most fitting companions, and readily agree upon a third confederate—anarchy. The red nose uses anarchy as a means to accomplish his end, while the red flag makes anarchy the desired end. This triumvirate unless hindered will produce the most terrible condition possible in an enlightened land like America. We have known much of the vicious character and ravaging effects of the liquor traffic, but we have not known much of his new ally, Bolshevism. This is one of the greatest moral issues before the American people today. Bolshevism wrests from the man who has worked hard and saved hard all that he has and gives it to the ne'er-do-well. It makes of his daughter a plaything at the call of any man. It eliminates large classes from participation in government. It wars against the church and all religion. In its train stalk famine, nakedness, murder and lust. And this is the very thing that has come to walk arm in arm with the deposed King Alcohol.

Bolshevism is inducing certain laboring classes to attempt to influence legislation by strikes and to balk the duly expressed will of the people by violence. It is reported that the Essex county (New Jersey) Building Trades Council has adopted the slogan, "No Beer, No Work," and is enlisting workmen for a general strike on

July 1st to force nullification of the prohibition law. This proposed "strike" is not a strike; it is rebellion. It would be a libel to say that these traitorous rebels represent honest labor. Wherever prohibition has been adopted working men have supported the law. These are low-browed men who have been incited to action by the Brewer's Association.

A situation like that is a matter of concern to the church as well as to the government. Bolshevism, Prussianism and alcoholism are all enemies of the church as well as of the state. They hinder its purity, power and progress. They make men to hate the church and cause them to disregard both morals and religion. They lead men to be enemies to the state and to despise law and order. Against such a combination of vicious influences the church cannot but take its stand, and both speak and act boldly and promptly.

This treacherous and traitorous attitude and spirit of the liquor traffic is showing itself in Ohio very conspicuously just now. A great majority of the people have decided that the liquor business shall no longer be tolerated in the state, and have set May 27 as the date for its dismissal. The state legislature has been trying to enact legislation that will make possible the enforcement of the people's wishes. But the "wet" legislators and lobbyists of the liquor traffic have succeeded thus far in frustrating the "personal liberties of the majority of the people by preventing the passage of the emergency clause which would have made the prohibition enforcement law effective immediately and prevented a referendum. Now the "wets" are planning a referendum on this bill that provides for the enforcement of prohibition. Unless the house reverses its action on reconsideration, there will be no enforcement of prohibition until after November. This presents an opportunity for the church to exercise its influence. If all the churches would vote to request their members of the legislature to stand square on this prohibition enforcement legislation, and if every individual who believes in the triumph of the right would make a similar request, there would be a great influence wielded that would make the needed legislation possible. Why not put your Christian principles into practice by combating in an effective way this greatest organized enemy of the church today?

Everywhere in the land vigilance will need to be exercised by the church and her constituted agencies for the combatting of the liquor evil. This octopus is under the ban of the government, but it can no more be trusted to submit to the people's will and make a prompt and orderly exit than could Prussianism be trusted to leave Europe when conquered. To vote the saloon out of business or to

legislate against it without making provision for law enforcement does not get us anywhere. And after providing for law enforcement, we must keep up an educational agitation to see that laws are strictly enforced. We must allow no let up in our vigilance and effort until the last vestige of the traffic has disappeared.

Mr. Bryan illustrates in a graphic way, the attitude we must take toward the liquor traffic. He says, "While in Arizona, I saw the peculiar bird called the road-runner, and I learned that when he meets a rattlesnake, instead of having a bloody encounter with him, he begins to pick off the cactus and surrounds the snake with a circle of cactus pincers; then he picks them up piece by piece and places them closer to the snake, until the poisonous reptile is shut in a close place, and unable to cross the cactus hedge, he stings himself to death. That is what we are doing with the liquor traffic that biteth like a serpent and stingeth like an adder. We are shutting him up in close quarters in a few wet cities and a few backward states, and in this close confinement we are going to let him sting himself to death."

But we must keep putting the thorns of law enforcement in closer and closer to this traffic until there will be no place left for existence. He will die hard, but his death is necessary to the welfare of the race and the church. We must not cease our struggle with him until he is completely dead; we must not compromise with the Cannanites that remain in the land. This most vicious, ruinous and law-breaking organized force in the land today must be exterminated. Let us not rest before the battle is completely won, before the monster is fully dead, the burial permit is signed and he is put out of sight.

EDITORIAL REVIEW

Everybody will be interested in Brother Bame's report on our reports; that is, if we reported. Read it anyway, it will do you good.

"Religion is, not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad and gloomy, it grows irreligious."

Brother Painter, president of the Christian Endeavor society of Louisville, makes an interesting report of Christian Endeavor Week services. We are proud of the "live wires" we have at Louisville, of which Brother Painter is a good sample.

Brother Anderson of the Dutchtown-College Corner charge offers his services in an evangelistic campaign to any church in Northern Indiana or Michigan unable to hire an evangelist. This is an opportunity for some church in need of help. Write him at Warsaw, Indiana.

Brother G. C. Carpenter calls for a speeding up of the payment of pledges to the Kentucky Mission support. Perhaps it never occurred to you that when pledges are not paid the salaries of our missionaries cannot be paid. Do it now. Read Brother Carpenter's report.

The young church of Mountain View, Virginia, seems to have been doing some splendid work. They have not only been growing in numbers, but have been strengthening the forces they have. It is not every church its size that is as well organized as is Brother Patterson's congregation at Mountain View.

We have a very interesting report from Brother Bell of his visit of the churches of Southern California. We feel more acquainted with these churches after reading this interesting sketch. Brother Bell promises us a report of the churches of Northern California soon which he has visited.

Sister A. B. Cover calls our attention to an error occurring in an item inserted in the Christian Endeavor page two weeks ago. We classed Maryland as one of the three tiny states that have not yet ratified the Federal Prohibition Amendment and we are glad to correct the error and state that Maryland, though a wet state, ratified in February, 1918, by the house on the 8th and by the senate on the 13th. It is Connecticut that must take her place with New

Jersey and Rhode Island. How the mistake occurred we are unable to say, as the same bulletin used in correcting this error, we had when the original item was written.

As we go to press Dean J. Allen Miller makes inquiry if there are any Brethren families in Colorado desiring preaching. A student-minister who is compelled to go to Colorado on account of the ill-health of his little daughter would be willing to serve small groups of Brethren if such could be found. Any such Brethren should correspond with Dr. Miller at Ashland, Ohio.

From this incident we observe that there is at least one who really reads The Evangelist that one of our readers keeps in touch with the temperance situation, and that she is interested in the good name of her state, for she said, "We Marylanders are indignant." We don't blame you, Sister Cover, we would be, too, if any one would attempt to give Ohio a worse reputation than what she has.

After reading the splendid report of Brother Herman Roscoe, Secretary of the Board of Benevolences, you will be impressed with the fact that we have the right man in the right place, and that all our offerings given for the supernumerary ministers will be carefully handled. But say, are you not a little disappointed at seeing so many blank spaces following the names of churches? Suppose you put some figures there.

Miss Pauline Lichty, the live wire superintendent of the Waterloo Sunday school gives a report of the Four Month Contest, in so far as reports have been sent to her. That report would have been so much more interesting if all who accepted the challenge had reported. Say, folks, if we haven't got such a good report, let's make it anyway. If we lose, Let's be good losers. But no one has lost who has put in some good hard effort.

Dr. J. M. Tombaugh begins the series of articles on the Sunday school lessons for the second quarter in this issue. These articles will be of more than usual interest, both because of the writer and because of the intensely vital subjects. The subject of this article is "God our Heavenly Father." These articles are not to be "notes," but general treatments of these great themes. Read every one on the Sunday school page.

It will keep you busy for a while reading the splendid report of Brother Roscoe, secretary of the Board of Benevolences. The report is a splendid one, but some churches have a lot of white space showing following their names. But some have been very mindful of the needs of the dear old brethren whose welfare this fund is to secure. Does your church care whether the veteran ministers of the Brethren church are cared for as they should be? We have no way of judging your concern except by your offering.

The report from Powersville, Missouri, gives us the impression that there are some very faithful Brethren out there, folks who know how to stand alone. It is encouraging to hear from these little groups of Brethren people where they have little or no pastoral care and to know of their faithfulness to Brethren doctrines though not permitted to fellowship with Brethren people. One secret of the zeal of this little group, the only church in Missouri, is the fact that they are readers of The Evangelist. Brother Rouk is coming in touch with some fine people in his big parish. His parish paper is no doubt a great help in keeping his scattered flock faithful.

Next week will be Foreign Missionary Number, and it will have in it some things of interest, too. Of course you will find no small amount of missionary flavor in this number. An interesting letter from Brother C. F. Yoder of Rio Cuarto, Argentina, brings good news about the progress of the mission. They experienced a very good revival and among the new members received were Brother Yoder's two daughters. The Sunday school is one of which they may well be proud. The whole church is well organized, and all the auxiliaries are flourishing. But think of going on an outing around about Christmas time. It would seem pretty cold here wouldn't it? Brother Gribble also has a message in this issue. We find they are encouraged by messages from the homeland. Let us not forget to send them an encouraging word occasionally. Brother Gribble expresses hope of being permitted to continue their journey into Ubangi-Shari, the place where they are more and more convinced they should do their work.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Reports Are In

Does it surprise you to hear that the reports have stopped coming? Well, they have; but they did keep coming for a good long time in response to this call. That would be good news, if I did not tell you in a later paragraph that not near all that ought to have come, appeared. We still seem to have some pastors who have better judgment than all the rest together. Some who deem themselves wiser than the whole conference. Some who think they are so spirit-led that they can not be directed by a conference along right lines. God pity them! They need a sermon and if they read this page as they ought, they will get some of it. If there were anything in this program that were contrary to the gospel or to the growth of the church, then church leaders might keep themselves aloof from the denomination of which they are a part and from which they expect favors. But there is not. No possible construction can be put on this program but that it is in line with the demand of the times and of the gospel. Many think, with me that it is too small; too brief; too circumscribed, but that need not limit a pastor or church leader from doing his bit toward it and thus encouraging the progress of the church in all the departments there represented.

Apologies to —?

No, apologies "for." Some of the apologies of District Keymen are not publishable. But scarce a man on the "Spiritual State of the Churches" for they are the District Keymen, but has had to apologize in some form for lazy or indigent people who do not report. Some tell why they do not. Others report that the work of getting reports is like a surgical operation. One good brother says, "This is not good as last year but it is the best I could do. But do not make me the goat." This is your justification, my dear fellow. You can see who is being made the goat. Another says, "I am ashamed of this report, but do not think it is my fault. We all know it has been a hard year but they might have reported something." That is not your fault, either brother—. Sure it is not. These folks—most of them—read the same paper you do; they acknowledge fealty to the same God and the same church but—well, but—. They ought to be ashamed and I wish they might accept a challenge to tell why they make you ashamed.

Better Yet

But this one is the climax. "Some of our preachers will be too slow for the resurrection if I do not miss my guess. It is simply a job to extract—"Extract," mind you—reports from— and — and — (names of 3 preachers). Of course it is hard to get reports from some of the smaller and withering churches. I am writing to some of them the third time. Well, brother, this has been a testing time and we need to be much at prayer in our larger activities. I noticed your last appeal in the Evangelist, and can say "amen" to every word of it, yet do not think your crosses are too heavy to bear when you think of the Master's sacrifice. You are right in your appeal but things will come out O. K." Now, that is optimism, right sure. It did me a lot of good to get those good words but the sad fact is that some of it is not true. This Program can not come out right without reports and he did not get near all the reports the state should have given.

Reports Are "IT"

Did you think that you could get your part of the Program without giving a report? Then you are mistaken. Part of the Program is reporting. What an inspiration to every lover of Ashland are the weekly risings of the Ther-

mometer! It does us all good to see what the churches are doing, there. Do you not think that it will do just as much good to see all the "yellow" off the charts at the next conference. You know that "yellow" is the color of those who do not report.

Going "Daffy"

Now, I imagine that some one is saying that Bame is going "daffy" on this report business. Well, Bame does not care much what more is said about him. The Greeks thought that the preaching of the cross was foolishness but that did not make it so. I once heard the late J. Wilbur Chapman say he would gladly "stand on his head to preach" if he could convert as many people as "Billy" Sunday. Be sure that Bame is not deaf nor dumb yet. I hear and think and know what some are saying but it is not my program; I did not foist it; promote it; vote it. I was elected to try to get it finished by 1920 and all that I can do to get it I'll do. But what you must do, I can not do. I have pleaded, coaxed, cajoled, prayed, and now, I presume some will say I have scolded, but I challenge you to find anything more to the point along that line than some of the District Directors have said in this report. (None will ever know either who said which unless they betray themselves).

Man's inhumanity to man,

Makes countless thousands mourn."—Burns.

But the Committee is asking just what will keep yourselves and themselves from being ashamed in 1920; that's all. If the Lord tarry till that date, will you not want to be among that large conference that will celebrate the victory for Christ that four years of concentrated and consecrated effort will surely bring? Well, so be it.

See How It Looks

I am in the midst of a revival and therefore can not give all the analysis to this report that I ought. But that will come later. This is your picture for this mid-winter report:

District	Congregations	Reports	Percent reporting	Order
Kanemorado,	18	7	39	First
Ohio,	35	24	70	Second
North California, . .	6	5	83	Third
Indiana,	40	29	72	Fourth
Illikota,	24	11	45	Fifth
South California, . .	6	6	100	Seventh
Pennsylvania,	40	12	30	Eighth

Of course there were, also, explanations why some states did not report sooner. But I can not go into that now. The basis for the number of congregations was the last issued Annual. I am sure that there are congregations named there that exist only in name but that can not be known by a man no more acquainted with all the districts than I am. I am glad to state that a number of pastors listened to my despairing cry and sent reports direct to me. This I do not want to happen again. I hereby serve warning. This was all "on account of the flu" and must not be made a precedent. The next report will show a fuller analysis I hope, of our present standing, by Brother Goughnour, our Secretary, who is good at "seeing through things like that.

I hope all congregations will get busy at once ere the working season opens, with revival efforts so that the harvest of this year will not go un-reaped. Congregations should not be slow to loan their pastors for a "drive" for converts in every congregation. AT ONCE. BAME.

GENERAL ARTICLES

A Community Spirit as a Factor in Evangelism. By G. T. Ronk

The church of Jesus Christ is a community of saints. It is the society of the comrades of Jesus, who have fellowship with him in his sufferings, his ideals, his plans, his work and his inheritance. This community dwells within a larger community of men, some of whom are outspoken enemies of Jesus and what he stands for, some are adherents, some are fugitives, some are renegads, some are imitators, some are substitutes,—all live under a civilization that like a light veneer covers barbarian passions and animosities, lusts and meanness. This carnality seems unchanged through the ages, if we are to believe Alfred Russel Wallace, the evolutionist, who confessed that in five thousand years of human history he could see no improvement in man; or if we are to believe Paul, the apostle, that man is carnal, sold under sin. It appears in the Bolshevie, smashing the law to seize (nationalize) women or in a university professor, discrediting the law, to live in free-love, both, whether in violence or in suavity, showing the same wild blood of the fathers.

In such a community, whether in Milpitas or Podunek, whether in Illinois, Argentine or Soudan, the church community flourishes and into such a community it projects its campaign to win souls from the community of what-you-ought. Let it be noted right here that unless there is present the sense of opposition, of conflict, of difference, between two ideals, there will be no evangelization. Your universalist, character-salvation, social-solidarity preacher may deceive himself, may dazzle a few substitutes, may "flim-flam into qualified assent a few renegades, but he will receive only the jeers of your honest-hearted barbarian, who, whatever he may lack in historical bewilderment (called perspective) at least sees quite steadily and clearly, is tired of what he has and isn't looking for the same thing under a new name.

It is an elemental principal of pedagogy to begin with the pupil where he is, then lead him to where he ought to be. This is also a fundamental law of sermonizing, shown by a skillful introduction. Many an otherwise good preacher is ruined because he does not know where to begin—and quit. It is one of the secrets of successful evangelism to find early where the community lives mentally and let them know it. If the evangelist is a social theorist, bound for Utopia under the present world order, apologetic for human frailty as a transitory thing, he may receive pretty compliments but your typical citizen of the community will laugh in his sleeve, for he knows better; he knows how rotten human society is and is likely to be.

In spite of the opposition between the two communities, the church community is the center of a profound respect if it has been uncompromising in its ideals and life. It will find ready to hand for a special campaign all that is best in the general community. A general community spirit can be invoked which will bring under the preaching of the gospel some of the most indifferent elements of society as well as the best. The church will in turn give back to the general community transformed spirits who will be an aid in those great ameliorations which human society has so successively built up and as successively smashed in the wild orgies of change, as history repeats itself.

Practical Methods

The press, dodgers, banners, announcements and tracts can furnish the initial steps in enlisting the community spirit back of a campaign. In all these the cardinal point is observance of the laws of suggestion. One thing can be taken for granted: the community underneath its giddy round of pleasure, its cruel Moloch of vice, its hollow compliments of convention, its stolid exterior, is concealing a heart of

pain, bitterness, emptiness, dreariness, and hopelessness of self as well as disgust with self and the race. Art and literature have sought to conceal this but the record of the ages is written so. Our own with its high sounding programs and paeans of triumph, is no less so; and its most radical community Utopians are the certain victims of their own moral obliquity almost in proposition to their enthusiasm. Never, since the early days of Christianity, have the masses of the race been so disillusioned as now. Then, as now, a widely disseminated philosophy of the power and worth of man had run its course only to show how empty are pretensions to real worth by man. Then it was the wise man of Hellenistic-Roman philosophy that found himself out; now it is the superman of evolutionary Germanophile philosophy and theology who has been revealed in all his shame. Then, as now, there was but one course for the heart-sick and weary people; that was to turn to a higher help than man. They have been sensing it for long; now they know it. Evangelistic publicity must take advantage of it.

The copy for such suggestions must be worked out locally. The point made here is that the people are in need, and they know it, in spite of the pretense. They have a longing for the genuine joy that God has planned for his children and more than a hint as to where it is to come from. Too many evangelistic efforts are advertised about the personality of man. Certainly we must have advertising; that is the theme of this article; but there is more drawing power in the simple invitation to come out and hear the good, old gospel than in all the eloquence, learning, degrees and logic that can be paraded before a community. Men are sin-sick; sound suggestion will emphasize the cure and not the doctor—he is an incident; if he can remain so throughout the campaign he is a great physician indeed.

Above, it was said that the products of the press furnish the initial steps in enlisting community spirit. Note that it is initial steps only. After the first hearing it is purely a matter of whether the community is getting that which it recognizes as genuine for its heart-ache.

1. Inner power: the masses of the people are adept at sensing what their souls need. There must be power, the power of a man of prayer, not of theories; that which convicts the heart, not that which convinces the intellect. All that devotion which calls the whole community to the feet of the soldier, singer, law-giver or other community savior is given to that man who can by the power of God dissolve doubts, burn in sayings, resurrect hope, salvage despair, and demonstrate the living power of the living God in the hearts of a community. No imposter can do this, the opinions of some people to the contrary notwithstanding.

2. External authority: the people want the power of the word of God. The writer is not afraid of the increase of the destructive critic, character salvation, social evolutionist crowd; were they dependent on evangelism or missionary work they would pass out in a generation; their only hope is in proselyting on the results of sound evangelism. The hopeless world will have only the authoritative Word that has vindicated itself on many a bloody field through the ages, and still stands amid all the fluctuations of changing philosophies. Your community can be reached only through the genuine. This explains the success of union evangelism where the people, tired of husks, rally to the man with a message in spite of his idiosyncrasies. Many a fair sized city has no other way to hear the real gospel today except from a John the Baptist with his locusts and wild honey.

3. Judgment preaching: many a youth leaves the sem-

inary with fair theories of preaching naught but the love of God and finds that his genius is but anathema, his fair platitudes and compliments but a community joke. He isn't dealing with facts as the people know them too well. The community needs judgment preached on its sins as it needs quarantine, disinfectants, constables, courts, jails, reformatories and asylums. The community knows it and if the preacher doesn't and is afraid of the operating table it will have none of him. On the contrary the community will rally, to a man, around him who is laboring for the quickening of its conscience and the warning of its young. It smacks of law and order. You can no more preach the gospel without hell than you can maintain the law without jails; and the great, sensible, disillusioned masses, who make this world what it is, know it.

The community spirit is back of the success of modern evangelism even where the church community has kicked down its own walls and filled up its own wells of salvation to drink of the public cisterns—broken cisterns, of vain philosophy and deceit which are abroad in the world. He is a foolish preacher who fails to profit by it and who lacks

the courage to appeal to it even over the heads of an apostate church. The great, lost multitudes who know too well the foul contents of their own witches' caldron, may not hearken, but they are glad for the truth and receive it with respect, as a reminder of the fixed order in which they do not choose to live. As the word of God demonstrated with the power of the living God, judging sin and the hollowness of human pretense, heads up in the atoning blood of the cross of him who is Master of death, hell and the grave, it vindicates itself as the greatest invoker of general community spirit in the world today. And at that, rights, wrongs, engenders kindness, promotes justice, advances morality, inspires service, checks crime, spreads fellowship, abolishes poverty, relieves oppressions. That gospel of the cross is at once the greatest social program in the world and the great power in human relations making for progress. It is at once the great evangelistic program and the power that makes community spirit possible as a factor in evangelism. Mottoes, circulars, dodgers, banners are a futile jest where that is absent.

Leon, Iowa.

How to Teach Feet-Washing to Non-Brethren People. By J. F. Garber

1st. Teach obedience to all of Christ's commands.

If we expect to be successful in teaching feet-washing to non-Brethren people we must first educate them up to the point where they will recognize the fact that our Savior came to earth on a great mission, and that he had no time to throw away on non-essentials.

Every command and every precept that he gave are a part of the great plan of salvation that he left the courts of heaven, and came to earth to give a sinful man. And all should admit that he expected his followers to fit their lives into this great plan of salvation, by obedience to each and every command, when they read the significant words that he uttered along this line. He said, "Why call ye me Lord, Lord, and do not the things which I say?" And again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Read Matthew 7:24-27.

Yet in the face of all this testimony, there are those who claim to know the Master and abide in him, and at the same time scoff at the idea of obedience to his commands. To such John would say, "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him; but whoso keepeth his Word, in him verily is the love of God perfected. Hereby know we that we are in him." "He that saith he abideth in him, ought himself also to walk even as he walked."

2nd. Humility is Essential to Salvation

I never preach that feet-washing is essential to salvation (Christ did not say that it was). But the spirit of humility, which results from the sincere observance of this as well as all other church ordinances instituted by our Lord, is essential to salvation. We are taught in the Book that "God resisteth the proud but giveth grace to the humble." Also, Jesus said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

It seems that the purpose of the whole plan of salvation is to take out of us that proud and haughty spirit that is so much at variance with the spirit of our Master and create in its stead a meek and humble spirit, that will help us to love our enemies, and be willing to stoop to the most humble service for others. In other words "the great divine aim is to 'clothe us with humility.'"

3rd. Obedience is the Offspring of Love

If the first two propositions have been successfully presented, an appeal to obedience on the grounds of love ought to touch the heart of any one who really desires to be a true follower of our Lord and Master. He said, "If ye love me keep my commandments," also "He that hath my commandments and keepeth them, he it is that loveth me,"

All real obedience is the outgrowth of love; obedience that is compelled is not true obedience.

A mother says to her son Sunday morning, "Son, father and I are going to Sunday school today and you ought to go too; for we are trying to set a good example that you should follow." But the son reasons within himself and says, "It is not necessary for me to go to Sunday school; I can be good without it." After father and mother are gone to Sunday school, he goes fishing with some of the neighbor boys. The next day you hear him telling his mother how much he loves her. But does he really love her?

Jesus said "If a man love me he will keep (obey) my words." True love waits not to be commanded, but simply asks, "What is thy will?"

We cannot get around the fact that it is the will of the Master that his followers should practice the ordinance of feet-washing, for after setting the example, he said, "Ye call me Master and Lord, and ye say well, for so I am; If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you."

The Master here not only makes it plain that it is his will that we should observe the ordinance of feet-washing, but puts a moral obligation on us to do so by the use of the words **ought**, and **should**. He then shows us how inconsistent we would be to refuse to follow his example by saying, "Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent, greater than he that sent him." "If ye know these things, happy are ye if ye do them."

Usually the real truth seeker, the one that really wants to know and do the will of Christ, will not hesitate to accept this as a part of the Master's plan of salvation to all people, when it has been properly explained to them. But occasionally you will find some good conscientious people that contend that feet-washing was intended just for the apostles. To such I always quote from Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The Master here commands the apostles to teach the baptized ones, to observe all things whatsoever he commanded them. If the apostles were to observe feet-washing, then we are to observe it also, if we are the baptized ones.

Weidon, Iowa.

Can't-do-it sticks in the mud, but Try soon drags the wagon out of the rut. Believe in God and stick to hard work, and see if the mountains are not removed.—Spurgeon,

The Bible and Great Writers. By T. Darley Allen

In reading the biographies of men who have achieved distinction in literature one cannot help being impressed by the fact that very few fail to express indebtedness to the Bible or to recommend it as the best of all books for study by aspiring writers.

Hall Caine found his inspiration for "The Deemster" in the parable of the Prodigal Son, and "The Manxman," he asserts, is his version of the Biblical account of David and Uriah.

Nathaniel Hawthorne said that the Bible and "The Pilgrim's Progress," the latter the work of one who owed everything to the study of scripture, were his chief sources of inspiration. And Washington Irving said: "I think I have waked a good many sleeping fancies by the reading of a chapter of Isaiah."

Abraham Lincoln, whose Gettysburg address is one of the masterpieces in our language, was a constant reader of the Bible, not only in his later years, says Professor Harwood T. Pattison, but "when he worked, a barefooted boy in the field, and there are passages in his last inaugural which sound as though he penned them just after rising from his pages."

It has been well said: "Could Job and David, Isaiah and Ezekiel, muster their literary children only, could the evangelists and Paul summon from our shelves the volumes which have sprung from their kindling words, we should find ourselves in the midst of a vast and radiant host."

To a correspondent who wrote to an editor, not long ago, for advice on how to write, the editor recommended the scriptures, because "there is no better style of expression and simplicity of language than our King James version of the Bible. It is the best English in the world."

To this book which, as Faber tells us, with its wonderful beauty and marvelous English, is as music that can never be forgotten "so that its felicities often seem to be almost things rather than words," the nation is probably more indebted for whatever power the readers of our day may have for appreciation of well-written English than it is aware.

As Professor Pattison asks, "Who shall say how the public reading of this book has trained the people of England and America to a knowledge of melody and to a love

of harmonious prose?"

Rev. Charles E. Park well says of the Old Testament, that "to be ignorant of it is to be uneducated. When John Keats refers in one of his most beautiful poems to 'Ruth standing breast high amidst the alien corn,' or when Mr. Theodore Roosevelt, in one of his most forceful political speeches, talks about going forth to Armageddon, both are trusting their auditors to get the full value of these allusions from their own knowledge of the Old Testament."

And when we consider how so many of our public men constantly exhibit a knowledge of the Bible, showing that their thought and language are influenced largely by this book, can we fail to realize that it is indeed the best of text-books for aspiring writers?

Champ Clark has said: "When I was a boy I wouldn't read the Bible. I began to read it almost by accident as a youth, and I have been at it ever since. I found it a mine of wonderful thoughts and inspirations wonderfully expressed."

Samuel Smiles, the noted author of "Self Help," said that he never studied any text-book on rhetoric but read well-written books in his endeavor to learn the art of expression. One of the great universities has gone on record as against the plan, once so prevalent in our higher institutions of learning, of depending upon text-books as the chief means of teaching English and now recommends the reading of the best literature as the desirable method of acquiring an adequate knowledge of writing the language.

Ernest Thompson Seton says: "There has never been a great writer who was not more or less influenced by the Bible," and Meredith Nicholson, the well-known author, once said to the students of Wabash College: "Read the King James version of the Bible, if you desire to cultivate the directness and conciseness necessary to become a successful story writer." And as everyone desires to be able to express his thoughts as well as possible, whether aspiring to enter the literary or journalistic field or not, he will not ignore the testimony of those whose opinion is most valuable that the Bible is the book that best repays study by those who seek to know how to express their thoughts with clearness and with force.

Cleveland, Ohio.

Christianity Summed Up. By Quinter Lyon

Probably the greatest of all scripture is the passage with which Matthew closes his gospel (Matt. 28:18-20). It is the passage which made the Gentiles rejoice. Without this command to go to the uttermost parts of the earth and preach, or tell the good news of eternal life as a gift, we would still be in darkness and unsaved, for the Gospel would have remained with Israel. It has been the road over which all the good tidings of God's glorious Word has traveled to the ends of the earth. Thank God for this command.

In spite of the fact that this command has brought about our own salvation, sometimes we do not appreciate its meaning. It is through the obedience of others to this command that we have heard the Word and have been made glad. But some people fail to realize that, having ourselves hard, we should see to it that others hear. Remember that the commission reads, "teaching them to observe all things whatsoever I have commanded you," and further, the commandment says, "Go, teach all nations." In the light, therefore, of this great commission should the whole Christian life be interpreted and viewed. The Christian life is the sacrificial life, the selfless life. Having once heard, we leave self behind, and run to tell others the "good news."

This is the time of year when, above all other times, we stress the importance of foreign missions, and we cannot lay too much stress upon that work. If some of us would lay self aside and honestly consider God's will in our own lives from the standpoint of existing conditions and the

pleadings of unsaved millions in heathen darkness waiting for the Word that God sent to them but which has never been delivered. I believe we would find some startling changes in our Christian attitude and plans.

Yet it is wrong to think that if we are not a foreign missionary we are not carrying out God's will as revealed in the great commission. Everything that we do can be made to count towards fulfilling this command. That part of our substance which we give for the maintenance of foreign missions and home missions gives us a small part in carrying it out. When we open our pocketbooks for the support of our own town church we are helping to carry it out. When we do work in city missions and slum districts we are helping, and when we are teaching a Sunday school class we are doing something. Remember that, according to Luke's record, the Lord said, "Preach the gospel to every creature." Perhaps we have come in contact with someone everyday for years who has never heard us open our mouths on this subject of salvation. Speak to the man next to you. When you neglect to teach him you ignore the great commission.

But some will say, "I cannot give money, and I do not know how to talk." Turn to Matthew 25:15, and notice that the Lord has given talents to men "according to their several ability." Will anyone say he has no ability at all, which the all-powerful God can develop within him? Many people decide at the very beginning that they cannot do

(Continued on page 9)

THE BRETHREN PULPIT

A Mother's Prayer

(This is the gist of a sermon preached by our pastor, N. W. Jennings, on the evening of Feb. 16, 1919. Subject, Mother's Prayer. TEXT: Matthew 15:25, "Lord help me," and a part of verse 22, "Have mercy on me, Lord." Reported by Fern E. McClain, Los Angeles, California.)

The prayer is short—only three words, but worlds of meaning are couched in it.

I believe in short prayers for public and prayers as long as the Mississippi River for the closet. The Publican's prayer was very short, "God be merciful to me a sinner." And he was justified over and above the man who offered the long selfish prayer.

The poor dying thief's prayer was a very short prayer, "Lord when thou comest into Thy Kingdom, remember me." I haven't time to tell you all about it. Thou knowest all about it, death is here, "Lord remember me."

The blind man's prayer was short, "Jesus, thou Son of David, have mercy on me."

"Lord help me." Her daughter was vexed with a devil, and her own soul vexed with overwhelming sorrow. It was a very deep cry of a broken hearted mother, in behalf of her daughter whose life was tormented with a devil.

She did not try to cover up the sins of her own daughter as some mothers do; she was willing to acknowledge that her daughter had a devil in her. And I tell you that they are in many daughters and sons, and even in parents. A mother said to me sometime ago, "I want you to take my daughter into the church. She has been a Christian all her life; all she needs is to be baptized into the church." I said, "Mother, Jesus says she needs more; he says she must be born again."

"Lord help." She was helpless, but she made a wise choice. She went to the God-Fountain for help, THE SON OF GOD. Many times we have to lose all we have, like the Prodigal, before we go to the heavenly source. And many people never pray until they get in a sea of trouble up to the neck. An alarming disease lays hold on some loved one in the home—the doctors exhaust their skill, and when nothing more can be done then they turn to God, the God of all mercy, but he is the last resort to many. And it is a burning shame. Oh may God forgive us.

Listen, what beautiful words! "Lord help me!" "Have mercy on me, Lord!" Her soul traveled in agony for the life birth of her daughter. It was a soul-cry for mercy. "Have mercy on me!" Well, thank God she stood before worlds of mercy, THE BLESSED CHRIST. Rivers of mercy were all around her. Wherever Jesus is, outstretching seas of mercy roll around all the mountains of his love.

He is a merciful Savior even when we sin sore against him. Think of men and women living seventy-five years in sin—sinning every step of the way against the Son of God, THE LAMB OF MERCY. I have seen his mercy sweep over souls seventy, yes, eighty years in sin and his love melt them down in penitential tears, in answer to prayer. Mothers, don't neglect to step up before the throne of loving grace and call on God in the name of Jesus to have mercy upon your sons and daughters.

He is merciful in death. He does not treat us as we treated him; we nailed him to the cross. He takes the spikes out of our bleeding wounds and pours in heavenly oil of forgiveness and salvation, and lifts us up in his loving arms, and we take our exit from earth to glory with him. A merciful Savior in death: "Today shalt thou be with me in paradise."

This cry came from a mother who was a native of Canaan, a people despised by the Jews and looked upon as dogs. Perhaps the poor woman had heard that Jesus had said, "Him that cometh unto me I will in no wise cast out," and notwithstanding the fact that she was looked upon as a dog in the eyes of the world, she believed in the light of the Master's own word that if she would go to him he would have mercy and not cast her out.

She steps into his loving presence, no doubt, trembling, and, with all the reverence that her poor soul possessed, looking him in the face, she cried, "Have mercy on me Lord." But Jesus "Answered her not a word. No doubt her cry was unbroken, "Have mercy, have mercy, have mercy on me, Lord," until it seems that she sent a shock through the nervous system of the disciples, for they cried out saying, "Send her away." But she worshipped him, perhaps falling on her knees at his feet looking him up in the face she cried, "Lord help me." I like that darling promise, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

This mother would not give up until the blessing sought for was received. The silent Christ was moved to answer. "It is not meet to take the children's bread and give it to the dogs. And she said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her, "O woman, great is thy faith, be it unto thee even as thou wilt." And her daughter was made whole from that very hour. I dare say an unworled song of gratitude welled up in her heart. "Blessed assurance, Jesus is mine, O what a foretaste of glory divine." Someone may ask why Jesus did not answer her at first? You may say she was in need of help. Well, ask Jesus. I answer in this way: God must know some things that we need not know now, "But shall know hereafter." Just so he answers prayer and gives his blessing. What is it to us if "he tarry?"

I know a good woman who prayed for her drunken husband for forty-four years. He died at the age of about seventy-five years, but that good praying wife had the joy of seeing him take his stand for Jesus and boldly confess him as his personal Savior from sin before he left her to meet the Son of God. And so did I, for I was right there; it caused great joy in God's house among his people. I tell you God answers prayer. He takes great delight in your unworthy prayers and mine and makes them worthy because we offer them in the name of Jesus our loving Savior, his Son.

Let us spend much time in prayer. Prayer is the King's highway to the white throne, and heart of God. Pray with both arms locked around the foot of the cross and a golden chariot will come down the King's shining way and gather up your prayers and convey them to the God of all mercy.

It is heaven to the soul to feed it on prayer. Prayer begets a new birth in the soul and puts in motion God's thoughts in man. The same God who clothes the world with nature and hangs upon the curtains of the world in variety a thousand different pictures dipped in streams of a thousand colors, but all streams of love, can and will hang on the shoulders of your soul and mine, in answer to prayer, the white robe of immortality. Prayer gives a grand richness to the soul and puts more and more the likeness of Jesus in the life.

"Have mercy on me, Lord." Thank God he did. He is merciful in life, in death, and he will be merciful in the day of judgment. Dear Jesus would rather acquit you than to condemn you. I believe he will give then, as now, every advantage possible. He is impartial now and merciful. He is just, now, so will he be just and merciful in that great day.

Let us confess him now before men and in that day—that great day—we will realize his own promise, "I will confess you before my Father and the angels in heaven." May he not be ashamed of one of us in that day. If he is, we will be ruined forever, "Lord help."

OUR DEVOTIONAL

The Silent Hour

By Delbert Whitmer

Our Scripture

"And when he had sent the multitudes away he went up into a mountain apart to pray: and when the evening was come he was there alone." Matt. 14:23.

Our Meditation

The busy day is ended. The shades of evening invite to repose. The gathering darkness woos the soul to meditation. How solemn is the night! The stars that look down upon us from their serene heights rebuke our fretfulness, and our undue absorption in the trivial concerns of this transitory life. They speak to us of that fair world where sin never blights, where death never invades, and where no shadow of sorrow falls.

Let me, like the Master, retire a while to solitude and give myself to meditation and prayer. Oh the quiet, holy joy of the silent hour, when the soul is alone with God. Have you learned to love this hour, dear reader? If not, you have yet to attain to one of the purest and sweetest pleasures possible to a Christian in this life. And our souls need the silent hour.

Every day should have its quiet moments, when alone with God, the soul may meditate, with deep and silent awe, on everlasting things. This habit of reverential intimacy with God imparts that spiritual tone, that sensitiveness of conscience, that realization of divine presence, so essential to the molding of beauty of character.

Shut in from the noise and scenes of the busy world, in the solitude of our closet, we can better give ourselves over to holier thoughts. Have we not time to spend an hour with God? No time to get ready for eternity? Oh, how thoughtlessly the great mass of human beings are rushed on to eternity! Pressed by the demands of business, society, pleasure, how seldom do we take a quiet hour for reflection on our spiritual state and destiny.

Perhaps it is not until the heavy hand of affliction is laid upon them that they pause in the mad pursuit of the world's prizes and pleasures, to commune with God. And even then they find little enjoyment in these moments of introspection; so unaccustomed are they to being alone with God and their own conscience. It is like sitting in a strange room with strange company. The godless and the unthinking dislike to be alone. They have no company in their own thoughts and know not how to commune with their own hearts. The giddy crowd, the unseemly jest, the hollow laughter of gay companions—these have far more attraction for them than thoughts about God, eternity, their own souls, their duty or their destiny. They relish more the society of the devotees of pleasure, than of those whose delight is in the law of the Lord."

It cannot be denied that many professed Christians are living poor, lean, unscriptural and unspiritual lives, without any real relish for God's word, or for prayer, because of their habitual neglect of private meditation, self-examination and secret communion with God. And for this neglect few of them can give any better excuse than the lack of time. There is time to look after the condition of the farm, the stock, the shop, the office, but no time to inquire into the condition of the soul and its fitness for eternity. Can there be any greater delusion or self-deception than this? Is it not clearly one of the devices of Satan?

It is time that all such people awaken from their slumber, and betake themselves to self-examination and prayer. Oh that every reader of these lines would resolve that, henceforth, in the midst of daily duties, the lone (not lonely) hour with God shall have its place. Such a custom once universally established would work a glorious revolution in

individual character, in family life, and in every department of Christian activity. It would fill the empty pews, increase the Sunday school, crowd the mid-week prayer service, supply the church treasury, swell the missionary offerings, furnish helping hands for weary and discouraged pastors, and raise the whole tone of church life and worship to a higher spiritual plane.

But this reform, like every other, must begin with individuals, and work like leaven in the meal, until the whole mass be leavened.

Will you begin at once this habit of private prayer, and meditation upon some portion of God's word; and when you realize its personal benefits, will you commend it to others? To all who feel the impulse so to do, may God give strength to carry it into immediate practice.

Our Prayer

O thou who hearest prayer, bend low thine ear to hear the faintest whisper of one of the weakest of thy children. I come to thee, O thou loving Father, because thou hast bidden me come, and because I feel my need of thee. Thou, O God, alone canst supply my needs. I am unworthy of the least of thy mercies, but I come in the name of Jesus, and beseech thee, for his dear sake, to hear and answer my prayer, and to accept my thanksgiving and praise, which I offer in his name.

I thank thee, Father, that thou hast called me into fellowship with thee and with thy Son, Jesus Christ. I thank thee for a place in thy family, and the privilege of calling thee "Father."

I would ask thee to grant, that I may hunger and thirst after righteousness. Oh, that my soul may be watered with the dews of thy salvation. As thou dost nourish all the living things of nature and cause them to grow, so, O Lord, wilt thou nourish this soul of mine which thou hast created, and stir up within me new thoughts of duty and new desires of holiness.

Cause me to delight in thy word, in thy house, the church, in the communion of saints, in the fellowship of Christian work, and in prayer. May I learn to love and to look forward to these precious moments of communion with thee, and to find here, grace and strength for my daily needs.

In the plenitude of thy mercy O Father, forgive my past sins, and strengthen me with might by thy spirit in the inner man, that I might overcome all my evil inclinations and triumph over every evil habit.

So, feeding on thy word, meditating on thy goodness, and communing with thee, may I grow up in the image of him, who is our living head, even Jesus Christ. And this I ask for him name's sake. Amen!

South Bend, Indiana.

(Continued from page 7)

anything for the Kingdom, and they will always remain at the same place and of the same opinion. Many people cannot even be dragged to a Teacher's Training class for fear they will not be able to master the lessons. "Prove me now, herewith," says God through the prophet Malachi. Wonderful things will happen when a person's will is entirely surrendered to God.

The entire Christian life consists in receiving mercy and truth from God through the instrumentality of his servants, and in turn becoming a servant, obedient to the commission, ready to carry the gift to others. Our every act should be directed to this end. When we hear the appeal for help, when we hear the call for service and sacrifice, at Easter time and at all times, we should rejoice for the privilege of having a part in carrying out the great commission in all things, great and small.

Let us think first of all, of the man next to us and the work at hand. Then let us also think of the millions in the darkness of ignorance and sin. Shall we answer their call?

Washington, D. C.

THE SUNDAY SCHOOL

God Our Heavenly Father. 'By Dr. J. M. Tombaugh

(Topic for April 6.)

Some doctrines of the Bible are properly referred to as fundamental; they constitute the great, broad underlying truths upon which are based all our religious faith and life. The topics set for our study for the whole of this present quarter in the Sunday school, and for the greater part of the third quarter, are all of this character; they are fundamental teachings.

In accordance to each of these basic doctrines, its proper place and importance, we give a stability and coherence, a kind of sweet reasonableness, to the whole of God's revelation which cannot but result in kindling anew our love and gratitude and in exciting afresh our admiration and praise.

No teaching of the Bible exerts a greater influence in moulding life and character than the revelation which God has made of himself, of his nature and the character of his government and of his relation to us.

The Scriptures teach that as a man actually thinks and believes in his own heart so is he. That is, the attitude of mind, the character of the affections, the view that one habitually takes of God and religion, are the determining factors not only in revealing but in making a man what he really is. Almost everything depends upon what sort of conception one has of God; the meaning and value of everything else in the world hinges upon that. When one's thought of God and of the soul's personal relationship to him has suffered a change, then unconsciously his estimate of everything else in the world changes along with it. If one were to adopt the Hindu's idea of God it would not be very long till he would be compelled to adjust his notion of every other thing to harmonize with that belief. If one had the North American Indian's conception of God then his hopes and fears, his purposes in life and his ideas of duty would be just what the Indians' are. If one were an atheist and believed there is no God but natural law, then his whole conception of life and conduct and destiny would be altered in conformity with the change in his faith.

In short our idea of what God is and what our relation to him is lies at the foundation of everything which touches life and character and hope and religious faith. Every task and sacrifice is hard and galling or else it is easy and light according to our conception of what God is. Every day is hopeful or it is bitter, every hour is bright with promise or it is dark with dread according as we go forth to contend blindly and hopelessly with an un pitying hostile force, or on the other hand, as we trustingly commit ourselves to the care of a loving heavenly Father.

One man rejoices because he is a child of God; he is loyal and loving and hopeful and happy, because to him God is a Father. Another man is only a servant; to him obedience is a task, service is drudgery and it is given reluctantly if at all, without enthusiasm and without joy, because his conception of God is

not as a Father but as a stern Sovereign and an un pitying Judge.

It is very essential that we should have right views of God and in order that we might truly know him, Jesus came into the world to reveal the Father unto men.

God in heaven is in character just what Jesus Christ was on earth, and the especial and particular revelation of Jesus concerning God is that God is our Father. Five times in the New Testament scriptures God is spoken of as **King** and two hundred and eighteen times he is spoken of as **FATHER**. And that we might know what kind of Father God is, Jesus tells us to look at himself, (John 14-9) and so become acquainted with the nature and character of the Teacher.

Human relationship may express but imperfectly the nature of God and what he is to his people, but there is no way by which we can get a better idea of it than to say it is the relationship of father and child. The Fatherhood of God implies then not creator alone, but a similarity of nature between the divine Teacher and his human children. We were made in his image; we have inherited from him something of his own divine qualities; we have derived from him a deathless nature, the power of endless life, the necessity of perpetual existence. When the elements shall melt with fervent heat, when the firmament shall be rolled up as a scroll, when the mountains shall totter and fall, when the rivers shall forget to run to the sea, when the earth and the world shall grow old and perish and die then somewhere we, the children of the eternal Father shall still live on and on and on forever. It is that to have God for our Father.

Among the many practical teachings growing out of the doctrine of the Fatherhood of God is one concerning prayer.

If God is our Father, it is right and reasonable too for us to expect that he will hear us and answer us. Jesus himself based the argument for prayer upon his relationship (Luke 11:11).

This is the best answer to make to those who have conjured up objections to prayer. Some doubt the efficacy of prayer because of God's greatness and our littleness. Why should an infinite Being who controls millions of worlds bow down to hear the faltering petition of a poor worm of the dust? The answer is, because he is our Father.

Another doctrine growing out of the Fatherhood of God is the authority of God, that it is his right to exact obedience from us. Nothing is more fundamental than this. There are children who are disobedient to parents, it is true, but it is a mark of God's children that they do always those things which please him. It is not essential that the child should always understand the reason for an act commanded; the ground for obedience is in the relationship. The spirit of adoption by which we cry, "Abba, Father," is always accom-

panied by a spirit of obedience in greater things and small.

If God is our Father, then the discipline to which he subjects us is for our good. It is easier to bear chastening when we know that the rod is in our Father's hand. He loves us and when he chastens us it is for our good; it must be so, if he is our Father.

Paul in Galatians 4:4 to 8, teaches that Jesus came into the world to redeem them that were under the law that we might receive the adoption of sons. So here in a sense in which God is the Father of us all for we are all his offspring, but it is in a new and special sense that he is the Father of them that believe. Read John 1:2-13. It is in this relationship we should glory most, for "if children, then heirs; heirs of God and joint-heirs with Christ if so be that we suffer with him."

Finally, let us strive to live as becometh children of such a Father.

Report of Four Month Program

Owing to the illness of Reverend Goughnour, I shall send in such reports on the contest as have been sent to us. Only seven Sunday schools have responded. We had hoped that all schools should report at the end of two months, so as to make comparisons. Greater interest and effort could be obtained in each school if each could see just where it stands with regard to every other school.

Of the seven that have reported all seem to be doing fine. I am indeed sorry to report that three schools have outclassed us, but we console ourselves with the fact that the contest is only half over and we may show them yet.

One encouraging feature about all of these reports, is that all seem to have been helped in one way or another. We certainly can say that here at Waterloo, we have gotten back on our feet again, from the slump caused by the "flu." We are steadily gaining in attendance and new faces begin to appear again in our school.

Out of a possible forty points for January and February, the following will show the status of the schools reporting thus far:

School	Points
Fremont, Ohio,	22
Muncie, Ind.,	36
Johnstown, Pa.,	18
Elkhart, Ind.,	31
Milledgeville, Ill.,	37
Listie, Pa.,	23
Huntington, Ind.,	36
Waterloo, Iowa,	34

PAULINE LIGHTY, Superintendent.

P. S.—Brother Goughnour says that the schools who signified their intention to enter the contest, and have not reported their standing are a bunch of "pikers," and I second the motion. Come on now with the reports. It is not yet too late,

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Louisville Celebrates Christian Endeavor Week.

Despite the pressing and exacting duties of the editorial sanctum Brother Baer finds time to think about the interests of the promising young people of Louisville. One night he came in (He is my next door neighbor now) with a full recital of finely conceived plans for the celebration of Christian Endeavor Week. While they centered about the needs of his own young people those plans comprehended more than his parish. He had already planned a union celebration to be introduced by him on one Sunday and closed by the writer on the following Sunday, with something worthwhile doing every night in between. The whole scheme bulked large with promise, but—but—could the desired ends be realized with the designer and promoter absent? That

was my question, not his. He would not be guilty of questioning or discounting the fidelity and loyalty of those Louisville Endeavorers. Nor would they be guilty of hesitating to adopt or neglecting to promote a plan proposed by their beloved minister and trusted leader. Mutual confidence and co-operation characterize their happy relations.

Brethren J. F. Painter, Lloyd Hang, Frank and Louis Clapper form a quartet of leaders that can be trusted to carry through to a successful completion any worthy enterprise, and they enjoy the undivided support of a splendid group of followers. Moreover there is an evident spirit of fraternal regard and concern among the Endeavorers and churches

Prof. J. A. Garber

of Louisville. This spirit was in evidence throughout the entire week and provision for its cultivation was made in the proposed measures which anticipate the reorganization of a City Union. We greatly enjoyed the cordial greeting and sympathetic hearing accorded by these splendid Endeavorers and their pastors, and shall expect good reports from their united labors of love. We shall gratefully remember the generous entertainment provided by the Clappers and Painters. We are pleased to add Brother Painter's report, and hope that he will continue to inform our young people of Louisville's accomplishments. The activity of one society is of vital interest to all.

A Successful C. E. Week at Louisville, Ohio.

By J. Frank Painter

The Christian Endeavor society of our church decided to observe Christian Endeavor week as outlined by the United Society, and had already partly planned the program for a series of special services when Brother Baer suggested that we invite the Endeavorers of the two other churches of our town to unite with us. The suggestion was a timely one, for the work of the young people in the way of united effort was at a low ebb, owing mostly to the lack of sympathy and encouragement on the part of a couple of other ministers, who have recently gone to other fields of labor, and whose places are now being filled by ministers who will heartily co-operate with the young people. A committee was then appointed consisting of a representative of each society and one of the ministers to act as advisor. We met about three weeks ahead of the time set for Christian Endeavor week, and planned things on a large scale and then proceeded to work our plan.

The theme of our first service, which was held on Sunday evening, February 23, was "Revival of Young People's Work." Brother Baer was the speaker of the evening and addressed a large audience. The program for Monday evening was made up of talks given by Christian Endeavor members of the different churches. The talks were on the various phases of Christian Endeavor work. A War Service Program was planned for Wednesday evening, consisting of a Patriotic Sing and talks given by a number of returned soldiers. Thursday was Church Loyalty night. Endeavorers were urged to attend services, each in his or her own church, this being the night for the regular prayer meeting. In our own church that night, we had a special service at which Brother Alvin Byers spoke to us on the subject of Church Loyalty. On Friday night we had a banquet for Christian Endeavor members and their friends and it was the best affair of its kind ever held at this place. Over two hundred were in attendance. On Sunday morning we held our own Ashland College service at which time Brother J. A. Garber of Ashland, spoke. On Sunday afternoon Brother Garber

had charge of a Christian Endeavor conference which was attended by Christian Endeavor members of the various churches. At this meeting the first steps were taken toward organizing a local Christian Endeavor union. A fitting climax to our series of meetings was the decision service held on Sunday evening, when Brother Garber again spoke. The audience was large and the service very impressive.

The meetings were held in turn in the three churches co-operating and a feature of each service was special music furnished by the visiting societies. Every service was well attended and the interest and enthusiasm were splendid. The average attendance for the week was considerably over 200. A successful plan we used to bring out the attendance might be of interest to other Endeavorers. We had tickets printed similar to Chautauqua tickets, with the announcement of the program for each service, also the time and place, and spaces to punch the ticket each time it was used. A stub attached to the ticket was to be signed by those desiring to attend the banquet and placed in the offering basket. On the back of the ticket was a space to be signed by the individual giving out the ticket, and also one to indicate the church to which he belonged. These tickets were to be distributed among the Endeavorers and given out by them to the people of their own church, or any other, or of no church, with an urgent invitation to attend the services every night. Every person attending had a ticket which was punched as he entered the church. There was a friendly rivalry among the people to see which individual and which society could have the largest number present on their tickets.

We give much credit to this plan for keeping the attendance throughout the week above all expectations. It also gave each member something definite to do and thus enlisted his interest in the success of the meetings. It advertised our meetings in the best way at a low cost. It gave us an idea as to the number of people to expect at the banquet. It gave us a record of the number of people at

tending each service, also the average and the total attendance. It enabled each society to challenge the other for the banner attendance, and finally to know which society and which individuals worked the hardest to get people out. At the close of the last service honorable mention was made of the society and the six individuals who secured the largest attendance.

Now what are the noticeable benefits of this series of meetings? Summed up, they are as follows: new enthusiasm, new inspiration, new friendships formed, closer fellowship between the three societies, a determination to attempt larger work; a local Christian Endeavor union in sight, a number renewing their allegiance to Christ, and some making new decisions. There were secured some new members of the Tenth Legion, and some to become Comrades of the Quiet Hour, some to promise more regular attendance at the mid-week prayer meeting, some to promote good will among men and peace on earth and one to accept Christ.

We regret to say there were no new Life Work Recruits, but who can tell but that the influence of these meetings may yet bring young men and women to serious thinking along this line, and perhaps yet such decisions will be made.

We would like to add that our own society numbers 33 active members. Of this number there are two Life Work recruits, and another whose name we are expecting to be sent in at any time. There are thirteen who are members of the Tenth Legion and all are Comrades of the Quiet Hour.

Jane Addams, of Hull House, said at a mother's meeting, "How quaint the minds of children are! One New Year's day I gave a little girl a present of a diary. 'This is a diary,' I explained to her. 'Every day you must write in it a record of your life, a record of how you live.' The little girl turned the blank pages of it and said, 'But why is it called a diary? I'd call it a livery, m'am,!' "

MISSIONS

Symposium Brieflets: Why the Brethren Church Should Do Its Share in Evangelizing the World

LONG BEACH, CALIFORNIA

I am looking forward to Easter Sunday with much concern, because I desire to be faithful to HIM who died for me. Surely this Easter offering is one of the most important offerings of the year. In this offering we can fulfill in part at least the gospel as set forth in Mark 16:15. We might give to a cause without having any real love for it, but surely we can not have love for lost souls and for those in heathen darkness without giving to this Easter offering. Pray for the success of this offering as though it all depended on God, and then give and work as though it all depended on you.

HENRY V. WALL.

ELKHART, INDIANA

The Brethren church should do her full share in the evangelization of the world, NOW, because as never before was the world so open to the missionary: because never before has it been so apparent that only the message of Jesus Christ is able to redeem the world: the church has that message: it is therefore her duty to do her best to carry it to all the world. The world is white unto the harvest; unless the Brethren church does her best she must suffer an eternal loss.

H. H. WOLFORD.

NAPPANEE, INDIANA

The field is the world. The need is the Word of God. The harvesters must also plant. Pray. Give. Send. Go forth. Rise up in might as a church to make the grandest contribution for the preaching of the gospel in foreign lands in our history. C. E. KOLB.

ALTOONA, PENNSYLVANIA

The Easter offering should be the largest in the history of the church. Material prosperity makes this possible; the need of the world and the opportunity for the preaching of the Gospel demand it; God expects that we meet the need in keeping with our ability.

But money is not the only offering which should be made at this Easter time. Lives should be offered. Ministers should bring before our young people the claims of God upon their lives in the evangelizing of the world. The whole church should come forward and offer itself as never before to the greatest of all work—the giving of a “Whole Gospel to a Whole World.” “Ye are my witnesses.”

W. C. BENSHOFF.

MUNCIE, INDIANA

The greatest opportunity in the history of the Brethren church to do foreign missionary work is before us. The doors are thrown wide open. What will the church do, Easter morning? We should have \$25,000.00 for this noble cause on the anniversary of the resurrection of our Lord. J. L. KIMMEL.

UNIONTOWN, PENNSYLVANIA

The Uniontown church recognizes that the greatest work of the church today is to see that the Gospel is preached in all the world, and to that end we pledge our hearty support. His coming will be delayed until we do our part in bringing it in, so as well as pray, “Come quickly, Lord Jesus,” we must give to make good our part relative to the coming. Will we do it? Yes we will.

E. L. MILLER.

CARLETON, NEBRASKA

The churches of Christendom are face to face with one of the greatest problems of the age—viz., evangelizing the world. The leading denominations are bending every energy toward securing large funds for “extension work.” The Brethren church must measure up to the expectations of her Lord and Master. The Easter offering should be the largest.

J. D. KEMPER.

SOUTH BEND, INDIANA

A church having for her watchword “A whole Gospel for a whole world” must be missionary in every fiber. Then, our orders are, “Go,” “teach,” “baptize.” If there has been failure in any field, Brethren dare not fail nor falter.

G. W. RENCH.

WASHINGTON, D. C.

All who are whole-hearted believers are always glad to give for foreign missions. The First Brethren church of this city, I'm glad to say, has been in the class of those who have reached the high-water mark. God helping, we shall most likely reach still higher this year.

W. M. LYON.

HUDSON, IOWA

There is grave danger that the Anglo-Saxon race may lose the spiritual leadership of the world. The Orient is awakening and especially the great metaphysical thinkers of India. Unless the Anglo-Saxon race, and especially America, wonderfully bestirs itself they will be compelled to take a second place in spiritual leadership. Strenuous missionary work abroad that the thinking of these peoples may be given the right tone and color, and strenuous work at home that our people may be lifted to loftier conceptions of life, is necessary. We dare not play along the road; if we do we are doomed.

CHAS. E. WEIDNER.

DENVER, INDIANA

In view of the fact that Easter, our foreign mission day is approaching, I believe that every member of the church should prepare to make a good big offering to foreign missions. The war has brought a new day to the church and also given her a new field. She needs men and money. May Easter be the day when the church will go a long way in providing the money.

L. A. MYERS.

HAGERSTOWN, MARYLAND

The world war is over. How better can we proclaim our joy than by raising the largest foreign missionary offering in the history of the church? An unprecedented opportunity is open before us; men are seeking that satisfying panacea of the soul. God help us to share in the Christian conquest of the world.

A. B. COVER.

ASHLAND, OHIO

The democratization of Europe, with the League of Nations established and controlling all German colonies, will bring opportunities for greater missionary effort. Economical conditions will place the burden on the churches of the United States to “carry on.” The Brethren church must not fail to do its share. It is not alone the heathen of Africa, China, etc., who need the Gospel but civilized peoples whose god is not the God revealed by Jesus Christ. Our message of the whole Gospel, with a practical application of the spirit of Christianity, is what the world needs.

J. L. HAMILTON.

LEON, IOWA

Easter Message:—The whole church which has supported the government at great cost through the war should do no less for the program of Christ Jesus. Our internationalism will remain a shallow thing until it really becomes the internationalism of the Gospel.

G. T. RONK.

LOUISVILLE, OHIO

In this crisis time, when so many are questioning whether or not the church has succeeded in its mission,—when there is so much being written and spoken as to the visibility of “scrapping” the present church organization and inventing something new to

properly serve this new age,—this is the opportune time for the Brethren church to “sit tight” on her “whole Gospel” plea and give the world her answer as to the success or failure of her work, by giving the greatest offering for foreign missions that the denomination has ever made or even dreamed of. We have been “forging ahead” in missions, but let's give some real backing this year to the work that was uppermost in our Lord's mind when he gave us the Great Commission.

F. E. CLAPPER.

SUMMIT MILLS, PENNSYLVANIA

If our daily prayer is that God may send the Savior quickly in the clouds of heaven with the holy angels, in great power and glory, when the dead in Christ shall rise and the living in him shall be changed to meet the Lord in the air—if these are our petitions then we will have real pleasure in opening our hands wide and giving more freely than ever to hasten the preaching of the Gospel to all nations that Jesus may come quickly.

To withhold is to rob God.

And give not of necessity, nor grudgingly, for the Lord loveth a cheerful giver.

JOHN A. MILLER.

FALLS CITY, NEBRASKA

As larger denominations plan to raise and expend vast amounts of money in these days of reconstruction, surely the Brethren church will do nothing short of a great offering this year. Our whole Gospel plea should stimulate us to action at once. “A whole Gospel for the whole world.” My people are already talking Easter offering. We will be there.

H. F. STUCKMAN.

NORTH LIBERTY, INDIANA

I cannot but believe that if there was ever a time when missions should be the great dominating thought of the church, that time is now. Surely the Brethren church ought to lengthen her lines in a time like this.

Let her banner, “A whole Gospel for a whole world” be unfurled as never before. Brethren, the hour is come; the call is sounding. How dare we fail to respond?

This ought to be the largest offering in the history of the church. I believe it will.

C. C. GRISSOL.

PITTSBURGH, PENNSYLVANIA

Ever since the Boxer uprising in China and the United States returned the indemnity money to them, China has had a different attitude toward the United States as a Christian nation, and now since we have taken our part in this great world war, that has just closed, the whole world, even Germany, realizes that it was not material possessions we were after, but that we entered the war to uphold Christian principles for which we stand, and they are looking to the United States and expecting us to demonstrate this same Christian spirit in our every act. This fact opens the whole world as never before to the teachings of our Christ. It is, therefore, our opportune time to vigorously push our missionary program into as many lands and to the greatest possible extent in each of these places.

If we lose this opportunity and do not do our best the blood of these people may be required on our hands.

We cannot all go to foreign lands in person, but we can be much in prayer for the success of the work of the Foreign Mission department, and we can back up our prayers and make them effectual by giving of our means and giving others an opportunity to contribute.

H. F. E. O'NEILL.

NEWS FROM THE FIELD

RIO CUARTO, ARGENTINA

Since writing last, a month ago, our church life at Rio Cuarto has been full of interest. First we had our Christmas program which was a representation of the preparation of the world for the Kingdom of God. There were tableaux, recitations and lantern views. Apparently not half the people who came were able to gain entrance. Instead of giving presents to the children, all brought presents for the poor. The children received their treat later.

The next day we had our annual outing in a nice grove at the edge of town. The Sunday school met at 7:30 in the morning, and with the Argentine flag, the Sunday school banner, Christian Endeavor and class banners we marched in order to the grounds. With nearly two hundred in line the procession extended several blocks and the people marveled that we were so many. Several of our young men who have a bakery, prepared the dinner, and a fine one it was. The group was arranged in a large circle, each class forming its own smaller circle. I am sending a photograph of the group for use in The Brethren Missionary.

The following week, we observed the week of prayer and closed with baptismal service and communion. There were fourteen more baptisms, our own two girls being among the number. The communion service we held in the yard where we held all the night meetings during the hot weather. We thus have comfort and at the same time have larger audiences than could be accommodated in the church. We have had as many as three hundred in the audience outside.

On New Year's eve we had a watch meeting with a hundred present and on New Year's day we had a meeting of the young men and young women. We have now some twenty of each. The young men had organized before and the young women have organized now and are preparing for a Demorest Medal Contest next month. The young men call themselves the class of Andrew and Philip and the young women the class of Mary and Martha. We hope to have the latter follow the work of the Sisterhood girls at home. The young men have for some time been meeting on Saturday nights for special Bible study.

I should have mentioned as the first item in this report the visit of J. P. Howard, the Sunday school director for South America. He came in December to deliver to us our diploma for having a model Sunday school, having gained all the points in the standard. He said it is the second diploma granted in all South America, the first having gone to an old school in Montevideo. He remained four days and gave us a number of most inspiring addresses. We now have a dozen children on the cradle roll and the list is rapidly growing. We have also opened a new hall for Sunday school and other meetings in the southwest district of the city where there are many children and it is too far to expect them to attend regularly here.

We have also organized a Junior Christian Endeavor society with about forty members and mean to incorporate much of the Boy Scout and Campfire Girl teachings. The children are quite enthusiastic and we believe that the work will go forward nicely. Brother Barrio is a good help in such work.

We have just raised \$32.00 for the Armenian orphans by collection in the church and subscription outside. There is a general good feeling and we look forward to a good year.
C. F. YODER.

January 15, 1919.

POWERSVILLE, MISSOURI

We are proud to announce that the faithful few at White Chapel have succeeded in having their names placed on the Honor Roll. The Brethren Evangelist is just splendid, and has been a welcome visitor to our home during the winter months more than usual on account of being barred from all services. We will try to help R. R. Teeter get his five thousand subscribers. White Chapel folks will be not only on the Honor Roll, but after the papers are read will be sent into homes where they know not the Christ, and I am sure our efforts will be crowned with success. Brother Lowman, Fillmore, California, can boast of the youngest church on the Honor Roll, but I believe White Chapel is the least congregation and one that has always been without a pastor and the only one in Missouri. Am I not right, Brother Editor?

We worship with the Methodist Protestants. We all love and respect their pastor and brotherly love prevails. Brother G. T. Rouk edits a little monthly paper he has named The Brethren Key Note, he sends it to all those under his charge. We have learned to look for it and read it with pleasure. A union evangelistic meeting is in progress at Powersville. Evangelists Burd and Turner are the leaders, and in spite of bad weather and roads, more than a hundred souls have taken a stand for Christ and the town is stirred up as it never has been before. And so the good work continues. We ask your prayers, that we may live better Christian lives.

MRS. JENNIE A. WOODS.

TRAVEL NOTES

On December the 31st we arrived in Los Angeles, a great and growing city in the southern part of sunny California. Brother Joe Shively and his good wife were at the station with their big auto waiting for us. They took us to their nice home where we shared their hospitality the most of the time for two weeks. Then we managed to secure a house until we could get the parsonage. Our brethren showed us much kindness which we will not soon forget.

I shall not say much about the work here at this early date. I have been informed by those who ought to know that as pastor I am located in the hardest field in Southern California. Well I thank God I was not brought

up in a band box, I never found what we call a snap before I entered the ministry, and I have not as yet found a snap in the ministry but I have discovered an ocean of divine love in which to swim and every stroke of the hand in faith, hope and love make me stronger for the task. Thus far we are very happy and pleased with the new field in which God has placed us. Our reception to this state, city and church was more than we felt worthy or dreamed of. We could not feel otherwise than at home when all the churches of Southern California with their beloved pastors were represented on the night of our reception to greet and welcome us among the people of God. We also appreciated the letters of welcome from the ministers in the northern part of the state.

We expect to stand as heretofore for the whole Gospel, no more and no less, and by the grace of God we shall preach in these parts with all the God-given powers of our soul his heaven born message to earth born creatures. And we shall strive in all things to make King Jesus supreme.

We have visited all of our people in their homes and we find a band of people that I have confidence in, and I believe that God is going to bless us in a marked way as we work together to his glory and the salvation of souls. We do not expect the work to grow in leaps and bounds, but prefer a steady growth. We have preached three funerals since on the field, and received five into the church. Our prayer meeting has doubled in attendance. We have a splendid Sunday school, and an efficient superintendent, Brother Earl Hedrick, who was called to serve his country during the war but returned to us safe taking up his spiritual weapons. In the near future we expect to start a Teacher Training class.

We also have a Christian Endeavor of young people that I am proud of. Recently we had several socials which brought in new faces. We will begin a campaign if God permits with Brother Lowman and his people in Fillmore, March the 23rd. I ask an interest of all God's dear children who know how to pray in the behalf of the Fillmore revival. The campaign will last three weeks. After the Fillmore meeting we expect to launch a campaign here in the First church, so pray that he may give us a harvest here. We need a new church house here so much and we believe some of these good days hammer will be heard ringing around here. I want to say a word about the two thousand names on my prayer list, many being converts all over the country. This is what I want to say, I have a nice sunny study and before the great God of heaven and earth I fall and pray for you each day, that he may keep you until he comes in the clouds with power and great glory or calls "Come home." If there are others who would like your name on my prayer list send it to 217 East 42nd Street, Los Angeles, California, and in our weak way we will speak to the great

King in your behalf. I was about to forget something very interesting, I have married a couple too since here, now guess—no, you missed it, well, I will tell you, Brother J. C. Beal and Sister Mary E. Trapp. Their wedding took place the 4th day of March, 1919. Brother Beal is known throughout the brotherhood as a teacher and preacher. He taught a number of years in our own Ashland College, but about four or five years ago he came west, first to Sunny Side, Washington, then to Los Angeles, the Compton Avenue church in Los Angeles, where he is doing a splendid work and is loved by his people. Brother Beal was very fortunate in finding Sister Mary Trapp as a helpmate for she certainly is an amiable and worthy woman. We were in her home three weeks last year while in a campaign in the Compton Avenue church. We felt at home in her house, kept set in beauty. We pray God's richest and choicest blessings upon this worthy happy couple. I know Brother and Sister Beal will have the good wishes of their many friends, both in the east and west for a life filled with all the joy and happiness possible.

N. W. JENNINGS.

HOLLINS, VIRGINIA

A word from the Mountain View church may interest some of you. It has been some time since we reported the work at this place, but we are still contending for the faith once delivered unto the saints, and upon which we believe the Brethren church to be founded. Our church at this place is still young in years, having only been organized in April, 1914. We now have a membership of more than sixty, a live Sunday school, an S. S. C. E., and a mid-week prayer meeting. While our work has not been so rapid, we are laying the foundation for a greater work in the future. We had fourteen additions to the church last year; included in that number were the fathers and mothers of three homes, also a son and a daughter from one of these homes and a son from another. We are now planning for our Easter service and mission offering in which we expect to reach the goal set in the Four Year Program. By the way, I find this much easier since having the Evangelist in a number of our homes. We pray God that this may be the greatest year in the Brethren church. Brethren, pray for us that God may continue to use us in his cause and kingdom.

J. E. PATTERSON.

EASTER MESSAGE

Dear Brethren:

Already it is one year, and by the time that you read these lines no doubt a quarter of a year more will have rolled by, since the first party of Brethren missionaries sailed from the American shores to carry the Gospel into one of the darkest places of the great Dark Continent. As you well know, save for the two months that it took us to get this far on our way, the time has been spent here at Brazzaville, in language preparation and waiting upon the Lord to make it possible, by the Government granting us the necessary permission, to make the Glad Tidings known to those who live in the grossest of heathen

darkness in the great Eastern French Sudan, particularly in Ubangi-Shari.

While this long wait here at Brazzaville, which is something that, as far as we are concerned, was not scheduled, and because of certain conditions has not been a pleasant experience for us, yet we have never felt that we were more in God's will for us than what we have felt while waiting upon him to undertake for us here at Brazzaville. Yet, in a number of ways, God has, in our case, tempered the winds for the shorn lambs and the wait here has not been as hard as it might have been. Words cannot express the deep sense of gratitude that we feel toward you in your continued interest in this great undertaking. From all that we have received so far, letters, papers, etc., from those in the homeland who are interested in the work, not a single note of dissatisfaction has been read. Again may I say, we are thankful for this, for it is another evidence that God has been leading us by granting of such uniform harmony.

For some time now matters concerning the Gospel in French territory have been loosening up somewhat and we have many reasons to expect permission being granted us to carry the Gospel into Ubangi-Shari at any time now. Then, by the help and grace of our Lord, a real advance will be made into heathen darkness. And, within a very short time indeed, our forces can stand strengthening by an increase of workers amounting to, probably, ten-fold.

Since being here, where we are able to meet people who have been there and thereby learn more concerning Ubangi-Shari and the Eastern French Sudan. We can truthfully say that we have never in what we have written or said concerning that field overdrawn it a bit. At the present writing, I believe, that I can say that there is no more important mission field in all of the world than that. Also, it is one where we will be the first people to enter with the Gospel and definitely open a mission station. We will be preaching the Gospel to tribes, of the which as far as is known, not a single man or woman has ever intelligently heard the Gospel. Also, instead of working among some small tribes, we will be carrying the Gospel to some of the larger and more promising ones of Africa.

Unlike many mission fields, in Ubangi-Shari we will be able to make use of workers possessing a very wide range of training. Teachers, preachers, physicians, nurses, mechanics, carpenters, farmers, and most any person of proper age possessing a fair education and being spiritually qualified, can be greatly used to the glory of the Lord and the calling out of his church in that dark land. But we must not make the mistake and think that, because the people to whom we go are naked savages, education is not a cardinal point. There is very much work to be done in such a field which can be done only by those, who possess, either an unusual degree of education, are greatly talented, or are blessed by both. The Bible, the New Testament at least, needs to be translated for millions of people living there. Then, on the other hand, many of the natives are capable

of taking on a high degree of education, and unless we will be prepared to give it to them, they will go to schools where either God is openly repudiated, simply ignored, or where a false religion predominates. At the present time, though there be but few, there are some well educated natives in the Eastern French Sudan.

For some time it has been the desire of those who now represent the Brethren church in Africa that, instead of there being a number of missionary societies crowded into Ubangi-Shari, the work which the Lord can do (if we will but permit him by trusting him sufficiently and daring in our trust) through us (that is the Brethren church as a whole) will be sufficiently large to meet the evangelical needs of that country. Or, if our work will not be the only one there, (for the needs of that country are too pressing to permit us to erect an evangelical board fence about the place and claim the field as our own), we trust that it will be large enough to set the pace concerning the form of baptism, the observance of ordinances, etc., just as is the case of the Baptist (English) Missionary Society in the Belgian Congo. In all of the Belgian Congo except in the southern part there is only one form of baptism observed—that of single immersion. The Baptist Missionary Society was the pioneer society through most of the country and they set the pace for the others to follow. As one put it, "The Baptist Missionary Society is the mule upon which nearly all of the other societies rode into the Congo." May not the Ubangi-Shari Mission be the Gospel mule for the Ubangi-Shari and adjacent territory! God is well able to use us just as much as we will permit him. Our degree of trust and obedience will be the only thing that will hinder God in using us for the evangelization of that dark land. Say not that we are only a small people, and then shirk, but look unto God and launch out into the deep. The Moravians were only a small people yet have set the pace for modern missions the world over. It is easier for a small people to set the pace than for a large and unwieldy rabble to get together and do it.

After all has been said that can be said upon this subject, the question is not, "What will the church do?" but "What will each individual in the church do?" Yes, even coming down to finer points, "What am I going to do toward obeying the last and great commission of our Lord, that he may see the travail of his soul and be satisfied?" Yes, and that even his coming may be hastened and that the only lasting peace that this old world will ever see may be established.

Yours in his blessed service,
JAMES S. GRIBBLE.

NEWS FROM SOUTHERN CALIFORNIA

It has been nearly ten years since I visited Southern California, and many changes have taken place in that time. The only churches we had here then, were La Verne and the Miles Street church in Los Angeles. The work during these ten years has been multiplied three times, as there are now six churches in this part of the state, the

churches being Fillmore, Whittier, Long Beach and Compton Avenue, in Los Angeles.

These churches constitute what is known as the Southern California District of which A. V. Kimmel is moderator. The work in this district has been fostered and developed without calling on our National Mission Board for aid, and all the churches are supplied with good, competent pastors.

These churches represent a combined membership of over 1,000, and was the only district that had no yellow in the Four Year Program report of the past year.

The La Verne Church. This is the oldest church in the district and was formerly known as Lordsburg, the name of the town being recently changed. This church is in the center of one of the greatest orange districts of California, located about 30 miles from Los Angeles. The membership here is 150, with a Sunday school attendance of 140. Brother Broad is the pastor here and is now serving the church for the ninth year. The church buildings are in good condition, but there is talk of erecting a new structure. The Church of the Brethren have a college in this place and it was my pleasure to meet with the faculty and conduct chapel exercises one morning. I met here Professor Lehman whom I knew in Pennsylvania, and Professor Hoover, formerly of Dayton, Ohio.

Whittier Church. This is one of the new churches and will be four years old in September. It ranks however second in membership in this district having 185 members, with a Sunday school attendance of 125. A. V. Kimmel, the oldest pastor in the district, organized this work and was the first and present pastor. The wonderful growth of the work in Southern California is due largely to the leadership of Brother Kimmel.

Whittier is a beautiful city of about 9,000 located 15 miles from Los Angeles in one of the richest sections of country in California, and is surrounded with orange and lemon orchards. This place has a large Quaker settlement in which is located one of their colleges.

The church building here is a beautiful structure and is well built.

Fillmore Church. This church is located in the center of the San Fernando Valley which is rich with oil, orchards of English walnuts, lemons and oranges. The town has a population of about 3,000 and is growing fast. This is the "baby" church of the family in this district, the building having been completed only a few months ago. Brother Lowman is in charge of the work here and is well liked by the people. At the present time they have a membership of 42, with a Sunday school attendance of 70. The building cost nearly \$10,000, and is a credit to the town and our denomination. Fillmore is about 40 miles north of Los Angeles.

The First Church of Los Angeles. The building has been moved since I was here before and is now located on San Pedro street. This church has had its discouragements, but never in its history has it had a more promising future. They are now free from debt, with a fairly good building and a modern parsonage. There is much talk for a new building and I would not be surprised to hear

that they will have a new building erected inside of two years. Brother Jennings has recently taken the pastorate here, and is the man for the place. The present membership is 130, with a Sunday school attendance of 130.

The Second Church of Los Angeles. This church is located on the south side at Compton avenue. It was dedicated in 1909 and all indebtedness has been provided for. The building here is in fairly good condition, but plans are being made to erect a new one. Brother Beal is the pastor, and is doing great work in the Sunday school, having an attendance of 215 with a church membership of 125. The church here has a good field and with a new building should do a great work.

Long Beach Church. When I visited here 9 years ago, Long Beach was a town of about 18,000, with only two Brethren families. I found when I arrived here, a city of over 50,000 with a church equipment second to none I have seen in the denomination, with a membership of 400 and a Sunday school of 300.

This is a unique church in its growth, constituency and work. Very few of the members were ever associated or knew of the Brethren denomination before visiting. In all my relationship and work in the denomination, I have never found a more loyal people to the Word of God and the work. It has been a pleasure to spend a few months among them and share the fellowship of true believers. Brother Bauman was associated with this work from the beginning and no finer testimony could be given to any man's preaching, than the body of believers here.

There passed through the treasury last year \$16,000.00 to different channels of church work; \$6,600 went to foreign missions, while a free will offering a few Sundays ago for the unfortunate in Armenia was over \$400.00 in cash. The spirit of giving here is manifest. We will be here until May 1st, when Brother Bauman returns to his pastorate. I will write more fully later.

In the Blessed Hope,
W. S. BELL.

HELP FOR THE WEAK OR PASTORLESS CHURCHES

I could go any place in Northern Indiana or Michigan to help the church that is too weak to hire an evangelist. Give me a chance and let God use me to help you. I can supply either one of my churches for a while. I am not an evangelist, but a firm believer that God can use us when we will let him. God remains the same; he never changes, but man changes. Let us put God above all things. First God, then Jesus Christ, then the Holy Spirit, then the church, then self. Let God hold the steering wheel of the church and we will get somewhere. God doth work through me and not I alone. I feel that it is my duty to offer myself and that is all that I can do. Would be glad to answer any one who writes for help.

HOMER ANDERSON,
Warsaw, Indiana, R. F. D. No. 4.

REPORT OF BENEVOLENCES

Herewith find report of all funds received by myself as secretary of the Board of Benevolences from September 6th, 1918, to March 12, 1919, inclusive, with comparisons for 1918:

California-Oregon	1918	1919
Turlock,	\$57.37	\$12.00
Chaparral,	2.00	
Long Beach,	20.00	
Ashland, Oregon,	2.00	2.50
Sunnyside, Wash.,	19.31	
Los Angeles, Compton Ave.,		9.50
Los Angeles, N. W. Jennings,		
Pastor,		10.00
Pomona,		21.00

Illioikota

Lanark,	\$40.00	
Dallas Center,	12.00	
Waterloo,	40.00	40.00
Astoria S. S.,	1.50	
Garwin,	10.26	
Millidgeville,	15.75	20.00
Union Iowa,	1.20	
Crown Iowa,	4.25	
Leon, Iowa,	7.50	
Udell, Iowa,	12.00	
Eau Claire, Wis.,	1.85	1.90
Cerro, Gordo, Ill.	11.58	4.55

Kanemorado

Mulvane,	4.00	
Falls City,	25.00	
Beaver City,	20.00	15.00
Portis,	14.50	
Hamlin,	9.10	15.00
Morrill,	27.78	16.33
Carleton,		17.00

Michigan Nothing to date

Maryland-Virginia		
Hagerstown, Miss. Society, ..	\$25.13	
Roanoke,	19.75	12.00
Linwood S. S. C. E.,	10.00	
Linwood, Church,		5.00
Maurertown,	5.45	
Limestone, Tenn.,	6.50	6.00
Mt. View,		10.00
Stockton, N. J.,		5.55
Hagerstown Church,		6.26

Ohio

Louisville,	\$10.00	\$16.00
Ashland,	25.00	25.00
Bryan,	15.00	20.00
Gratis,	37.57	
Williamstown,	2.50	
Fremont,	17.31	16.27
Pioneer,	4.00	
Miamisburg,	4.00	
Fair Haven,	5.00	7.50
Canton,	27.44	
Buckeye City,	3.00	
Postoria,	1.92	
Dayton,	10.00	
Beare Creek,	6.00	
Salem,	4.50	
Washington C. H.,	5.00	
Fairview Church,		23.03
Homerville,		3.32
Pleasant Hill,		4.35
Columbus,		2.69

Indiana

Loree,	\$17.75	\$25.00
Tiosa,	15.00	15.00
Flora,	5.90	8.96
Nappanee,	25.00	10.00
Sidney,	9.00	
College Corners,	5.82	
Roanoke,	1.65	
Maple Grove,	14.00	
Roann,	10.00	
Oakville,	10.00	23.71
New Highland,	2.00	
Clay City,	3.60	7.00
Corinth,	6.25	
Elkhart,	15.50	19.00
Denver,	8.50	

Goshen,	71.00	67.44
Warsaw,	7.25	
Mexico,	10.00	
Huntington,	4.88	5.40
South Bend,	18.63	50.00
Claypool,	2.39	
Muncie,	5.00	10.00
New Paris,	4.11	25.00
North Manchester,	25.00	40.00
North Liberty,	11.00	
Peru,		5.00
Milford,		18.65
Berne, Bethel S. S.,		18.52
Pennsylvania	1918	1919
Rosedale,	\$10.00	
Listie, S. S. and Church,	13.36	
Conemaugh,	12.64	35.00
Meyersdale Church and S. S.,	37.33	
Masontown,	15.00	
Uniontown,	16.20	19.45
Brush Valley,	15.00	
Allentown,	5.00	12.23
Philadelphia, Church & S. S.,	38.40	41.00
Martinsburg,	10.00	9.42
Altouna,	12.00	14.60
McKee,	10.00	9.00
Johnstown S. S.,	65.00	
Vandergrift,	4.71	8.50
Pittsburgh, Church and S. S.,	50.00	
Waynesboro,	11.70	
Sergeantsville, N. J.,	10.00	
New Enterprise,	7.00	

Personal Gifts

Austin Miller, Meyersdale, Pa.,	\$25.00
J. S. C. Spiekerman, Marysville, Mo.,	2.00
Mrs. H. F. Frantz, Enid, Okla.,	1.00
H. C. Williams, Bridgeton, N. J.,	5.00
Mrs. Mary A. Snyder, Glover Gap, W. Va.,	5.00
Mr. and Mrs. Harry Ringler, Johnstown, Pa.,	2.00
Mr. and Mrs. W. O. Ringler, Johnstown, Pa.,	2.00
Mrs. Sarah Aultz, Johnstown, Pa., ...	.50
Mr. J. S. Griffin, Pittsburgh, Pa., ...	1.00
Mrs. Lizzie Wolf, Stockton, Calif., ...	2.00
Mr. Philip Repsher, Penn Argy, Pa., ...	1.00
Elizabeth Winnegar, Roanoke, Va., ...	11.00

The Brethren will take notice of the splendid increase some churches have made over last year's offering. These churches have made their per capita offering and then some and feel very proud of the fact that they have gone over the top. It is earnestly hoped that those churches upon reading this report finding themselves delinquent in the 1919 column will get busy and send their checks as soon as possible, for our Superannuated brothers are expecting this of us.

Hoping by conference time to be able to report all churches checked and expecting to make additional reports from time to time to be added to this, I am,

Fraternally yours,

H. E. ROSCOE,
National Secretary of Benevolences,
Goshen, Indiana.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland), D. A. C. Teeter	
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Neb.,	Vacant
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr., ...	W. F. Johnson
Bryan, Ohio,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Neb., 2nd Yr.,	J. D. Kemper
Clay City, Indiana,	Geo. W. Kinzie

College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr., ...	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Ft. Scott, Kansas,	Mrs. L. C. Webb
Fostoria, Ohio,	M. S. White
Fremont, Ohio,	H. M. Oberholtzer
Gretna, Ohio, 2nd Yr., ...	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
LaMark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Linwood, Maryland, 2nd Yr., ...	E. M. Riddle
Long Beach, Cal., 2nd Yr., ...	L. S. Bauman
Loree, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr., N. W. Jennings	
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Meyersdale, Pa., 2nd Yr., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr., ...	M. J. Snyder
Morrill, Kansas, 2nd Yr., ...	A. E. Whitted
Mt. View, Va., 2nd Yr., ...	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
Oakville, Indiana,	A. R. Staley
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr., ...	Roy Brumbaugh
Roann, Indiana,	W. E. Ronk
Salisbury, Penna.,	E. D. Burnworth
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr., E. D. Burnworth	
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Washington, C. H., O., 2nd Yr., B. S. Stoffer	
Waterloo, Iowa, 2nd Yr., ...	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

Business Manager's Corner**THE BRETHREN EVANGELIST IN MISSIONARY FIELDS**

That the real value of the Brethren Evangelist in developing strength of religious conviction is recognized by the workers in many of our home mission points is indicated by the proportionately large number of these mission organizations that have placed the paper in each family belonging to the church. Among this number we may mention, Muncie, Indiana; Allentown, Pennsylvania; Ft. Scott, Kansas; Fremont, Ohio; Fostoria, Ohio; Huntington, Indiana; Leon, Iowa; Fillmore, California, and last and perhaps least, White Chapel, Missouri.

White Chapel is the latest addition to the Evangelist Honor Roll and though this is only a small organization that is looked after by Brother Ronk in his great church extension work in Southern Iowa and Northern Missouri, we welcome it to the Honor Roll with as real and as sincere welcome as we would if it were one of our largest and most completely organized churches. It is as real an achievement and as sure a mark of progress

as though one hundred names had been added to our subscription list from some of our larger churches. Moreover we are quite sure a woman was behind this determination to win in the White Chapel congregation.

Belated Recognition

We are pleased to announce that the Mt. View church near Roanoke, Virginia, has won its place on the Evangelist Honor Roll for the second year. This announcement should have been made several months ago, and perhaps it was mentioned, but in some manner the name of the church and of the pastor, Brother J. E. Patterson, failed to be included in the list of Honor Roll churches. We beg the pardon of Brother Patterson and the members of this congregation and thank him for calling our attention to the omission. If any other church has been overlooked that is entitled to a place on this roll we will gladly correct the error.

Other pastors are still working with their congregations in an endeavor to get them on the Honor Roll and it will not be their fault if they fail. We hope to make announcement of their successes shortly. In fact a goodly number of churches will have to get busy if we are to reach the FIVE THOUSAND mark before conference.

General Business Improving

It may be a matter of interest to our readers who are concerned about the development of the business of the Publishing House to know that the second week in March recorded the largest amount of cash business done in any one week in the history of the Publishing House. We were indeed glad for this record and we trust we may have the full co-operation of the entire church so that some of our plans for the future development and enlargement of the business of The Brethren Publishing Company may be realized. There is a field and an opportunity for a "bigger and better" publishing house in the Brethren church.

R. R. TEETER,
Business Manager.

Brethren Home of Ohio

An Incorporation with
over \$10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

BOARD OF TRUSTEES.

Ira Fudge, Gratis, Ohio, Pres.
Orion E. Bowman, V. Pres. and Atty.
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APRIL 2
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

ELDER CHAS. F. YODER

PIONEER AND LEADER OF OUR
MISSIONARY FORCES IN
ARGENTINA.

Whose passion is to block the
progress of atheism and agnos-
ticism and turn men God-ward.
He and his co-workers ask us
to share their passion.

WILL WE?



ELDER J. S. GRIBBLE

LEADER OF OUR FORCES
BOUND FOR THE HEART
OF AFRICA

They would stem the tide of
Islam and turn men from
Grossest Darkness to the
Marvelous Light.
They count on us to stand back
of them.

WILL WE?

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George S. Baer, Editor

The Brethren Evangelist

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EDITORIAL

The Unprecedented Demand for Missionary Endeavor

Never was the cause of missions laid so heavily on the hearts of conscientious Christians as now. The moving, stirring, spreading Gospel is laying hold of devout souls everywhere and seeking to invest them with a passion for evangelism. The spirit seems to be saying to the churches with an insistence that has not been manifest for many a day, "Separate me Paul and Barnabas for the work wherunto I have called them." The leaders of all the evangelical denominations are being impressed with a peculiar urgency of demand to press the battle for Christ's world dominion now as never before. The whole church is being gripped with the conviction that the time has come for the redoubling of its energies for the world-wide expansion of Christianity. There are many reasons for this conviction.

The distressed condition of the world makes a demand for the alleviating influences of the Gospel that we cannot refuse and remain true to the Master of compassion. The world was never so torn and bleeding as it is today and never was relief and sympathy so much in demand. This is what Christianity supplies and does no other religion. Nothing will do so much to give peace and calmness to the grief-stricken world as its consoling words and reassuring promises. Nowhere is there found such a burden-bearer, or so great a physician as it reveals. Nothing causes the oil of human kindness to flow so freely as the application of the gospel of Christ to the hearts of men. And never was this needed so much as now.

The world is torn with a terrible class hatred, evident on every hand. We see the unfortunate arrayed against the fortunate, the unsuccessful against the successful, the laboring class against the monied class and the ignorant, superstitious folk against the learned and designing. But the more untouched men are by the gospel of Christ the more do they suspect one another and the more deep-seated is the hatred of one class for another. The caste principle ceases to work after the gospel of Christ has permeated the heart. The slavery of woman is no longer countenanced when Christ enters the heart. The poor no longer consider the wealthy their enemies, nor do the wealthy grind down the poor when the Sermon on the Mount is made the working principle. The unchristianized masses are being rent asunder today by class hatred as never before, and there is nothing that can bridge the gap but the equalizing Gospel. There is no desire to minimize the good influence that an adequate supply of food would have in subduing the flame of hatred that is rising so high among the poor wretches of Russia and Austria. But after all, the only thing that can cure the world of the plague of Bolshevism and anarchy is the cross of Christ.

The world is thoroughly sick of war. For more than four years

its ravages were endured. The strongest of the sons of men were sacrificed to the fiendish delight of the god of war; property was ruthlessly destroyed; relics of inestimable value and the heritage of the centuries were made into masses of wreckage in an hour; fertile lands were ruined by trenches and shell holes, fields of grain were turned into battle grounds; women were ravaged, the aged enslaved, babes slain and homes looted; hellish engines of war sailed in the heavens above and prowled under the sea; and food in countless tons was sunk to the bottom of the sea—all these things and many more the world has endured until it has grown deathly sick of the awful hell of war. It wants peace and everywhere cries, "Peace, peace." The nations call one to another saying, "Here is peace," or "There is peace." But when they reach forth to take it, it has vanished in thin air. "There is no peace to the wicked, saith the Lord." There is no desire to discount the beneficent influence of the League of Nations idea. All honor to the noble work of those God-inspired souls. The scheme will have a wonderfully deterring influence to nations entering into war, and it should receive the hearty approval of every Christian man and woman. It is a fruit of the spirit of Christian brotherhood. Yet not by any world constitution or peace treaty can peace be secured. It comes as a gift of the Son of God. "My peace give I unto you," said he; "Not as the world giveth, give I unto you." The world's heart and the hearts of the vast millions are troubled and afraid. Jesus says, "Let not your heart be troubled, neither let it be afraid." Christianity is the only thing that can guarantee to the world true peace. Those who acknowledge this fact are under the most solemn obligations, if only from a merely humanitarian standpoint, to make known this most effective war-prevention and to seek its adoption by all people.

The world is unsettled religiously. Not only has the faith of many Christians been shattered by the conflict of the claims and practices of professedly Christian nations, but the non-Christian people have been completely bewildered. They cannot understand how people claiming for Christianity what is claimed for it can engage in the most colossal and destructive war of history. Consequently they are prejudiced against a religion which kings and emperors have declared sanctioned such wholesale slaughter. On the other hand, they have grown dissatisfied with their own pagan beliefs and practices. Their religious experiences have been disappointing and they have turned from their empty forms in disgust. But when they were in the act of receiving the bread from heaven, it seemed to turn to stone in their hands. Not being able to distinguish between inconsistent professors of Christianity and Christianity itself, what wonder if they

should turn their backs upon all and go off into atheism or agnosticism. It rests upon us as a bounden duty to go forth with such prayerful, consistent lives to preach the Gospel so persistently and powerfully to every unevangelized and unchristianized soul that the genuineness and all-sufficiency of Christianity shall be established.

Being religiously unsettled, the world is seeking religious leadership. It is awakened and receptive as never before, if it can find the leadership in which it can have confidence. It is hungering and thirsting after righteousness. It is blindly groping after God, crying, "Oh, that I knew where I might find him." It feels assured that it was made for God and that it can find no rest until it finds rest in him. It cannot endure the emptiness that it has been experiencing; it cannot be satisfied with its husks and loneliness; it must come home to the Father's house. How will it find its way, who will give it reception, who will rejoice at its coming? This is the church's opportunity as never before to lead the world to Christ.

This religious awakening carries with it not only a consciousness of the world's need of God, but also a keen sense of the guilt of sin. Sinful men have wearied themselves by their sinning. Even without the Law they have been convicted by the law within. They have felt the awful lashing of conscience; they have experienced the terrible ravages of sin in their bodies; they have known its disrupting influences in the home; they have been crushed by age-long superstition, barbarism and terror. And they have grown weary of it all. They have become sick of sin and are seeking its healing, cleansing power. What better time than this for taking to the sin-sick world the knowledge of the great Physician who can heal the soul of its sin-sickness! Aye, what duty is more commanding! If the church fails now, it will be as the failure of a strong man to call a physician for a comrade who is sick and dying.

The church must hasten with the Gospel to the world in this hour of its transition and awakening, to prevent its becoming engrossed in the most blinding materialism—not the materialism of creed but of life. Multitudes of paganistic peoples have had forced upon them many of the benefits and blessings of civilization through the world war. In India can be seen advertisements of marmalades, jams and the many luxuries and necessities that go with the type of civilization to which these things belong. India has suddenly learned how to manufacture munitions, build railroads, make cities sanitary and to provide herself with all kinds of modern conveniences and means of advancement. In all the backward countries there has come a sudden and marked looking up and moving forward in the possession and use of the products of civilization. There appetites are being whetted to the point of being ravenous for the various civilizing agencies and fruits of progress. The war compelled them to taste, and now they demand more. We cannot withhold from them these benefits, nor would we, but there is something more important that we must supply them without fail. That is the gospel of Jesus Christ. Nothing else can save them from a cold materialism that will make them almost immune to Christianity. Unless we take them the message of Christ now, they will call our protested unselfishness during the war a mere sham, or "a very long-sighted quality of mercenary shrewdness." We are sending forth our merchants, manufacturers, engineers, prospectors and bankers, and we must be ready to send forth missionaries adequately equipped in numbers to equal those who go forth to exploit and to barter. If we do not, we deserve the reputation which half the world up till now has imputed to us and the rest of the world has half believed, namely, that we are a set of money-grabbers.

Now is the time for a forward movement in world evangelization. The doors are open; the demands are great; the resources are at hand. The situation demands action. Other world movements are going forward at a rapid pace and Christianity must keep pace with them in

(Continued on page 9)

EDITORIAL REVIEW

Brother Typton writes again from Evelyn, Kentucky, telling of a visit to Lost Creek.

You will notice that the Sunday school and Christian Endeavor departments are doing their full share in the effort to boost foreign missions. Notice the suggestion for a Christian Endeavor Easter morning prayer meeting. It's a good one.

It is with regret that we note the disbanding of the church and Sunday school at Astoria, Illinois, but such is the announcement made by Sister Susan Lehman of that place. They offer their song books to any one needing them.

Brother Goughnour sends additional reports on the first two months of the Sunday school contest which is to close the last of April. Canton, Ohio, 31 points; Ashland, Ohio, 36 points. Keep on sending your reports, they are still interesting.

Brother Bauman will be in a revival meeting at the Third Brethren church in Philadelphia during the month of April, and any one wishing to correspond with him by a more direct route than Long Beach, California, may address him at 5045 N. Smedley Street, Philadelphia, Pa.

McLouth, Kansas, wants a preacher. Part of this people are members of the Church of the Brethren and part are members of the Brethren church, but they have learned to worship together and be harmonious enough to be satisfied with a preacher of either of the above mentioned denominations.

It appears from the material and cuts that Brother Bauman is sending to the office that the next issue of The Brethren Missionary will be an exceptionally fine number. It will bring the work and the workers to you in a way that will interest and enlist you more fully in the great work that the Brethren church is doing in world-evangelization. There ought to be larger circulation given to this splendid little missionary magazine. Send your name and 25 cents in stamps to Brother L. S. Bauman, whose address is given elsewhere in this department, and you will get The Missionary for a year.

Brother W. H. Miller, pastor of the Pleasant Grove church, Iowa, reports the work of that field in this issue. Various conditions have hindered his work there, but he looks for better days with the returning good roads and warm weather. He is leading the people into a very important undertaking, the building of a parsonage. They are getting lined up for definite work on the Four Year Program also. Brother Miller announces his intention of leaving at the close of his year's work, and will be open to a call. His present charge will also be in need of a pastor.

A most interesting report is made by Brother Witter of the evangelistic campaign in which he assisted at Johnstown, Pa. Brother Watson and his large family of faithful workers certainly left no stone unturned in their preparation for the campaign and the splendid results fully justified their thoroughness. The combined enthusiasm, wisdom, perseverance and consecrated power of two team mates like Brethren Watson and Witter, supported by so efficient a corps of workers as the Johnstown bunch is could hardly fail of success. We confidently expect their continued growth will make the proposed new church an absolute necessity.

Again the Kanemorado district has done itself proud, and this time it is Beaver City's credit. When one knows the conditions of that little-but-never-discouraged church, it is really surprising that they did so well. They have lost heavily in membership during the last year and have been without a pastor part of the time. Nevertheless they are bravely holding up their local work and at the same time doing nobly for Ashland College. This church did not lag one inch behind the other churches of that district. Brother Beachler has certainly gotten into some fast company out on the prairies, a man with less "pep" and shorter legs could hardly keep up. But he can, and seems to enjoy it.

Another interesting letter comes to us from Brother Thomas under the caption, "Keeping the Home Fires Burning." He reports a great campaign with Brother Kimmel at Muncie, Indiana. Brother Kimmel seems to have the grip on the situation and is leading his faithful people on to larger things. Of course we would expect that of Brother Kimmel for he has been in the habit of succeeding, and Brother Thomas furnished the "pep" to make the campaign a stirring success. At North Manchester, the evangelist finds another real leader and a strong people with great ambitions. Brother Bame has been putting the forward look into his people for several years and they are making progress at every turn of the road. It was a great campaign, resulting from thorough work and consecration. Brother Thomas is now at Peru.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Another Climactic Day

The wheels of time have ground on until we are again at Eastertide—resurrection time. The buds have begun to burst; the grass is already green; the gardener already busy; the farmer already plowing; the birds singing and nesting; the little chickens have burst the shell and are peeping, peeping, peeping all around us. It is resurrection time. Soon, the buds will have burst into bloom; the garden will smile with the new crop; the corn will be seen in rows, long, regular and beautiful. The little lambs will be sporting on the green pastures; the cow chewing the cud in the shade of the leafy trees. What a wonderful awakening nature will soon portray for us. Think it over.

Are Raised From the Dead?

"You hath he quickened who were dead in trespasses and sins." Ah, we were dead but now are we quickened if we are his. The springtide of his unceasing presence has possessed our life and we die not. We die not, yet when the new life of another spring bursts upon us, we can not be irresponsible to the quickening of everything around us. We arise to new tides of action and inspiration. We sing with a new note of joy. We awake to larger opportunities and possibilities. We ascend to a higher horizon and see in the near distance the glory of the things we strive to do and rush on with quickened pace. We have been quickened, who once were dead. Think on these things

Are You Happy?

"Rejoice with them that do rejoice and"—well, we must "weep with them that weep." But the springtime is the happy time—happy because of what we see around us and because of what we contemplate. The newly sprouted crop is beautiful in itself; but a thousand times more beautiful because of what we expect of it. So, to the Lord of glory is the newly-born soul. It is beautiful in its purity but a thousand times more beautiful is it because it has within itself the making of a divine likeness. It is beautiful because born but a thousand times more beautiful to the great Master because it shall grow and produce fruit—the fruit of godliness unto life eternal.

When He Comes

"When he comes shall he find faith on the earth?" Once we wondered at the meaning of that. Now, we do not. With the tides of revolution sweeping over the earth menacing everything that means civilization and culture; with foundations crumbling like the foundation of sand from beneath everything that we counted precious and valuable; with the hands of time already running swiftly the wrong way, do we wonder that nineteen centuries ago, the All-Seeing wondered if, when he came, he should find faith on the earth? Then, he spake and by the graciousness of his words, woman was liberated from the bondage into which the lusts of sinful man had plunged her. But today, the hands of time are reversed and women in Russia—and because in Russia, beware!—is the slave of the state rearing children not to be hers nor for her love but for the aggrandizement of human lust and greed. Then, he warned of the fleetfulness of money and a money-mad world rushed on for it as if it were all, and today, he mocks at the calamities of nations trying to mend the world to save the money they have squandered on war that will never return to their coffers.

Then, he said, "Heaven and earth shall pass away but my word shall never pass away." But today, in the very house of his professed friends, in one of the best if not the best endowed university of our country—ours, mind you—

they spew out this: "In the light of the new historical criticism, it has been discovered to be a natural instead of a supernatural book (the Bible) and to reflect the scientific knowledge of ancient peoples rather than to anticipate the scientific knowledge of the modern world." "Biblical infallibility is now abandoned." Conversation is merely "a natural phenomenon of adolescence." But the climax of it all as to the purposes of this paper in this sentence:

"The Christian world no longer looks on the heathen world"

There my friends is the challenge to every believer in the Brethren church. It is the challenge for our Easter offering. Is that foul statement true? We no longer see heathen. Ah, my God, is the time of the apostacy upon us? May it not be that we have come to the time when we shall make the last Easter offering in the church age? "The time shall come when they will not endure sound doctrine," said the inspired author. In the last days, shall they heap to themselves, teachers having itching ears. Have we come to that time? There is no Christian and no heathen world. Ah, then we are all very much alike. All going to the same destiny but some on the Buddhist route; some on Christian Science routes; some on idolatrous routes; some on God-rejecting routes; but all going on to God. My God! save us from a seminary that teaches such God-defying stuff as that!

Is It True?

But is it true that we do not longer look on a heathen world? If it is true, then why not tell it out? Surely there is no harm in telling the truth even though it may not be expedient, or may not sound well. The terrible thing is that there is too much truth in it to be successfully denied. When the cost of the world war is estimated to be all the way to 160 billions of dollars and we know how pitifully small are and have been the gifts of these so-called Christian nations, for the spread of the Gospel, then we wonder how far from the truth is such a statement even though it comes from a from a seminary that teaches such God-defying stuff as that! alarm.

Are You Alarmed?

No, I did not say frightened. I do not wish to frighten you but I do wish you might be alarmed at this trend of the times and make your gifts to missions accordingly. If the trend of things generally does alarm the Brethren church, then this Easter offering will go away and beyond anything that we have ever done, regardless of the splendid increase of last year. How that delighted us! Did not you feel glad when it was announced last year that our goal for foreign missions was reached the first year that we ever seriously tried? Well, we profess to take the word of God seriously and let us once more prove it. Let us accept the challenge of a gainsaying worldly theology that we no longer see a heathen world by proving that so far as the Brethren church is concerned, we do not believe it and we shall prove it by the dollar mark.

The Last Call

Yesterday, it was announced to the country that Dr. C. A. Eaton, pastor of John D. Rockefeller's church has resigned; giving it as his conviction that the world is on the verge of a cataclysm. He is reported to have said that we are soon to see the realization of the kingdom of God on earth or are to go back to chaos and lose our present civilization. It is awful but any one but a blind man must see the potency of the statement. It may be the last opportunity. Let us make the Savior glad by our Easter—resurrection—OFFERING.

BAME.

GENERAL ARTICLES

Our Most Insistent Need. By Dean J. Allen Miller

The Board of the Foreign Missionary Society of the Brethren church recently held a most important meeting. An entire day was given to most careful and prayerful consideration of all our work and the difficult problems connected therewith. We found an unusual unanimity of sentiment and the board looks forward with great expectations to an enlarged work in this the greatest task committed to the church. It is the intention of the writer in this brief statement to set forth the most insistent and persistent need of the board at this hour.

This need is not money. Though we are praying and working to make the coming Easter offering for foreign missions the best in our history.

This need is not an opportunity to work. For have we not now the greatest open doors ever set before us as a people? Look at the unreached multitudes of the Ubangi-Shari districts of Africa. Look at the million of people living within our territory in Argentina. "Say not ye there are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, they are white already unto the harvest."

THIS NEED IS FOR MEN AND WOMEN WHO ARE PREPARED TO DO MISSION WORK.

Not long since in listening to an earnest appeal of a representative of a board of another denomination for volunteers for the mission fields the statement was made that **ONLY ONE OUT OF THREE VOLUNTEERS** was accepted. The speaker urged a greater number to volunteer. The ground of the appeal was that the board might have the opportunity of **choosing the best** who offered themselves. I was deeply impressed with our present situation as I sat and pondered. Your board at this very hour can not even fill needed positions much less make a choice of workers.

The board now is on the search for at least the following workers for our Argentina field:

A man and wife to take the place of the pastor and wife now on the field and soon due for a furlough to the home-land.

A man and wife to take charge of the Bible coach. These people would travel all over our territory and sell and distribute Bibles and literature among the people, hold open air meetings wherever they stopped, gather the believers found into groups and care for them. A wonderful work!

From a recent letter from Brother Yoder we learn that there is also needed a teacher to conduct a private school for English speaking children and for the children of the better classes of natives. Also a music teacher who could give instruction in voice and on the piano.

Besides we need to enlarge our work. For every new station established we need a man and wife. We ought to send at least enough workers to open one or two new stations besides the others before named to take places indicated.

AT THIS VERY HOUR WE OUGHT TO HAVE TEN WORKERS FOR OUR SOUTH AMERICAN MISSION WORK. Two young ladies as teachers and four couples would meet this need.

As for the need in Africa, we are also looking for additional workers. Our African party now has only two men in it. We do by no means disparage the great work Dr. Gribble and her lady companions will do when we say that we need more **MEN** in this party. By the time this is read we hope the permission may have been obtained to move forward. As soon as the field is selected and the work can be begun we must send more men to this field. To send the men needed we shall of course be glad to send with them their helpmates. Africa needs a dentist and a linguist. Fortunately we have a doctor and several nurses but we need a

dentist in a field distinctly his own. As for the linguist, he will be needed in giving the word of God to the people in their language or dialect. No greater work can well be conceived than this. As this work opens and develops distinctive activities will call for workers and the board just must have a group of volunteers whose capabilities are known from whom to select as the need arises. May there not arise at once ten men and women of varied capabilities for this African field.

How can this great need of workers to come forth and offer themselves be met? What can be done to arouse these whom the Lord needs in these fields of labor? Or can it be possible that the board has to face these needs and have no hope of meeting them? Can it be possible that the men and women who ought to do this work and whom the Lord definitely calls to this work are not found within the church? Is it not true that we have both the money with which to support this work and the workers to do it? If the Lord makes an **OPEN DOOR** will he not also **CALL THE WORKER**? What then remains for us to do? May I suggest three things that the church ought untidely to do? The **first** is **PRAY**. Is it not after all primarily a matter of prayer? Does not the Lord of the harvest himself say, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. When the church prays in faith no power can withstand the answer from heaven. When the church prays untidely no men and women upon whom the Spirit falls can stay at home if called to Africa or Argentina.

The **second** thing the church ought to do is to inform herself of our work and our opportunities. The people yet perish for lack of knowledge. Missionary enthusiasm is measured by missionary intelligence. Uninformed men and congregations do little or nothing. We need to know God's will in the matter of missions. Jesus said the Gospel must be preached among the nations. The dire need of all unevangelized peoples ought to appeal to us. But the big and all-sufficient and determining factor in this whole matter of missions is and ever must be the **WILL OF GOD**. Know the will of God, my brethren and sisters, and we need appeal to you no longer for help. I have the assuring confidence that when once we know the will of God for us that a sufficient number will willingly offer themselves.

The **third** thing we ought to do is talk missions. If we are informed we can talk about this work. If we know the will of God we shall not be able to hold our peace. We shall talk and give and pray. If we are enthusiastic for a cause we can not hold our peace. He who talks missions speaks a good word for Jesus. He also speaks a good word for his brother. And this affects three men, himself, the brother whom he induces to go and the lost brother who is found for the Lord. What a wonderful opportunity.

May I conclude by speaking a rather personal word to those to whom these words may come and who may be led to offer themselves? Do not hesitate to pray over the matter of **YOUR** going. After having prayed over the matter write to the addresses given at the conclusion of this contribution. Ask any questions. If you think yourself unprepared consider the matter of securing the necessary preparation. God's call always carries with it the call to prepare for the task he assigns. Do you find any barriers that seem to make your going impossible? Perhaps if you were to write we could help you remove them. We need married men and women and you are unmarried and so may think we can not use you. We want you. Perhaps you could find a life companion and a life-work at the same time. Seriously, why not?

How can this appeal for help be made effective? What

can be said to lay it more heavily upon the heart of the church?

Are we not face to face with the most momentous days in human history? Is it not time and opportunity passing? Will it not soon be too late for many and perhaps all of us? What have we really ever done that has been worth while in the publishing of the Gospel?

The day of penny-giving and penny-living is forever past for all men who sense the mission of the church in our day. We shall only be frivolling if we do not give LIFE. Life in terms of MONEY must be given—BIG GIFTS. Gifts that honor God because commensurate with ability to

give. LIFE in terms of SERVICE must also be given.

I am pleading for men and women to come forward and offer themselves—LIFE in terms of SERVICE for Argentina and Africa.

I gave, I gave my life for thee,
What hast thou given for me?"

Will any one led of the Spirit to offer himself or herself for work write either to the Secretary of the Board, Brother Alva J. McClain, 5045 N. Smedley, Philadelphia, Pa., or the writer at Ashland, Ohio.

The Appeal of Our Foreign Fields For Support. By Alva J. McClain

There are fields in the world today which members of the Brethren church can truly call "**our fields.**" The time was when there was no particular foreign field for whose evangelization we as a church had become responsible. But that day has passed. We have "**our**" fields, and therefore "**necessity is laid upon us**" for their adequate support.

In the Argentine Republic of South America our missionaries have marked out a field with definite boundary lines for the Brethren church. Request has been made for representation upon the Interdenominational Council in South America in order that this territory might be definitely assigned to the Brethren church for evangelization. According to our latest information this representation has been promised. Now some will say this is good because it will protect the Brethren work from being encroached upon by other denominations. And so it is, but let us not forget it also means that the Christians of the Brethren church have become definitely responsible for the souls included within the territory of this field.

In Africa the Brethren church has a party of missionaries who have as their objective field a portion of the Ubangi-Shari Tehad district of the French Sudan. I have just received the glad word that the Rollier family have arrived safely in Brazzaville and have joined the Gribble party which has been there for several months. The entire party now numbers six adults and three children. Reports from them indicate that the journey into the interior will be begun before long. Now there is in the French Sudan a vast territory which is untouched by the Gospel. Just as soon as our party has selected a desirable and permanent location for the central mission station, the problems and needs of the field will be carefully surveyed and our missionaries will mark out a definite field of labor for the Brethren church. This means that in Africa ere long there will be a definite territory which members of the Brethren church may call "**our field.**"

Now these fields in Africa and South America need support. To speak plainly, it takes both missionaries and money, sanctified by the Holy Spirit, to evangelize the peoples of these fields. These missionaries and this money must come, in the main at least, from the Brethren church. The responsibility is ours.

A multitude of considerations enforce the appeal of these fields for our support. These fields are a part of the world for which Christ died. They are a part of the world of which it is written, "God was in Christ reconciling the world unto himself." The Brethren church is a part of the body into whose hands has been "committed the Word of Reconciliation." Then there are the moral and spiritual needs of these fields which in themselves constitute a mute but nevertheless tremendous appeal. Yes, the appeal comes to us as a church from various angles, but it seems to me that the urgency and the strength of the appeal for the support of these fields lies in the fact that **THEY ARE "OUR FIELDS."** No appeal could possibly be stronger. A man and his wife point proudly to a little child and say, "**Our child.**" The use of that possessive pronoun implies an obli-

gation to support, protect and care for the child. To Jehovah the nation of Israel was "**my people.**" And when the nation sinned grievously against God, what a mighty appeal it was that Moses made for them on the basis of that possessive pronoun! "Save them, O Lord, for they are **THY PEOPLE.**" And how gracious was the promise that the Lord made concerning those whom he called "**my sheep!**" Because they are such, "they shall never perish." And in his final high-priestly prayer the Lord Jesus speaks to the Father of those "which thou gavest me out of the world." He calls them "**mine,**" and says "while I was with them in the world I kept them." O how faithful he is in caring for the ones he calls "**mine!**" Because we are "**his**" he has never failed to provide for our need in the past and he will never fail in the future.

May God grant unto us as members of the Brethren church the spirit of his faithfulness, that we as a church may provide for the need of "**OURS**" in South America and Africa.

And may it not come to pass in the day when we shall all stand before the Bema-Seat of Christ, that the Brethren church shall have cause to be ashamed before him because we failed to care for "**OURS.**"

Philadelphia, Pa.

Our Easter Offering. By J. C. Cassel

The time is again at hand when it is necessary for the Board of Trustees of the Foreign Missionary Society of the Brethren church to make its appeal to the church for the wherewithal to carry on the work of the Society for another year.

Not being the treasurer of the Society any more, I do not know the exact figures of the budget for another year, but I do know that we still owe about five thousand dollars on the property at Rio Cuarto, and that we ought to have at least five thousand dollars to purchase a property at Calota where Brother and Sister Bock are located.

With the strong anti-Protestant opposition in Argentina our mission work will always be involved in uncertainty as long as we occupy rented properties. The priests are always conniving how to drive out Protestant Christian work and if they can influence property owners to dispossess our missionaries they will do so. Hence we should own the real estate wherever we aim to establish a permanent work.

Last year we went "over the top" on our financial goal, but this year we ought to go "over the top" on our financial needs which is a matter of at least ten thousand dollars in addition to our treasury balance.

Easter comes but once a year, and when it comes we should all appear with our "once a year" foreign mission offering. Will we do it?

The Holy Spirit works for eternity, and only eternity can give the results of his work. And he never fails. He knows where Christ's sheep are and goes straight to them. —Samuel Levermore.

A Pauline Spirit to Meet the Present World Missionary Crisis

BY LOUIS S. BAUMAN

Few people realize what a tremendous crisis the church of Jesus Christ is facing in her missionary activities. During the war there were tragic sufferings on nearly all mission fields. These were due to a number of causes, among which were, the stoppage of money transmissions and difficulties in overcoming these stoppages; the difficulties in securing transportation for missionaries going to the fields because of the ofttimes total disappearance of passenger vessels; the constant long delays and necessary re-arrangement of travel routes and dates for sailing, as the Rolliers, for instance, are well able to testify; the stoppage of freight transportation, especially to African fields, as is instanced in a large order for the Gribbles placed with a large Chicago firm last May, but which lay packed and waiting in New York for transportation until last February; the discouraging attitude of governments when trying to secure proper passports or special permits to enter mission fields, as instanced in the Gribble party still waiting at Brazzaville, Africa, for permission to enter Ubangi-Shari; the long delays and uncertainties in the forwarding of the mails; the tremendous increase in the rates of exchange;—these are just some of the things that have added to the load our missionaries and the executive officers of our missionary societies have had to carry.

Again, in many fields, such as Syria, Persia, North Africa, West Africa, and the entire Ottoman Empire, war conditions put practically a complete stop to the gathering in of vast "fields of ripening grain,"—much of which, after many years of patient sowing will go forever ungathered. We well know here at home what a few weeks of the "flu" did to our church activities. What must months and years of such stoppage have done to the work in the unhospitable darkness of paganism?

We think we have suffered here at home through the "high cost of living." Have we ever thought of its meaning to thousands of missionaries whose allowances were barely above a living wage, if any, before the war and were not increased during the war? In many fields, the cost of living arose as much as 700 percent and more. Freight rates across the Pacific increased 300 percent and even 400 percent in some cases.

Then, we have to remember that before the war there were twenty-one Protestant German missionary societies doing good work in heathen darkness, and that their activities were practically all ended during the war; indeed, many of them are probably forever ended. These societies had over 1,250 workers in the fields and have left a baptized constituency of nearly 400,000 souls unsheltered, to say nothing of thousands upon thousands of adherents.

Then, the tremendous crisis in the church at home cannot fail to create a similar crisis in the fields beyond. The church here at home is at the parting of the ways. She is hesitating between becoming a materialistic, time-serving institution, concerned almost wholly with things temporal and a spiritual soul-saving institution whose mission it is to deal with the things that are eternal. She must choose between the unbelief of the so-called "Higher Critics" who are leavening her with the leaven of death, and the belief of her men of faith in the infallible word of God as set forth in the Holy Scriptures.

Last, and by no means least, difficult as was mission work before the great war, missionaries now have to face the heathen world with further and exceedingly difficult explanations! With nearly all heathen peoples, religion is closely allied with the state. To them the national aspects of religious faith mean much. And they are thinking mighty hard that in the tremendous breakdown of so-called "Christian civilization" in the so-called "Christian nations," that Christianity itself has failed. Dr. Barton tells us of one educated Mohammedan, who, in a public address, pointed

with scorn to the "Christian nations" that were "busy cutting each other's throats," and said: "That is Christian civilization! We spit in the face of such civilization!" This alone has increased infinitely the tasks of the missionary in many lands.

Such is the crisis we are facing in our mission fields. How are we to meet this crisis? Nothing less than a rebirth of the old Pauline spirit that hurled itself against even greater barriers nineteen centuries ago, and shook the foundations of paganism until it tottered and fell, can again meet the crisis the church is facing in the twentieth century of her existence!

The rebirth of the Pauline spirit in the church will mean true democracy within her which does not yet fully exist. There are churches whose exclusive sets give anything but a hearty welcome to the horny-handed laborer. Within but a few weeks past we have heard even members of so democratic a church, as Brethren churches are supposed to be, protest against the reception of persons into the congregation whose skins happened to be of another color. The Pauline spirit would mean utter death to any such aristocracy of blood. Listen: "Paul stood in the midst of Mars' Hill, and said, 'Ye men of Athens, * * * God * * * made of one blood all nations of men for to dwell on all the face of the earth!'" The Pauline spirit must dim to extinction all lines of race and color and class. To Paul, all were his brothers in the flesh, though their skins be black and their noses flat. The great war has surely made the world realize this as never before. Men of many nationalities, fighting for life and liberty, all under one command, side by side, found that after all they were of one uncommon stuff; that the lines between capitalist and laborer, between autocrat and democrat, between Bolshevik and bourgeoisie, were more imaginary than real. This is finely expressed in the recent poem of Robert Freeman, "That They May All Be One:"

"I used to think him heathen
Just because—well, don't you see,
He didn't speak 'God's English,'
And he didn't look like me;
He had a burnt complexion
Which is heathen, goodness knows;
He ate a heathen's rations,
And he wore a heathen's clothes.
But there's a s'prising skinful
In that bloke from far away:
He fights like any Christian,
And I've caught the beggar pray;
He's kind to little kiddies,
And there's written in his eyes
The willingness to render
All a Christian's sacrifice.
Yes, you'd know him for a heathen
If you judged him by his hide;
But, bless you, he's my brother,
For he's just like me inside."

The Pauline spirit knows just two kinds of men,—the regenerate and the unregenerate; those who are in Christ and those who are out of Christ; those who are brothers in the Spirit and those who are brothers in the flesh; those who are of the fatherhood of God and those who are of the fatherhood of Satan. To him, the only line that divides men is purely a spiritual line.

The rebirth of the Pauline spirit in the church will mean the rebirth of her sense of tremendous obligation to those who are out of Christ, no matter who nor where they are. Listen again to his cry: "Woe is me if I preach not this Gospel," for, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise;" "none

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THE BRETHREN PULPIT

After Marah-Elim. By George H. Jones

And they came to Elim where there were twelve springs of water, and three score and ten palm trees. Exodus 15:27.

When the children of Israel left Egypt for Canaan, the journey, begun under such favorable circumstances, suffered many disastrous stoppages. The Red Sea experience was unexpected, yet necessary. The songs of deliverance encouraged and strengthened them. No expectation of the long, hot and dusty marches entered their minds; they were children in outlook as well as in faith. And their sufferings eclipsed their trust.

Their complaints were deep and bitter. The maddened mob felt free to murmur their complaints without fear of consequences. Three days marching through the trackless wilderness had wearied and worn the tribes. The pitiless sun beat down on the long straggling columns of weary men, women and children. Here and there a beast stopped in stubborn protest. Burdens were becoming unbearable. Throats were parched and the ground was hot and dusty. When patience was about exhausted the lure of water began to be felt by the burdened animals. Soon the columns began to converge toward the distant waters until with a rush many broke from the ranks to hasten to slake their thirst. What was their disappointment to find the water brackish and bitter. Noxious herbs and stagnant scum made the very look of it nauseating. Long and loud were their complaints. Their leaders were just as keenly disappointed. Who could know what the future might bring forth? So in their desperation, "They cried unto the Lord; and the Lord shewed him (Moses) a tree, which when he had cast it into the water, the waters were made sweet; and the name of the place was called Marah."

The Bitter Draughts of Life

Israel's pilgrimage is a type of all earthly journeys. The light-hearted start, full of joyful anticipation; the unexpected obstacle, impossible to surmount; the divine intervention, unlooked for and so marvelously effective. The reaction, like the rebound of a child's rubber ball. After the depth of despair came the height of delirium, then the dogged determination and the days and nights of suffering which culminated in the bitter wail of anguish and woe.

It was a blessing that the future was hidden from them. It is one of life's richest inheritances that the future is veiled in the mists of uncertainty. Many of God's noblest saints have looked back from a mountain peak of achievement and chastening and acknowledged their thanks to God for his merciful hiding of the "furnaces of affliction" through which they have passed. The children of Israel would have made no effort to leave Egypt, had they been given a vision of the hard and thorny way over which they later traveled. How many, too, out of the richest of useful lives, have praised God for the benefits which affliction has brought to them. Life is always enriched by varieties of experience.

God knew their needs. Marah is only a temporary obstacle on the way. After Marah comes Elim. After Calvary was Paradise. After earth's enmities come heaven's felicities. But direction determines destiny. Elim was only in one direction. Any other line of march would miss it. It is always direction rather than distance that eventually brings the victory. Strong lives are always made stronger by temporary delays. Defeat after all is only a question of disposition. Discouragement stimulates faith. Character is molded in nobler form more from adversity than prosperity.

John Bunyan was indebted to Bedford jail for the leisure and privacy necessary to produce *Pilgrim's Progress*. The world which has profited from the volume was enriched more by the persecution and sufferings that made the book possible, than had Bunyan never known affliction. Milton,

Shaftsbury, Paul the Apostle, Fannie Crosby; time would fail to enumerate the galaxy of noble manhood and womanhood, who were shining examples of faith, hope and love, made more helpful to man by the alchemy of suffering. And when the element of sacrifice enters in, we have **JESUS of Nazareth**.

The best by test, is God's plan. Leader and follower both travel the same road. The difference between the status of the two, is the feeling with which disappointment, discouragement, delay and danger is met. It takes size to be able to work with God. John Mark had not grown large enough when he had the opportunity to accompany Paul to Pamphylia, but went back to Jerusalem. Later he grew large enough to be used for a big work. Breadth and depth are acquired only as experience is allowed to teach.

Applications

There are present day Marahs for all. Discouraged parents take heart, "the darkest cloud has a silver lining." Toiling men take heart. "There is rest for the weary." "Anxious mothers take heart, there is relief for the worried. Tempted souls take heart, Marahs are common to man. But beyond is Elim. Even Marah can become sweet. The bitter waters can be changed; and are for the child of God. Life contains many forgotten wells of refreshing and shades for the heat of the day.

1st.—Our Homes.

What they can become, if we will! How precious are their memories only the wanderer in a far country can feel. The lasting good possible, the aged patriarch can best recall. When all else is forgotten the querulous cry of the dying sojourner haunts the memory, "I want to go home." Across the decades the heart goes straight to the early nest. Its joys of childhood come with an all-consuming power. Home! How it refreshes the soul. Mother and father, the family circle, the quiet evening hour, the family altar, the odor of a favorite dish that mother made so well, the long dead companion who passed away in youth—the mind sweeps back across the years and there are no recollections more tender. It is a perennial spring.

2nd.—The Sanctuary.

Our church. It must have been built for our spiritual needs. What cared we for architect's styles; we thirsted for the Water of Life. The streams of worldliness have made an ocean of tears. Our hearts are aching for the pure water of life. Just that the weary soul can rest, under the shade of the "Tree of Life." We want no "book reviews" here, unless they are reviews of The Book. The "Quiet House" beyond the turmoil and noise of the worldly struggle. It must be a pure well to refresh for the renewal of the struggle is what we seek. Our journey is a continued one, we have only begun it and Marah has left a bad taste in our mouths. We come here to "See Jesus." We want to partake of the "Water of Life, freely." This is the pilgrim's need. The church must supply it.

3rd.—Our Friendships.

Nothing is more precious in our accessions than the bond of a strong friendship. "Ye are my friends if ye do whatsoever I command you." Friends are people of like-mindedness. Few sources of inspiration bring more strength than the consciousness of companionship. Friends are those who through adversity or prosperity "stick closer than a brother." The number and kind usually denote what "manner of men" we are. "Association begets assimilation." What a privilege, or a solemn opportunity!

4th.—Our Heavenly Home.

This is the goal of our earthly pilgrimage. The bitter-

ness is all forgotten. The hardships are only remembered by their challenge. The weary journey is over at last. There remains just a dim recollection of the hot sun, the dust and the desert, the parched throat and the swollen tongue, the shallow complaining, the bitter recrimination, all swallowed up in the all-pervading joy of the soul at home with its friends and God.

These are perennial springs. Pure, refreshing supplies for every need. Easy of access are they, and numerous to contemplate. They are the source of all noble inspiration. Elim is God's provision after Marah.

OUR DEVOTIONAL

Life and Things. By W. R. Deeter

OUR SCRIPTURE

For a man's life consisteth not in the abundance of the things which he possesseth. And he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, "What shall I do, because I have no room where to bestow my fruits?" And he said, "This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.'" But God said unto him, Thou fool, this night thy goods shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God.—Luke 12:15b-21.

OUR MEDITATIONS

When a man hath abundance, his life is not derived from his possessions.

I. What men will undergo for possessions.

From the way we see men seeking possessions we would suppose the very opposite from the scripture to be true. A few of the things they sacrifice and undergo to get possessions may be mentioned here: The cold of the Klondyke, the heat of the Tropics, the fevers of South African jungles, the perils of the depths of the sea, the loneliness or privations of the prairies, the height of mountains, the dangers of war and the diseases and discomforts of city slums. These do not deter men in their mad rush to possess "things." And yet we are plainly told, and lack no conviction of the fact that "a man's life consisteth not in the abundance of the things which he possesseth." Is it not strange THAT SO MUCH ENERGY ON THE PART OF SO MANY people should be so greatly misdirected?

But let us at the same time notice this, that the Bible no where discourages the possession of things. It says nothing whatever against it. But what it does say is that a man's life does not consist in things, or the abundance of the things which he may possess. He may possess things; that may not be wrong, may not do the man any harm; but it is very wrong and of very great harm when the things begin to possess the man, or when the man begins to estimate his life by the abundance of the things which he possesseth.

II. In What Then Does a Man's Life Consist?

1. In the first place it consisteth in being a Christian. However simple it may sound, and however oft one may have heard it, yet the fact is that that is the principle thing.—the being a CHRISTIAN. Whether we have things or not matters but little, but whether we be Christian or not matters all. "Wisdom is the principle thing; therefore get wisdom." And this means the sort of wisdom of which the wise Solomon wrote when he said: "The fear of the Lord is the beginning of wisdom."

2. In the second place, a man's life consists in leading

others to be Christians. The foolish man was going to tear down his barns and build greater and there store up his goods that he might keep them for himself. Selfishness is death. Every selfish man is standing in the shoes of "the rich fool." His trouble was that he had somehow failed to get the true idea that man's life consists, not in gathering to himself possessions, but in helping other people to possess. The best possession any one can have is life eternal, and the best use any one can make of his money, his time, his influence, his efforts, his social powers and all, is that of directing and leading others to be Christians. There is abundance of opportunity for all to become thus "rich toward God."

3. In the third place, a man's life consists in the perfecting of his Christian character. There is one kind of covetousness God encourages in us. He even commands it. "Covet earnestly the best gifts." A man's life consists in coveting the best gifts and in acquiring them, gifts of patience, meekness, gentleness, faith, charity, power to be, power to bear and power to do. No man is ever better occupied than when engaged in the use of means for strengthening and perfecting his character. "Things" are trivial. Character is important. "A man's life consisteth not in the abundance of things which he possesseth," but in the number and quality of the graces he acquires and the strength and beauty of the character he develops.

4. In the fourth place, a man's life consists in helping others to perfect their characters. The poorest men in all the world are not the men who own the least money, not even those who possess in themselves the least character, but those who lay stumbling-blocks or use means to drag down the characters of others. The richest men in all the world are not those who own the most money; but those who are Christians themselves and who do the most to help others to be Christians: who use the greatest endeavor to perfect, not their own character only, but also that of others. Poor indeed is every one who "layeth up treasure for himself and is not rich toward God." Rich indeed is every one who is rich in faith, rich in hope, rich in love, rich in good works, "rich towards God." Whether rich or poor in this world's goods you may be a millionaire in character and an heir of eternal glory, having a right to possess mansions above.

OUR PRAYER

O Lord, may we not forget at this Easter time that life's blessings do not come from "things," but from thy bountiful storehouse of love, mercy and peace. We do not receive them because of merit, but out of thy compassionate love. May we in turn give of our means, and be willing to help in an humble way to glorify thy name in other lands, by helping to promote Christian character in those less fortunate than ourselves. Amen.

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order to make the most of her opportunities. Material development, commercial expansion, political alliances and social adjustments are making their way among the most backward of the world's people. Christianity should not follow, but lead. There are counter forces and contending religions at work among heathen peoples; if Christianity tarries, she will find her work made more difficult and her future less hopeful. Even now, Islam is seeking the conquest of the continent of Africa and atheism has all but captured the student body of South America. This is the day of Christianity's challenge. With one mind the church must go forward to the task. There must be no quibbling or internal conflict. We must not get our eyes so close to minor issues that the task of supreme moment is obscured. He, who by insistence upon conformity to his own private interpretations makes a united, harmonious, aggressive campaign impossible, must surely be considered an "obstructionist." The compelling need is not to know how a church stands on this or that item of only minor theological significance, for the lost world will not be saved by a church that "stands." The all-eclipsing need at this hour is a church that will concentrate all its power in one grand effort to meet the supreme and unprecedented demands for service made of it in this unparalleled world situation, and to make Christ known and loved in all the world.

THE SUNDAY SCHOOL

The Sunday School and Foreign Missions

By C. E. Kolb, National Supt. of Missions

To the business world, "today" presents the greatest opportunity which the country has ever experienced for enlarging the selling area for all merchandise. The market of the American manufacturer is the world and in government-owned ships his salesmen and his products are being distributed to the four winds. Keen, efficient business strategy has taken hold of the favorable and new situations and turned them into gold dollars. Before the war, the age was characterized as "advertising mad," but now the most gorgeously beautiful multi-colored advertisements vie one with another in the highest priced advertising mediums of the country. The "trade" at home and abroad is buying and will buy more extensively. The future will likely see the collapse of efforts to sell inferior goods and the success of those houses offering "A-1" commodities.

Christian acumen recognizes "today" as the crucial moment for the advertising and dissemination throughout all countries of earth's and heaven's greatest product—Jesus Christ. The world wants the best of everything and will ultimately reject the "just as good." All of which applies to religion. The trend of missionary activity in the Brethren church is toward the giving of large sums and noble lives whereby may be sent with constantly gathering momentum the gospel to all

the world. If "Eventually—Why Not Now?"

While our Sunday schools remember all the various departments of our church's activity, yet they are strongest in missions. The Sunday school force is a mighty host of dependables for the promotion of all missionary movements. The officers plan and present larger missionary programs each year. The teachers collect vast amounts of missionary illustrations and information, which as occasion offers, they dispense to their classes. (Teachers, note various articles in this issue of the Evangelist). The Sunday school scholars voluntarily constitute themselves partners with God in giving themselves and sending their dollars to the foreign mission fields, that the program of the Foreign Mission Board may be carried out.

One of the most practical plans for the raising of the foreign mission offering in any congregation is this: Let the pastor of the church, upon whose interest in the cause the whole plan hinges, gather his corps of Sunday school officers and teachers and presidents of adult classes one or two weeks prior to Easter and submit the following slogan: "Every Sunday school class with one or more memberships in the Foreign Missionary Society." The Sunday school cabinet would then apportion the number of memberships (\$5.00 each) to each class which would constitute a basis for their offering, the money to be raised in

such a way as seems best to the class and teacher. At the same time the superintendent of the Sunday school would launch a campaign of attendance for the Sunday preceding Easter and for Easter Sunday. In this way of raising the offering the Sunday school will receive credit for that much money given to missions all of which helps boost the school. Since the pastor has general supervision of the plan he can arrange accordingly for receiving the offering from the rest of the church.

A strong missionary program should be presented in the Sunday school on Easter Sunday morning. If there is no superintendent of missions some one should be appointed at once, so that in conjunction with the pastor, helpful recitations, stories and music of a missionary nature may be selected and given before the lesson study. This together with a short appeal by the superintendent of the school will encourage the classes to gain their memberships. If necessity demands, a week or two of time may be given after Easter for the classes to collect their money.

Such co-operation of church and Sunday school, of pastor and superintendent, will yield the largest offering in the history of the Brethren church for foreign missions. It will also be the means of stimulating general Sunday school work and will challenge the classes to big endeavor.

Topic for April 13: Christ Our Saviour. By Elder J. M. Tombaugh

No more precious truth ever was written than the words of John 3:16—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

Almost everything which could emphasize the greatness of the salvation we have in Jesus Christ, is brought into prominence in this scripture. Here is eternal life, full buoyant abundant life, the gift of God through Christ our Savior. Standing as a dark background to his attractive picture is the grim and terrible alternative—death.

To be joined to the Savior by a definite act of faith by which we become sharers in his merit and righteousness, brings eternal life, eternal joy. To fail in this is to perish, and in the word perish there is suggested the awful truth of our guilt and alienation from God, our hopelessness and helplessness, our misery and woe. In this single verse of scripture is set forth the love of God for the world, his inestimable gift to men, and, upmost and chief and principal of all, there is presented the doctrine of a divine, personal and all-sufficient Savior.

An adequate appreciation of Jesus as Savior waits upon the perception of two great distressing, alarming truths. The first is the universality of sin and its loathsome and fatal nature, and the second is the utter insufficiency of every humanly devised means of

delivering man from the power and consequences of sin. To appreciate the Savior's office, we must have a conviction of his own and the world's lost estate. We must realize that sin has left him an alien from the commonwealth of Israel, a stranger from the covenants of promise, without hope and without God in the world. Not only so, but there must be also a profound conviction that no effort of our own, however well directed or long continued, no striving or agonizing, no frames of mind or fancied virtues or personal graces can take the place to which God appointed Jesus in the plan of saving a lost world. In a word, to appreciate Jesus as Savior, we must accept the truth that there is no other name under heaven given among men, whereby we must be saved. This shuts us up to dependence upon one only Savior, but thanks be to God; he is a Savior able to save to the uttermost all who put their trust in him.

Jesus the Savior is both human and divine. The humanity of Jesus binds him to our human nature and makes him our Elder Brother. The divinity of Jesus gives priceless worth to the blood of atonement and qualifies him as the world's emancipator.

As to the person of the Savior, no uncertainty exists in the scriptures and none should be permitted to find lodgment in our hearts. Any unworthy conception of the

person of the Christ not only robs him of his glory, but it robs us of our salvation. His greatness and the value of the salvation we have in him are commensurate. By so much as his fullness is diminished and his glory lessened, by so much is our spiritual life imperiled and impaired. Whatever is taken away from the fullness of his divinity and the perfection of his person, is taken away from the sufficiency of his atonement. The efficacy of the blood which cleanseth from sin is due to the fact that it is the blood of the holy Son of God.

The ceremonial institutions of the old Mosaic system employed the blood of sacrifices for spiritual cleansing. But these sacrifices were but types of the true Lamb of God which taketh away the sin of the world. The efficacy which in him was but nominal and ceremonial, is real and actual in the atonement of Jesus. Paul might have been crucified for us, or Peter or James or John, but the sacrifice of such a life would have been utterly unavailing. Our ransom could be purchased only with that of infinite value. So whatever takes away from the glory and completeness of Christ, takes away, at the same time, from the value of his mediation.

If Christ be not the Son of God, Calvary has no meaning. The whole Christian system falls into irretrievable and hopeless ruin if

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J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Christian Endeavor, Missions and Easter. By J. A. Garber

Those three terms constitute a natural trinity. From its inception Christian Endeavor has been true to the missionary ideals of the Kingdom. With each recurring year the missionary enterprise receives renewed emphasis at Easter. This year the missionary appeal may be made with peculiar appropriateness and special urgency.

The incalculable cost in life and substance of four years of terrible war has demonstrated the futility of misplaced confidence. An increasingly large number of persons have seen through the illumination of battle the folly of trusting the uncertain resources of materialism and militarism. In the language of a modern prophet: "Evidently our beliefs have retreated under necessity to the fundamentals and have thrown us back on God and on his Son, our Lord and Savior Jesus Christ." No one who believes in him, the scripture says, will ever be disappointed. Every one who invokes the name of the Lord will be saved. But how are they to invoke

one in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they ever to hear without a preacher? And how can men preach unless they are sent? As we sent the best of young men to remove the great barrier from the world's progress so we must send the best of our young people to teach emancipated peoples the way of faith, which will stabilize their liberty. As certain young men considered it a privilege and a duty to die, if needful, for the principles of freedom so Christian young people must count it an opportunity and an obligation to surrender their lives for the propagation of Christianity, which will safeguard democracy. Here is another chance to plead for Life Work Recruits.

But our plea can be made effectual and fruitful only through prayer. Pray ye the Lord of the harvest to thrust forth laborers is the Christ-given injunction. Scores of Endeavorers will wish for large sums of money.

You may not have much of silver or gold, but such as ye have, the ministry of prayer, you can invest, and thus become instrumental in causing others to give and go. This prayer, of course, cannot be prayed consistently without being willing to help to answer it to the full extent of your ability. Since the dawning hours of Easter are specially conducive to the prayer-spirit we heartily commend the plan announced by Brother Stuckey for Sunrise Prayer meetings. Every society that can possibly do so should join this concert of prayer. Only the infinite Father to whom we pray can tell the limitless good that may be accomplished in this way. From these special meetings should come many new members for the Mission Prayer Bands that are promoted by Brother DeLozier. In that way the impressions of the Easter morning meetings will be conserved. We would be pleased to have you report your plans for joining this united league of intercession, both on Easter Sunday and throughout the year.

Relation of Our Young People to the Missionary Enterprise

By A. L. DeLozier, National Missionary Superintendent

I sometimes wonder if our young people do not get the idea that the older members of the church are to be the life and spirit of our missionary activity.

True, the older men will and should find their place in an executive capacity, but it is to our young people that we are looking for the real work. Our young people will be the ones to promote and keep alive the missionary interest in the various churches. It will be our young people who will dedicate their lives, order their education accordingly and then go to the fields in which we shall be working.

To me one of the most hopeful signs in the Brethren church is that we have a large and fine body of young people who are just awakening to their opportunities and responsibilities. We have many good live Y. P. S. C. E.'s with good live officers. We are proud of our young people.

As we go from society to society over the brotherhood, we find quite a few of the young men in the uniform of Uncle Sam. What does this mean? It means much and makes us proud again because the individual wearing the uniform has volunteered for the service of his country.

During the past months my heart has been touched more than once as I have seen young men dedicate their lives to their country. The thing that appealed to me was the spirit of being willing to go anywhere for the sake of the U. S. A.

My heart is equally touched with the spirit of the "poilus" who said to a young French lieutenant: "Avec vous, mon aspirant nous irons partout." (With you, my probationer-student officer in the military schools of France,—we will GO ANYWHERE.)

But now that the war is over we want to think of giving life with even more gladness to our Lord and Savior. Let the spirit be the same, WILLING TO GO ANYWHERE as it was for one's fatherland. Jesus is more worthy than even one's country. Moreover it is equally touching, heroic and impressive to give life to our lord as to give it to the country as during the past years.

How nice if a number of our young men and women, the church's very best, would come forward and say: "I enlist in the army of King Jesus. I will go where he wants me to go. I am simply under his orders."

Indeed in every society some ought to be encouraged to do this by the pastor and also by the officials of the church and her auxiliaries.

Now we need to remember another thing, namely, that all who may feel led to dedicate their lives to missionary service can't go immediately. But there is an advantage in dedicating the life now. If you do so, you will be preparing for your life work from now on. The mission board will be learning of you and taking an interest in you.

And then above all your influence in your home society and church will count for so much.

It is a universal testimony that detained volunteers for the foreign field have been an untold blessing to the church at home. Indeed such men as John R. Mott are responsible for the statement that the delays of missionary candidates are frequently nothing less than providential.

But in any case, whether volunteering or not, let us as young people champion the cause of missions as never before. With the unquenchable energy of youth let us set the

church on fire for the most important piece of work in the Kingdom, in an age when the opportunities for that work are as they have not been since the early days of the church.

Just let the young people see a thing and they will "put it across." I believe in the young people of the Brethren church. They will not only "see visions" (Acts 2:17), but they will perform noble deeds. They will play their rightful part in the reconstruction period. But they will hold that reconstruction incomplete unless the heathen get to know Jesus.

Easter Sunrise Prayer Meeting

Having been selected to lead the Christian Endeavor prayer meeting on Easter Sunday, we have suggested the plan of having the meeting in the early morning with a view to encouraging the best possible use of the day and preparing for the largest Easter offering possible. This is not a new idea, as it has been the custom of the Louisville Christian Endeavor society for several years to have their prayer meetings on Easter morning. It is a good way to begin the day that means so much to us all. Brother Garber has suggested that we tell you of our plan with the hope that others may take to the idea. There would be some inspiration in the fact if we could know that on Easter morning, the Endeavorers all over the brotherhood are meeting in the early morning stead of the evening for prayer and the study of their Easter lesson.

MELVIN A. STUCKEY,
Ashland, Ohio.

MISSIONS

The Foreign Board's Appeal—The Urgency of the Hour

DR. J. ALLEN MILLER, PRESIDENT,
Ashland, Ohio

Permit me here to call the roll of our workers in the foreign fields. These men and women have not counted their lives dear unto themselves. They have determined to fulfill their ministry which they received of the Lord to testify the gospel of the grace of God to the lost. Argentina, — Read the names:



Elder and Mrs. Charles F. Yoder, Rio Cuarto, Africa; — Elder and Mrs. E. G. Atkinson, Cabrera, Argentina; Elder and Mrs. W. H. Beck, Carlota, Argentina; Brother and Mrs. John Barrio, (Native) Rio Cuarto.

Elder and Dr. James S. Gribble, Brazzaville, French Equatorial Africa. Elder and Mrs. Antoine Rollier, Brazzaville, French Equatorial Africa. Misses Estella Myers and Mae Snyder, Brazzaville, French Equatorial Africa.

If these dear brethren and sisters are willing to make the supreme sacrifice can we in the home land do less than give them the best possible support? Support in the work means two things: First, personal maintenance, and then equipment for their work.

Pray that the Lord may lay it upon the hearts of our people to abundantly supply every need of the Board in carrying on this work. Pray for the work and the workers. Pray for the Board.

E. M. COBB, Dayton, Ohio

This is our bi-centennial as a church. It is just two hundred years since the Brethren first landed upon American soil. What have we accomplished as a church? Are we satisfied? What do you think is a reasonable percent of annual increase for a church? Ten? Well all right, say ten percent.



Just to convince yourself just how far we have fallen short of anything like a common average of missionary spirit in the last two hundred years, take a pencil and a few moments and begin with the eight members baptized by Alexander Mack in 1708 and add ten percent to the principal annually and see what the amount will be when you reach our present year. You will not believe your own figures at first. We should have a membership equal to the population of the world.

What is the matter? Who cares? How many are really alive to their opportunity? There have been in every age men and women who have hazarded their lives for the souls of others, but the large majority are satisfied to be saved and not anxious about serving. Brethren, if we expect to redeem the

time we had better begin soon to do our mission work systematically. The greatest chance for missions ever offered to the church is RIGHT NOW.

J. C. CASSEL,

Lansdale, Pennsylvania

Every kind of work is URGENT these days that tends to elevate mankind, because the peoples of the world almost everywhere are looking for an uplift into a higher plane of life, and it is up to the Christian church, especially to the foreign missionaries of the church to bring to the longing nations the elevating influences and forces that they so greatly need.

They are looking to a prospective League of Nations for deliverance from the horrors of war. That may bring relief for a time, but unless there is back of that a league with God through the Lord Jesus Christ, it will not last. Not until Jesus comes will there be abiding peace upon earth. It is, therefore, increasingly urgent that more missionaries are sent abroad, and that they are left in bringing to people everywhere light where there is darkness, hope where there is despair, peace where there is strife, and assurance where there is doubt.

L. S. BAUMAN, SECRETARY-TREASURER

Long Beach, California

We often hear it said, "The world can never be the same again as it was before 1914." That is doubtless true. No more can the church. All programs have been tremendously enlarged. Christian workers are confronted with unparalleled opportunities everywhere. Nations are being moulded and remoulded. A spiritual basis must be provided for them NOW. Tomorrow will be too late. In no country is this more true than among our Southern neighbors. Educated classes down there had about come to the conclusion before the war that religion could be eliminated from our modern life. Now they are realizing and admitting their error. They are acknowledging that some spiritual basis is an absolute necessity for personal and national life. The Brethren church, with all others, stands at the cross roads. It is "Forward or die!" And to go forward is going to call for more than a pitiable "two cents per week per member!" It is going to call for more than the proceeds of an ice cream supper or two, and the sale of a few old clothes. It is going to call for our richest life and treasure. The glory of every church is found in her heroic martyrs and missionaries. We must give them, or fall by the wayside, and watch those pass by us who will! Our annual Easter offering is going to speak volumes as to what we are going to do about it!



E. L. KILHEFNER,
Ashland, Ohio

The great modern missionary enterprises had their birth in times of dire national stress — the Napoleonic wars, and our own great civil war. It would be a misfortune of lasting consequence if the missionary program of the world should be interrupted at this time.

Do you hear God's call? He is a wonderful Paymaster, his dividends are sure. "Give and it shall be given unto you; pressed down, shaken together and running over shall men give unto your bosom, for with what measure ye mete it shall be measured unto you again."

We must look to far-sighted men and women who realize the conditions confronting us and are ready to give of their lives and means to carry on this great work.

A. L. DELOZIER
Allentown, Pennsylvania

In 1910 John R. Mott wrote that splendid book, "The Decisive Hour of Christian Missions." The substance of his argument was that there was then a high tide of opportunity and that it always pays to take advantage of a high tide.

But what of the urgency of this hour? Some of the opportunities of 1910 have been grasped and made good. Many of them have gone into the irrevocable past. But a world war has come and gone since 1910. Along with its unparalleled sorrow and distress it has brought unique and undreamed of opportunities.

Reconstruction—this is the watch word of the day. The nations are plastic and will be made anew. Upon what basis is this reconstruction to be. Should not evangelism count big in such a program?

The urgency of this hour—there is one more thing: Jesus is coming. It is a case of "What thou doest, do quickly."

M. A. WITTER
Waynesboro, Pennsylvania

If the predictions of those who are most familiar with the world's progress along commercial, industrial, and political lines are to be taken seriously the next few years will see unprecedented development of the neglected fields of Africa, Asia, and South America. Thousands of miles of railway will pierce the vast areas of hitherto undeveloped and uncivilized territory, the natives of these lands are destined to be brought face to face with the material blessings (†) of modern civilization. What will be the result



if their first contact with civilization brings them into conflict with the greed, the selfishness, and the deception of the heartless commercial world? Now is the time of golden opportunity. If the Spirit-filled missionary can reach these vast fields before their minds have been prejudiced against the white man's civilization the work of winning them to Christ will be much easier. "The King's business requires haste."

ALVA J. McCLAIN, RECORDING SEC.,
Philadelphia, Pennsylvania

"The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."



It is the "will of God" that every individual soul in the world should hear the "good news" concerning the Lord Jesus Christ, his death for sin, and his glorious resurrection. As the time of our Easter offering for Foreign Missions draws near, let each one of us ask ourselves this question, "Am I investing

my time and money in the "world" or in "Doing the will of God?" Be assured that money invested in "the world" is eventually money "thrown away," for "the world passeth away." But it is just as certain that money and time invested in "Doing the will of God" is in a real sense a "Gilt-edged Investment," for it "Abideth forever." When

Easter comes, put some of your money into a "Sure thing."

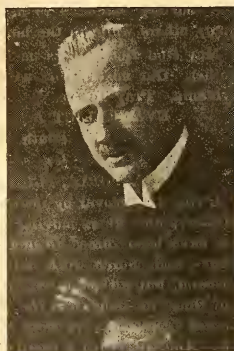
W. S. BELL,
Long Beach, California

The Gospel program is a world program; "God so loved the World" is its genesis.

And "God in Christ reconciling the world unto himself" is its objective. The Message of the Christ — the message of "good tidings" is for the "who-so-ever." I reaches over boundary lines of nations, ignores castes and class and declares "that God hath made all nations of one blood."

In one sentence Christ has marked the field of operation. "The field is the world." The command of his followers is imperative and distinct: "Go ye into all the world, and preach the Gospel to every creature."

The unfinished task of making Christ known to those who have not heard of him, is the great challenge to the church of this age. "Go ye" lays the responsibility upon every true believer to the extent of the ability to perform. The age moves fast; speed and efficiency are on the front line of advance; church of God Make Haste.



ership of Superintendent Albert Trent it is accomplishing a great work.

A letter from Brother Watson told of the results of the campaign to be 15 added to the church by baptism, 11 by letter and 5 others not yet added to the church. The intense zeal and enthusiasm of the pastor combined with his discreet leadership are marking his pastorate at Johnstown with gratifying progress. The church very wisely has given him a call to continue his pastorate with them and I hear that they are planning for the erection of a new and commodious church to take the place of the old one in which they are now worshipping. This will mean much to the work of Somerset Street church for they have been decidedly handicapped by their cramped quarters. When they build we can expect this congregation to put up one of the largest and best equipped plants in the brotherhood. Such a building is much needed for their growing Sunday school and church work.

The fellowship with Brother Watson and his loyal people made the time spent in this campaign a delight. Nor will we soon forget the hospitality of the home of Brother and Sister Taylor where the preacher made his home, and of all the other homes where we were entertained. Of course the greatest joy of the campaign was in witnessing the decisions for Christ. May the Lord keep each one faithful and make of them valiant workers for Christ.

Our return home was a happy one after the three weeks' absence but was soon clouded by the "flu" which had every member of the family on their back within three days after my return. We are now all sufficiently recovered to be in our usual places for which we are thankful. Dr. J. M. Tombaugh most acceptably eared for my pulpit work while I was away and while I was in the grip of the "flu," giving the Waynesboro congregation helpful and inspiring sermons and a very acceptable change from the sermonizing of the pastor to whom they have patiently listened for nearly ten years. Just now at Waynesboro we are in the midst of a revival conducted by Brother M. L. Sands. The interest is good and the outlook encouraging. Pray for us.

M. A. WITTER.

ARLINGTON, MARYLAND

The Brethren church should do her full share in evangelizing the world because of the boldness of her claim. Has any broader platform or a larger liberty? She should therefore have a correspondingly broad vision and a love that will not lag until the whole world has been served with the Gospel.

VIANNA DETWILER.

KEEPING THE HOME FIRES BURNING Muncie, Indiana

The readers of the Evangelist have read the interesting reports from Oakville and Maple Grove in connection with the Delaware County, Indiana, campaign. Muncie being in the same county, perhaps you are wondering how about the results of the meetings at the mission. Well, we went "over the top," 33 in all. It was a splendid campaign and we en-

NEWS FROM THE FIELD

SUNNYSIDE, WASHINGTON

The times in which we live are critical and urgent. The world is ripening for the harvest. Already the fields are teeming both with tares and wheat. The bride of Christ is being selected and formed. What we do we must do quickly. Satan is putting forth his greatest efforts. Dare we do less? The adversaries are rushing forth to their tasks. Shall we not leap to ours? Nothing less than the strongest Christianity will meet the needs of this day. This must be the best Easter offering in our history. Soon the Bridegroom will come for his own.

CHARLES S. ASHMAN.

JOHNSTOWN, PENNSYLVANIA

For three weeks and a day, from February 2 to 23, it was our good fortune to work with Brother J. F. Watson and his splendid congregation in an evangelistic campaign at the Somerset Street Brethren church, Johnstown. Under the wise leadership of the pastor the church here had been carefully planning the campaign and making preparations for effective work. Some of the things done by the congregation that are especially worthy of mention were the holding of a great many small group cottage prayer meetings during the weeks just preceding the meeting, the study of personal work by the Men's Study Club, a lot of visiting reaching every home of

the church in several ways just before the meeting, over fifty volunteers secured for personal work ready to go anywhere they might be assigned, and the insistent teaching of the pastor touching the prayer life and the work of the Holy Spirit. All of these preparations could not fail to open up the way for the preaching of the Gospel when the meetings began. A fifteen minute prayer meeting each evening just before the evening service was another great help, as were also the earnest prayers of the men at the luncheons served at the supper hour each Friday. Another helpful event was the gathering of the men on the first Tuesday night of the meeting. After the regular evening service the men gathered around the tables set in the Sunday school room below and after enjoying the refreshments a number of short earnest talks revealed the zeal and earnestness that the men were ready to put into the work of the campaign. The Sunday school took an active part in the campaign, classes vying with each other in their efforts to fill the church with hearers. Brother Darr's class of nearly 40 ladies succeeded on "Sunday school night" in having 100 percent of their class present with many invited guests besides. A decision day was observed during the campaign and at that service about 16 decisions for Christ were made by the members of the school. This is one of the best organized schools of our brotherhood and under the capable lead-

joyed the work every minute. We shall not report the meeting itself leaving that for the pastor Brother Kimmel, to do.

However, being a mission point, you are all interested in knowing something about the work and the workers. First, I was impressed with the field; the personnel of the people, the location of the mission, the neat little chapel in which we have public worship, all add to the powerful opportunity that lies in our pathway in this wonderful city. It is my honest judgment that the work here will be heard from in the years that are before it.

The Sunday school is growing very nicely under the direction of Brother Ora Paul and his splendid corps of workers; in fact, the whole organization bubbles over with progress that is beautiful to behold.

The workers, Brother Kimmel, and his wife are certainly winning their way into the hearts of the people of Muncie. We found them in the campaign to be surely consecrated to the task that is before them, which is by no means easy. They are the right people to be at the head of this work. It is our prediction that a still greater revival will be held next year if the Lord tarries until then. With the new material gotten in during this campaign and the field full of prospects, the future indeed is encouraging.

May the Lord richly bless Muncie and its workers, is our prayer.

North Manchester, Indiana

After a brief rest we commenced a campaign with Brother Bame in this city. We found a very different battle ground. To assist us we had a great general in Brother Bame and a church comprised of old veterans in the "faith of our fathers." The meeting itself, was full of inspiration. Although the field was well gleaned and hard work faced us due to this and other causes, we buckled down to work, all of us, for three weeks. In the college, in the high school, and shop as well as the church we landed on sin and indifference wherever we found it.

In the church we were greeted with great crowds, which reminded us of old times before the deadly "flu" came around. Good singing, led by Brother Bame and a chorus choir, ably assisted by special music by the College Glee club and other solos of merit, meant a great deal to the campaign.

In high school, we found life, expressing itself very forcibly in the students. They gave us a good hearing and made us feel at home.

A visit to the college of the Church of the Brethren was made, and upon an invitation of the president we gave a chapel talk, our reception here was very warm, and cordial. In the shop we talked to the laboring class, and here, too, the gospel was received with mighty effect.

We are glad to preach a gospel that is adapted to meet the needs of all, no matter in what state our lot has been cast.

We are pleased to report that we were asked to repeat our message on Church Unity, by the Church of the Brethren people, and we shall be happy indeed to know if we have been able to bring about a union of faiths so alike as ours are.

The results of the meeting were 30 in all. More were near the Kingdom, so the pastor

decided to continue the meeting a few nights. We felt the need of a rest, hence we came home for a short stay before beginning at Peru, March 30.

In conclusion we wish to thank the Brethren Kimmel and Bame for their kind co-operation during our stay in their midst, and for the courtesy extended to us by them and many others while in the homes.

May God richly bless us in our labors together. Our next report will be from Pennsylvania. Pray for us.

EVANGELIST A. E. THOMAS,
South Bend, Indiana.

ASTORIA, ILLINOIS

Owing to removal by death of some of our members and others moving to distant states, we have been forced to disband our Sunday school and church work here. We regret to disband, but although we have asked different times for help from the Mission Board to secure a preacher, we have received very little. And with such a small membership it is impossible to keep up the work, and as a result we have had to "just quit." We have about two dozen Pentecostal Hymn books, Nos. 1 and 2; also about 3 dozen Alexander song books, which we will gladly donate to any church or Sunday school that is in need of such, providing they pay for the shipment.

MRS. SUSAN LEHMAN.

PLEASANT GROVE, IOWA

The writer has been on this field not quite a year and can say that the experiences here have been very similar to what others of the Brethren have reported. Our services were greatly hindered by sickness and bad roads. We are planning to work out the Four Year Program as far as we can in a country church. To this end we plan to systematize our work by having certain objectives. So we elected a mission secretary and treasurer and ask all to let their offerings pass through the hands of the same.

At our last business meeting a committee was appointed to investigate the advisability of either buying or building a parsonage. There is quite a strong sentiment here that a parsonage is needed, when a change of pastors takes place.

It was decided to have our spring communion service on Easter Sunday evening. We invite any who can to be with us.

I shall close my work here with August, and beginning September first or after general conference be in position to take up work in some other field. I will be pleased to give any information to any one who may be interested in the work here. This is a country church. Brother W. N. Sanger owns a farm near the church. He offers to let the pastor live in the house and let 5 acres go with the house this summer if an exchange is made, or for the 1920 season to rent the pastor 80 acres or whatever portion he might desire to farm.

A person can get all the wood for fuel he needs for chopping. So any pastor inclined to farm, garden, raise some stock and poultry in connection with his church work will here find an opportunity to his liking.

We hope to do more effective work with the return of spring. And then forget all of our past difficulties.

Wm. H. MILLER,
R. R. 3.
Williamsburg, Iowa.

EVELYN, KENTUCKY

I visited Riverside recently. The school is closed now for a time. It would be fine if these days could be improved by a revival effort. It would be a good thing for the school as well as for the people. They are doing good work there.

Revivals are a good thing for any community. They help to bring the spiritually dead to life again. The strong are enlisted by them to help bear the burdens of the weak, and the weak are encouraged again to partake of the sincere milk of the word, according to 1 Peter 2:2.

I helped a Christian out of the mud as I was coming down Troublesome creek (That creek has the right name) and after taking the party to the depot, I never got "thanks" for it. I was made to think how scarce gratitude is. There would be more kindness shown if there were more gratitude. "Thank you" is the key that unlocks the doors of heavenly kindness.

WM. TIPTON.

CAMPAIGN NOTES

Logically this report should be from our canvass at Carlton. We are holding back the Carlton report however until we have had opportunity to see some non-resident members of the Carlton congregation, after which we will report from that place. But I will serve notice now that when the Carlton report does appear it will make folks sit up and take notice. That is all I will say now.

From Carlton we came to Beaver City. We felt acquainted here because two years ago we re-dedicated the church at Beaver. And when we came we were not unmindful of the fact that the Beaver Brethren were only two years removed from their rebuilding experience, and also that those two years witnessed crop failures in this part of the west. Consequently I did not come to Beaver expecting our people to be in as good position to meet the endowment proposition at this time as many of our churches are where there has been no recent building programs carried out and no crop failures. Nevertheless when I consider the Beaver result for endowment I am inclined to feel that if Beaver had a fair chance she might have made some of the other Kanemorado churches look a little sick.

When I say that up to the moment I am writing this, Beaver has gone \$1,600, and that there will still be more added to this amount, you can be assured that that is a magnificent result. And it is surprising how little whining I have heard here at Beaver about crop failures. I heard a lot more hard luck stories in sections where folks don't really know what crop failures are. Anyhow, the Kanemorado churches can feel justly proud of their little sister at Beaver.

In this church we had one \$500 gift and two for \$200 each. The remainder of the result came in sums of \$100 and from there on down. The Sunday school here showed great

loyalty and faith by enlisting at \$200. We have no fears about this being taken care of by the Beaver Sunday school. The superintendent, Miss Lilla Johnston, and the treasurer, Brother George Seibert will lead their forces to victory in this. The S. S. C. E., the Sisterhood girls, and the Y. P. S. C. E. also gave substantial help in making possible the splendid result which stands to Beaver's decided credit

Beaver is the home of Brother C. Forney and his good wife. Here they are spending their last days in their own cosy little home in the midst of their children and many warm, life-long friends. Most any preacher might wish to be as happily situated in his old age as is our dear Brother Forney. I found Brother Forney and his wife enjoying splendid health for people at their age. Brother Forney is always happy. And he and I sure did have some good visits. In the absence of a pastor at Beaver, Brother Forney guided me to many of the homes in this congregation; and when folks saw that it was Uncle Christ, that had me in charge I was always sure of a cordial welcome. Uncle Christ has the keys to the city of Beaver and to all Brethren homes; in other words he is a privileged character. Nobody asks him any questions. Well, we had a nice time together. And though Brother Forney is one of the oldest men in our ministry, he has in no sense relinquished his interest in the affairs of our general brotherhood. No one is more pleased than he is over the success with which the endowment campaign is meeting.

A man I have missed keenly since I am here is the late and much lamented brother Frank Seibert. I became acquainted with him to love him when I was here two years ago. When men like Brother Seibert pass on to their reward they leave large empty places in the ranks. Upon his death the Beaver church lost one of God's elect. But it is good to know that Sister Seibert and her daughters are loyal to the cause of the church which was dear and sacred to his heart.

During most of my stay at Beaver, Brother Kemper was here on the field with me. To be more correct in my statement I should say he was here visiting his wife and baby. But he rendered me good assistance just the same in my work here. I am grateful to him for the help he gave me.

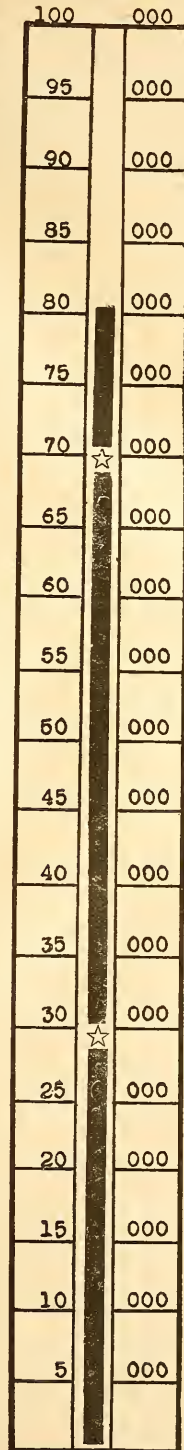
Our general headquarters was in the home of Mrs. Frank Seibert, who is the "patient, longsuffering" mother-in-law of Kemper. The hospitality of this home was of the highest order; but I can say as much for all of the other homes in the Beaver congregation in which I was entertained. I covet God's richest blessing for all of our good people at Beaver.

What Beaver needs now is a real shepherd—a man who loves to visit the homes of his people, and a man also who loves his Bible and knows how to feed the sheep. It seems they have been pretty well fed on "historical fodder" but it does not seem to nourish and satisfy the soul. I hope God may guide them to the man they need.

Campaign Secretary.

WM. H. BEACHLER,

Now Watch the Kanemorado District Raise the Mercury



COLLEGE
ENDOWMENT

(Continued from page 10)

our Lord be taken from us. Not a single one of his divine attributes must be dimmed, not one star from the coronal of his infinite perfections must be removed or the world is left without a Savior. It is the knowledge that he who has become our surety is the high and holy God from heaven that gives confidence that he will be able to save to the uttermost. And if we be reduced to the necessity of depending for salvation upon righteousness of our own, the ground of our assurance sinks from beneath our feet.

Jesus our Savior is God manifest in the flesh. He is the image of the invisible God, the brightness of the Father's glory and the express image of his person. All the fullness of the divine nature, lacking nothing, is in the divine Son. The language used in the scriptures in setting forth the person of Jesus implies his perfect equality with the Father in substance and nature and eternally. Not only is he perfect God, but perfect man. The Word became flesh and the fullness of the God-head now dwells in the Man Christ Jesus. He was born of a woman, born under the law. He partook of our human nature; he suffered our bodily ills and temptations; he wrought with human hands; he looked through human eyes; he spoke in the language of men; he suffered weariness and hunger and thirst as a man; he sat as a guest at our tables; he stood as a mourner at our grave-sides and finally he died the human death in the body of his flesh and found a resting place in an earthly tomb.

But the same Jesus rose again and in the same body, glorified, he ascended into heaven, far above all principalities and powers and now appears in the presence of God for us. As the divine nature in Jesus is truly and unchangeably divine, so is his human nature truly and unchangeably human. Through his incarnation he became our brother; he took upon himself our nature and by a new tie he bound us to God. The veil of his flesh for a little while dimmed the effulgence of his glory and we could approach him without fear. The story of Hector and his wife Andromeda might serve to illustrate how the incarnation of Jesus encourages, timid, shrinking men to approach the awful presence with confidence and love. Hector, clad in his suit of mail, was about to go forth to war and his wife, carrying in her arms their little son, accompanied him to the gate. There the warrior bids his wife farewell and then reached out his hands to take his little son in his arms for the last time, but the child looking upon his shining helmet, shrank back affrighted. Hector removed his helmet and the boy sprang into his father's arms delighted. So the unveiled glory of God is too bright for human eyes to look upon; fallen man shrinks back affrighted from the spectacle of the mighty God upon his glorious throne; but Jesus incarnate is God with his helmet off. We no longer fear, but trust and love for he has become our Brother.

COMMUNION NOTICE

The Pleasant Grove church will hold communion service on Easter Sunday evening. The usual invitation is extended.

WM. H. MILLER, Pastor.

Business Manager's Corner

"THE WORLD DO MOVE"

It is not alone a scientific fact that the world must move, but it also seems a moral necessity. Progress is a law of human nature and it is no more unusual to anticipate advancement in human achievement than it is to look for growth in the plants of the farm or kitchen garden.

The church must observe this law of growth and progress or content itself with a prospect of future failure and in time an entire blotting out. It is because of this great necessity that the Four Year Program was launched by the Brethren church.

Many things have interfered with the development and consummation of these plans, but it is enough to know that SOME progress has been made, and where there has been some progress there is a fighting chance for more progress, and the thing we ask for now is that this fighting chance be seized upon and put to some practical uses.

Among the goals the writer is personally interested in is the one requiring the Evangelist to visit with regularity seventy-five percent of the homes of the brotherhood. Thus far the campaign in behalf of this paper has made commendable progress, nor are there any signs that the campaign has reached a stopping place as yet. We are glad to announce three more churches that have won places for themselves on the Evangelist Hon-

or Roll. These churches are, Windber, Pennsylvania, with Brother E. F. Byers as pastor; Rittman, Ohio, with Dr. J. Allen Miller acting as pastor at present, and Crown Chapel, Leon, Iowa, with George T. Ronk, pastor. This last named church should have been announced some time ago, but seems to have been overlooked in some manner. While these are among the smaller churches, some of them being still regarded as mission points, yet it is none the less important that they get in line with the larger churches. Moreover there are enough of these smaller churches to help us reach our goal for five thousand subscribers if they will all catch the vision and develop proper enthusiasm; but there are still a number of our larger churches that should be "in on this thing" before the campaign closes.

We can again announce that there are still a number of churches that are working toward this end and we will be glad to give them honorable mention when once they reach their goal.

To show the real spirit of this movement when it once possesses a church we need only to call attention to the act of the Oakville, Indiana, church. This church went on the budget plan for the Evangelist with the beginning of the year, but recently they enjoyed a splendid revival meeting under the leadership of their new pastor, W. R. Deeter, and this week we received about a dozen new subscriptions for the Evangelist to go into the homes of the new families that were added to the church during their evangelistic

meeting. This is as it should be if the church would keep itself up to date.

We have been working under difficulties the past month, as the heating elements in the electric crucible of one of our typesetting machines burned out the last of February and it was nearly five weeks before the General Electric Company that manufactures these elements could catch up with their orders and supply us with the broken parts. This made one of our machines stand idle for more than a month right in the busiest season of the year. The repairs have now been made and we hope to catch up with our work very shortly.

A strange occurrence took place in connection with the getting out of the Evangelist last week. The War Industries Board required all publishers to get out their publications during the war with as few "left overs" as possible to conserve paper, and most publishers try to observe this request even now for economy's sake, but we always aim to have a hundred or more papers left over each week to be ready for any emergency; but somehow last week we ran short of papers and more than two hundred subscribers received no paper. The register on the press recorded the usual number of impressions, but in some unexplainable manner there were not enough papers to "go around." All we can say is "we are sorry," and to assure you that we will try to prevent another occurrence of such an event.

R. R. TEETER,
Business Manager.

(Continued from page 7)

of us liveth to himself!" America can never again be the same America she was before this great agony of war. She has lived for more than a century largely to herself. In this war she leaped over the barriers of her narrow provincialism and poured forth her richest blood and lavished her richest gold—for others! The war has given her a new vision—a world vision. The most un-American in the future will be the mole who crawls back into his hole, shuts his eyes to the world's agony, his ears to the world's cries for help, and says: "I don't believe in foreign missions." God pity any such religious (?) old moss-back as that.

The rebirth of the Pauline spirit will lift once more the eyes of the church from the glory and riches of Egypt to the eternal. She will again endure "as seeing him who is invisible." That spirit calls us once again to "seek those things which are above,"—to "set our affection on things above, not on things on the earth." The materialistic "social gospel" must give way to "the gospel of the grace of God." "Is not the life more than meat, and the body more than raiment?" The only way for the beautiful dream of the "social gospel" ever to be realized on earth, is by the gospel of the grace of God conquering and changing the hearts of unregenerate men. Let the church return to her mission of saving the souls of men by bringing them into fellowship with Jesus Christ and the bodies of men will not be forgotten. Put first things first. "Seek ye first the kingdom of God and his righteousness (the righteousness of faith); and all these things (i. e., things to eat, to drink, and to clothe), will be added unto you." The problems of the church are problems dealing with spiritual life, spiritual death, spiritual enemies, spiritual wealth, problems vastly more important than the problems of the physical realm. True it is that the dead must be buried. A duty lies there. But, "Let the dead bury their dead: but go thou and preach the kingdom of God." It will be a great day when the

church of Jesus Christ comes to really understand in this materialistic age what her God-given business is.

Finally, the rebirth of the Pauline spirit in the church must mean the rebirth of the spirit of supreme sacrifice for Christ. Hear him once again: "What things were gain to me, those I counted loss for Christ. Yea, I count all things but loss for Christ Jesus my Lord: for whom I have suffered the loss of all things." When millions upon millions of men rushed forth to the shock of battle, ready to give their all for earthly governments, that today flourish and tomorrow pass away; when countless millions more have laid down their golden treasure, ready to give to their utmost farthing, that the corruptible kingdoms of men may live; shall we now witness the disgrace of the citizens of the kingdom of God giving hesitatingly, niggardly, and selfishly to their King, "whose kingdom is an everlasting kingdom?" Ah! in the words of another,—

"Never again will our Christian men and women use the standard of giving which means that God is entitled only to what is left after we have given ourselves the best time possible, or that God is entitled to nothing if there be no surplus.

"Never again will we have the face to sing doxologies over the raising of missionary assessments which represent a pitiable outlay of less than two cents a week per member.

"Never again will we pay our hard working preachers salaries which represent a payment of less than six cents per member.

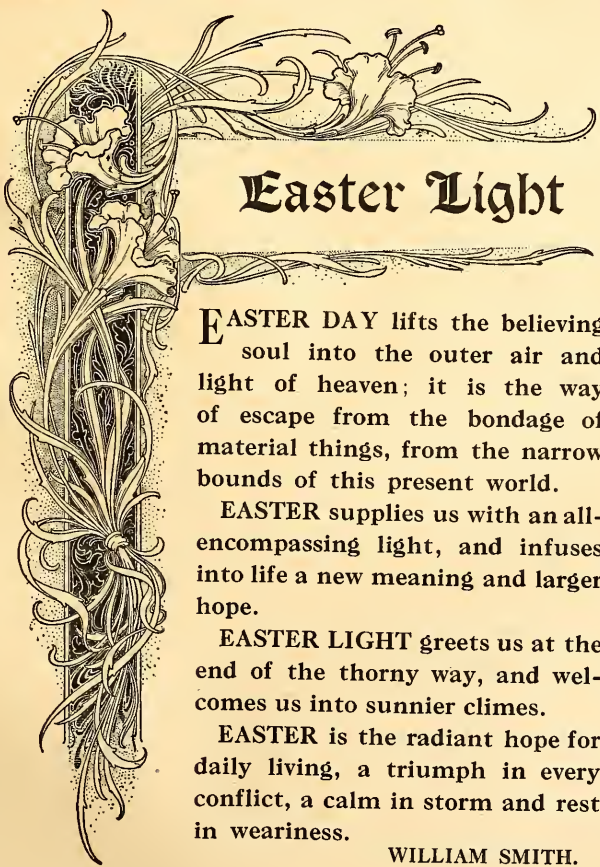
"Never again will the cause of the worn-out preacher be considered as belonging to the realm of charity and as having no place in the great enterprises of the church.

"Never again will we pay tribute to Almighty God out of the proceeds of oyster suppers, charity functions, and the sale of old clothes.

"Never again will the Kingdom of Jesus Christ be bound by local ecclesiastical and geographical lines."

The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETAREN -



Easter Light

EASTER DAY lifts the believing soul into the outer air and light of heaven; it is the way of escape from the bondage of material things, from the narrow bounds of this present world.

EASTER supplies us with an all-encompassing light, and infuses into life a new meaning and larger hope.

EASTER LIGHT greets us at the end of the thorny way, and welcomes us into sunnier climes.

EASTER is the radiant hope for daily living, a triumph in every conflict, a calm in storm and rest in weariness.

WILLIAM SMITH.

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George S. Baer, Editor

The Brethren Evangelist

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EDITORIAL

The Greatest Fact In the World—Jesus Lives

In the living Christ is found the center of the world's hopes, the realization of its needs and the explanation of its progress. On the fact that Jesus lives Christianity is dependent for its life, the Christian for his faith and the preacher for his message. The singer has no song who has no note of victory. The artist has no inspiration and the poet no theme who know not a triumphant Christ. The philanthropist has no love for man, the reformer no convictions and the missionary no motive who cannot see beyond Calvary. No fact is so great, so significant and so precious as this supreme fact that Jesus lives.

Take away this fact and the world has no Savior, for we worship not a dead Jesus but a living Christ. If he be not a living Savior, he is no Savior at all. His death on the cross proved his love, but his resurrection proved his power. His love was deeper and stronger and more sacrificial than any other's, but if the grave had remained sealed his death would have been only the death of a good man and would have belied his claims. He said, "I will rise again," and this was to be his credential as the Son of God. If he be not risen from the dead then is our preaching in vain and our faith misplaced and we are yet in our sins.

Take away the fact that Jesus lives and you take away our life. Paul said, "I live, yet not I, but Christ liveth in me." "The life which I now live, I live by faith in Jesus Christ." Jesus himself declared "I am come that ye might have life, and that ye might have it more abundantly." "I am the way, the truth and the life," And the Father so loved the world that he gave his only begotten Son that whosoever should believe in him might have everlasting life. The free gift of God is eternal life. To give life was the supreme purpose of Jesus' coming into the world, and if he himself were conquered by death his coming would be a dismal failure. To receive life is the heart-cry of the race and if men could not receive it at Jesus' hands they would be eternally mocked by a desire which can never be satisfied.

'Tis life of which our souls are scant,

'Tis life, more life for which we pant,

'Tis life, and fuller that we want.

If the world has no living Christ then it dwells in darkness. Nothing is more important than light. Life itself is dependent upon light. Growth is dependent on light. Progress is dependent upon light. Where there is no light, there is ignorance, superstition and terrible fear. Where continual darkness is, there is disease and de-

cay, death and destruction, crime and immorality. All manner of hideousness and sorrow and terror lie hidden in the ways of darkness and only evil men seek such ways. Jesus said, "Men love darkness rather than light because their deeds are evil." He also declared, "I am come a light into the world that men might not walk in darkness." And the world that sat in darkness has seen a great light and behold, that light is spreading and brightening as the dawning light that shineth more and more unto the perfect day. Jesus lives and sheds abroad his light unto all men. That is the greatest and most necessary fact in the world. For as the plant cannot live without the light of the sun, no more can the soul live without the light of God which shines from the face of Jesus Christ.

To the fact that Jesus lives is due the great humanizing influences at work in the world. Buddha never taught men to build hospitals. Mohammed never inspired men to benevolence work. Confucius never organized a Red Cross. They never taught men how to treat one another as brothers. They never sought the prevention of crime by the prevention of the criminal, or the cure of crime by the saving of the criminal. They never established children's courts and "detention homes" where sympathetic men and women seek to correct delinquent children. They never built homes for the blind and aged, for the poor and feeble minded. They never sought to equalize men's opportunities for wholesome life, happiness and prosperity. They be dead founders of dying religions. It is the living Christ who is bringing about all these humanizing influences. It is he who is making men human as well as religious. For his religion turns men's hearts not only God-ward and self-ward, but "other-ward" as well. This fact, that the living Christ is constantly leading men to regard one another as brothers and to treat them so, even though they be weak and unfortunate, is one of the greatest facts in the world.

To Jesus Christ who lives and reigns, is due the wonderful national and race transformations and class regenerations. The world has witnessed a gradual rise under the attractive power of Christ through all the centuries until many of the grossest sins have been banished forever from many of the nations and races. Today there is no enlightened nation that will deny the worthiness of the "Golden Rule" as a principle of international conduct, however far they may come short of the practice of it. Today there is no nation that glories in the fact that it deliberately made war on another nation. Every nation engaged in the late conflagration sought to lay the blame for starting the war on other shoulders than its own. Today there is no nation that is haughtily disregarding of the people's wishes and welfare. Today human slavery and the degradation of women is a thing

of the past wherever the gospel of the living Christ has penetrated. Among the most marvelous things of the centuries we witness the development and uplift of society, the progress of civilization and the transformation of tribes and nations under the spell of the name of Jesus.

The steady conquest of the world's millions to personal allegiance to Jesus Christ is a testimony to his living vital reality. The power of Christ's resurrection has cast a mysterious spell over about 600,000,000 of living people of the present day, so that they love him and are exemplifying him in all the various parts of the world. Everywhere its power is being manifested in gripping lives, making them new and imparting to them the spirit of devotion and service. The slavery of sin is being exchanged for the freedom of the Gospel. Great multitudes in whom the divine image is almost completely defaced, the divine life almost lost and the divinely imposed responsibilities almost wholly neglected are being renewed, ennobled and strengthened. The exalted Christ is causing them to be raised anew in enduring life and measureless power. Everywhere he who was not only "lifted up from the earth," but was exalted in power and great glory, is overreaching the world with the greatness of his personality and drawing the hearts of men to his living presence. JESUS LIVES—GREATEST OF ALL FACTS.

EDITORIAL REVIEW

The churches are still getting on The Evangelist Honor Roll. See the Business Manager's Corner for the particulars.

Brother Ankrum, Iliokota District Goal Director, is ambitious that his district shall go 100 percent on the Foreign Mission goal. Why not make it 100 percent throughout the brotherhood?

Usefulness is the rent we pay for our place in the world. If that be true, and it is the essence of verity, there are thousands of people walking about the earth with an enormous amount of back rent owing.

The courageous little band at Peru, Indiana, under the aggressive leadership of Brother G. C. Carpenter are now engaged in an evangelistic campaign with Brother A. E. Thomas as evangelist. They desire the aid of your prayers. The Peru Sunday school is a real live wire school.

Still they come—those "White Gift" offerings. Brother Trent has another report in this issue. Better late than never. That holds good in cases of all other special offerings, too. Did you send your Thanksgiving offering and your Benevolence offering to the proper parties? Time to get busy.

A folded card containing the announcement and pictures of the principal speakers of the Northern California "Convention and Bible Institute," also a little booklet containing the program has reached our office. The convention is now a matter of history, as it was scheduled for March 23 to 30.

We are favored with a report from the pen of our good friend, Brother Glenn Carpenter concerning the work of the new Ardmore church. They have recently experienced a brief, but successful revival with Brethren Thomas and McInturf doing the preaching as they found time from their other work. Their success reveals that an eager, faithful people were backing them in their efforts. Brother Carpenter believes that the harvest is not fully reaped yet and hopes to have another series of meetings soon.

Kanemorado springs another sensation in the College Endowment campaign. Carleton went to the amount of—, well, I'll not tell you for you wouldn't believe me until you would read Brother Beachler's own statement. Say! that man's traveling bag must be a very big one if he is able to carry away all the money those loyal westerners give him. Carleton, perhaps more than any of the other Kanemorado churches has a reason for getting back of Ashland College with its cash. Besides having a live wire Ashland college product for

a pastor, one of their own number is on the college faculty. See Beachler's notes for particulars.

I have seen so much good from suffering, so much good from pain, that I believe in the good of both. It is pain and suffering that bring out sympathy, self-sacrifice and strength of character.

Its a wonderful testimony to the value of Christian Endeavor that Miss Mary Pence writes. What it is doing for Lost Creek, it is doing in varying degrees in many places, depending largely upon the energy and wisdom with which it is worked.

Michigan is heard from once again and judging from the spirit of our correspondent, Brother L. J. Miller, it is not the last time we will hear from that district. Under the leadership of Brother Garrison they will doubtless have reason to speak out again.

Brother N. C. Nielsen of Long Beach, California, gives us a good report of the work at that place. They have secured some expert help on Sunday school building. Why not make use of experts in the work of the Kingdom as well as in other lines of activity? Our correspondent states that Brother Bell's health is improving since he has been on the shore of the "Peaceful Ocean."

A splendid report comes from Brother Austin R. Staley, pastor of the Udell Iowa, church. Several conversions have taken place at the regular services, the Sunday school and prayer meeting are looking up and the Evangelist is finding its way into an ever-increasing number of homes. We wouldn't be surprised to hear of them landing on the Honor Roll before long.

A very successful revival was held at Spokane, Washington, under the leadership of Brother Miller as pastor and Brother Ashman as evangelist. The new members and the awakening of interest on the part of the town's people means much in the way of encouragement and strength to this growing mission church. They are now in the act of completing their structure, and deserve the help of the brotherhood. If you have made no investment there yet, send an offering to Brother Paul Miller at that city.

We are very much pleased to get a report from Brother J. I. Hall, pastor of the Martinsburg and McKee churches of Pennsylvania. Brother Benshoff gave excellent assistance at the former church and Brother Hall himself held a brief meeting at McKee. The churches have shown their appreciation of their pastor's services by increasing his salary to the point where it is fully adequate. Wonder if the churches that are trying to bargain with their pastor for the smallest salary possible will take a hint from the Martinsburg-McKee charge's example.

We notice in the last number of the Woman's Outlook that the suggestion is made to the societies that they have Woman's Day on either the Sunday preceding or the Sunday following Mother's Day. We wish to commend those responsible for this change. For years they have been trying to work a combination of Mother's and Woman's day, with the result that Mother's day has been gradually dispossessed of its influence and in many places the observance of the day has been practically lost sight of. The mother influence is too vital and far-reaching to thoughtlessly lose sight of a day universally set apart for the reverencing and memorializing of motherhood. And to attempt to make the day serve the double purpose of advancing the interests of an organization so noble and doing so grand a work as is our Sister's Society of Christian Endeavor and fostering the mother influence the honor of motherhood is to fail to do justice to either interest and ultimately means the neglecting of one in the interest of the other. And in this case, it is Mother's day that has been sadly the loser during the last few years. There is no small number of Brethren people whose great regard for mother and motherhood will make them welcome this wise change. Expressions of approval have already come to our ears and we wish to take this opportunity of giving an expression of appreciation to our sisters which is more than personal. And we should like to lend our encouragement to every church to boost the noble work the S. S. C. E. is doing. We have always been one of their most loyal supporters and now we want to boost still more.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

IMPRACTICAL (?) MEN THE DEMAND OF THE HOUR

The above is the heading of a magazine editorial of a few weeks ago. If I rightly understand the writer his idea is this; that the conditions and uncertainties of the world at the close of the war are such that men are not able to definitely judge the needs of the future and hence are afraid to launch out in business enterprises as they were before the war; also that such great possibilities are open to business men that ventures on such gigantic scale as to seem impractical must be made if the business of the world is to meet the needs of the next few years. Therefore men of vision are needed; moreover men of such vision as to seem impractical to others. If this be true, and scarcely any one is willing to say that it is not, then how much more does the church need men of vision. Yea, even men who venture to lay plans for the kingdom of God which in the minds of many seem impractical and foolish. Before the war the cry was continually being made "give us practical men" not only in the business world but in the church. Perhaps the day is here when the church needs men of such far reaching vision and such faith in the plans and purposes of God as to seem impractical and foolish.

Indeed when we look back through the history of our religion, have not most of the prophets and leaders of the church appeared as impractical men to their own generation. The prophets of Israel were said to be impractical dreamers and visionaries by the kings of Israel while they hailed the false prophets as practical. But the seemingly impractical prophet became the practical inspiration of a few years later. To many in his generation Jesus was an impractical dreamer. When he brought his message to men they laughed him to scorn. Some of his critics lived to see the day of the beginning of his triumph.

When Paul looked toward Rome with a longing in his heart to have some part in the transforming of that empire no doubt many said he was impractical in thinking of Rome becoming Christian. Yet not many centuries passed until a Christian was crowned emperor. So the leaders of every advancing movement in the church have been called impractical.

This has not only been true in the church but in every endeavor of human life. Watt, Fields, Fulton, Edison and others were called dreamers in their day, with foolish and impracticable ideas. But each in his own day or later was heralded as practical and a benefactor to mankind. A few months ago Wilson was ridiculed as an impractical idealist when first advocating the idea of a league of nations. But soon we shall see his dream realized.

If men of every age and in every field of endeavor have dared to be impractical shall we not much more dare to be impractical in things concerning the kingdom of God when we have at least some bases for our dreams. Believing as we do in the power and wisdom of our God and having seen the practicability of the teachings of Jesus to transform and redeem men, we dare predict that we are on the threshold of the mightiest advance of the kingdom of God that the world has ever seen. If men dare to dream and bring into being a league of nations that will guarantee peace to all the world are we presumptions and foolish when we preach and expect a whole world bound to the foot of the cross by the message of Jesus Christ? We are living in a great day when we need to believe in God with all our heart and face the future with a faith that will meet every challenge of the world and with this an unflinching faith that God and the church with the message of Jesus Christ will conquer. Let

us be impractical enough to believe that the Kingdom of God like yeast hid in the meal will permeate and change the whole world; that the church is going to grow and sweep onward by leaps and bounds; that God still rules in his world and has laid upon us to be his workers in bringing that rule to recognition in the hearts of men. Let us believe that however great and comprehensive the plans of the church they will be realized. If governments dare plan billion dollar enterprises let the church begin to talk in trillions and believe it will be realized. If our government dared to say, we can bridge the ocean in face of all dangers and opposition and transport millions of men, let the church believe she can span all oceans and put thousands of men and women into the heathen world.

We have not done big things because we have not dared big things. We have not accomplished what God intended we should because we have not believed deeply enough in the great dynamic of the kingdom of God. When we dared as a church to ask for the whole goal for foreign mission the first year, it was accomplished. Let us dare to double and treble our budget. We started out for one hundred thousand dollars for the college. We now see, we set our aim too low. If our church means business and we intend to maintain Ashland College with credit to ourselves let alone credit to God, let us double and treble our aim. Beachler can not do it alone but if every preacher and layman will dare to be impractical it can be done.

Impractical in the things of the Kingdom! Let them be impractical! Dare to undertake it. There never has been to our knowledge a big thing undertaken for God but what it has been accomplished. If we but pause in all sincerity and unity of mind to find out God's will we may launch enterprises that will stagger men but which will be done.

Our Four Year Program was called impractical in the beginning, is now and ever will be by some men. The only trouble with the Four Year Program is that we did not plan big enough. We were too practical. Some goals may not be attained but they will be minor ones. The goals that are going to mean most for the church and the Kingdom are going to be reached in spite of the war. Some of our churches may not reach a hundred percent of the goals but the Program has already done more than many ever dreamed it would do. If pastors in the Brethren church are not men enough and energetic enough to tackle this program they ought to get a job nearer their size.

Personally I believe in God, a God of wisdom and power, the limit of whose possibilities has never been tested by the church. I believe in a living, reigning Christ whose teachings are able to meet any situation in human life and triumph over it. I believe this whole world is not too big a problem for the church to solve. Victory is bound to be with the church so long as it keeps close to its God and Christ, no matter how big and impractical the undertaking.

Brethren, let us be so impractical (with judgment and reason) to actually undertake some big things for the kingdom of God. God is calling for faith that will project itself into the future and dare big things. Paul said when I have seen Rome, then on to Spain. Paul dreamed of all Europe civilized and Christianized. He was one man standing alone with God. Let the church be ashamed of its little dreams and plans and ask God to show us, what to men seem impractical but which in his name will be accomplished.

H. H. WOLFORD,

Elkhart, Indiana.

STATISTICS

Now to be practical about a thing which has been impractical because preachers and church secretaries have not done the little things which they have been asked to do. What will you do this year? By order of last Conference the General Statistician will send out report blanks for the church only. Each auxiliary will collect their own statistics. Blanks will be sent to you soon. Statistical year to close March 31, 1919. Get your reports in hand. Be accurate. Let us find out once what and where we are as a denomination as concerns statistics. Let goal directors in the various districts prepare a list of actual churches so that blanks may be sent as soon as received. Now by actual churches I mean those that are actually in existence. It is apparent that there are many names of churches in the an-

nual that have ceased to exist. Let us find out how many churches we actually have. H. H. WOLFORD.

AN APOLOGY

To the District Director and pastors of the Maryland-Virginia Conference District, Greetings:

By some inexplicable circumstance, I failed to get your record in the last Evangelist. It was not the fault of your Director, L. G. Wood. Some of his churches were the first to report and his report of those was the first in. I must have made out the rank of your conference and then just overlooked it. The reports are now in the hands of the secretary and I surmise that he will have yours along with the rest in next issue. If you will pardon this time, I'll try to be good hereafter.

Sincerely yours,

CHARLES A. BAME.

GENERAL ARTICLES

The Most Convincing Proof of a Living Christ—Easter Symposium

The Joy of the Resurrection

By W. R. Deeter

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word." Matt. 28:8.

The fear evidently was not that of terror, but of joy, a kind of excitement or surprise. The joy was over the fact that Jesus was risen.

What greater joy could we ask than to know that Christ arose from the tomb with a glorious body; and if he arose, we too shall arise in newness of life. It thrills us now as we think of Jesus who so gladly came and ministered unto those whom he loved and suffered the cruelties of trial and death on the cross, was buried in a stone tomb, came forth from the earth-hands that held him. No wonder the women ran to tell the disciples the glad tidings of the resurrection. It is in this confidence that we partake of the sweetest happiness in telling others of a risen Savior. The very wine of human experience is that we can bear testimony to the greatest fact of history—that Jesus arose from the dead. If he did not arise, our hope is in vain, and we are of all men most miserable. Life would not be worth living if Christ were still in the tomb. The gospel would have no meaning for us if Christ had not conquered death. The whole Bible would be a farce if Jesus did not live. There would have been no civilization had it not been for a living Christ. We would be trodden under foot by the hosts of evil if Jesus had not proved himself Lord of all.

The resurrection of Christ was the pledge to us that there is a life beyond the grave. Upon this, Paul founds the hope of immortality, and the Christian faith finds its cornerstone in the belief in the risen Savior. The doors of mercy are opened wide and today the call comes to us to "run and tell with joy" that Jesus arose and whosoever will believe may also have assurance of their hope of life everlasting.

Ashland, Ohio.

Testimony and the Ever Widening Influence

By Fred C. Vanator

"If Christ hath not been raised, your faith is vain; ye are yet in your sins" 1 Cor. 15:17.

The fundamental postulate which forms the foundation upon which is builded the entire fabric of the Christian faith is expressed in these two words—"Jesus Lives."

Saint Paul strikes at the very heart of the matter when he says in 1 Corinthians 15:12ff, "Now Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But

if there is no resurrection from the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith is also vain." That this faith, a faith in a living Christ, a faith once delivered to the saints, is not vain is a matter of history. Without the shadow of a doubt the whole purpose of the early Apostolic church was to present Jesus as a living Savior. The burden of Saint Peter's message to the people was, "the Christ whom ye crucified and whom God raised from the dead." To look back over the years through which Christianity has come, comparing and relating the progress with its humble beginnings, we are compelled to say that the only justification there remains for the existence of the Christian church today lies in the statement quoted at the head of this brief article. Take away a living Christ and you take away every vitalizing agency connected with the Gospel. But that there is a vitalizing force in Christianity today is amply attested by its ever widening circle of influence; "The Most Convincing Proof of a Living Christ." Even as Jesus spoke to Saint John of old, he speaks to us today,— "Fear not; I am the first and the last, the Living One; and I was dead, and behold, I AM ALIVE FOR EVERMORE."

Ashland, Ohio.

The Hope of Immortality

By C. L. Anspach

It has been said that, "There is no personality in all history so virile, so daring, so powerful, as that of Jesus Christ. Born in a stable, crucified between two thieves, the God-man had power and grace enough in his anguish to look over to the repentant thief and say, "This day thou shalt be with me in paradise." The example here established seems to have been bequeathed to the followers of Jesus Christ. When Bishop Hugh Latimer was burned at the stake with Ridley in 1555, he said, "Be of good comfort, Master Ridley, and play the man. We shall this day light a candle, by God's grace, in England, as I trust shall never be put out." When the summons came to Patrick Henry, the hero of colonial times, he said to the physician, "Doctor, sit by and I will show you how a Christian can die." Daniel Webster on his death bed said, "What would the condition of all of us be if we had not the hope of immortality? The gospel of Jesus Christ brought immortality to light." Donald Hankey, a soldier from over there says, in speaking of a companion that had passed over, "When they got to the other side I think they were met. Some one said, 'Well done, good and faithful servant.' And as they knelt before that gracious pierced Figure, I reckon they saw near by the smile of the Captain. Anyway, in that faith let me die, if death should come my way; and so, I think, shall I

die content." And so to believe in the resurrection of Christ gives to the individual a hope and ideal that strengthens him in time of death.

Ashland, Ohio.

His Re-incarnation In Men

By A. L. Lynn

The most convincing proof to me of a living Christ is the power of the Gospel to transform the lives of men. And everywhere this is true. Men are everywhere being gripped and renewed and given larger hope by the Gospel of the risen Christ. Jesus not only holds up the highest ideals before men, but there resides in him the power to make possible the attainment of these ideals. He is the power of God unto salvation unto every one that believeth. Christ as portrayed in the Gospel is the pivotal fact of Christianity. Christ reincarnated in the lives of men and women of every class is the most stupendous and marvelous fact of all history, and constitutes for me the supreme proof of a living Christ. "I am he that liveth and was dead, and behold I am alive for evermore" (Rev. 1:18). Let us hasten to tell this good news to the millions who do not know this Christ.

Ashland, Ohio.

The Ever Increasing Spirit of Mercy

By Edwin Boardman, Jr.

Jesus lives! I know this because of the increasing spirit of mercy that is finding firm place in the hearts of men and nations.

Consider the world into which Jesus came. Was it a merciful world? No! No! It was a world in which Rome ruled supreme. To her, might was right and her legions had made subject races of much of the human family. Mercy was a word never used by the Romans. If anyone stood in the way of the Empire, death was his portion. Whole peoples were exterminated. Crucifixion or the block were the lot of all prisoners; religious and political reformers and all others who went counter to Rome met death. There were no asylums for blind, maimed or diseased. Survival of the fittest was the central tenet of faith held in Jesus' day.

Jesus changed all this by his life and teaching. Think

you, that the teaching of a despised, rejected, ill treated Jewish fanatic—for such did Jesus' contemporaries consider him—would have brought in the change? Certainly not, for Jesus in his life was discredited. A poor Jew could not have worked the change, but the Son of God filled with resurrection power, conqueror of sin, death and the grave could and did for his resurrection set the seal on his life and work. The prayer on the cross, "Father forgive them for they know not what they do," became one of the center points in the message of the resurrection, for among Jesus' first messages to the disciples was that message of mercy and pardon found in Mark—"Go tell the disciples, and Peter," "I came that ye might have life and have it more abundantly," adequately expresses Jesus' message of mercy.

What do we see since Jesus' day? We see a world in constant change. Barbarians becoming imbued with the gospel spirit; Rome becoming Christian; the Renaissance and Reformation; revolution following revolution; war following war; blood being spilled almost like water on a thousand battlefields in the name of the Christ and for his ideals. A dark picture, say you? We grant it, and yet after nineteen hundred years of effort do we not behold the principles of Jesus being given a primary place by both Christian and pagan nations?

No longer is the weakling child or the aged woman carried out into the jungles and left to die of exposure because they are not wanted. No longer are massacres perpetrated without stirring protest and rigid corrective measures being voiced. No longer are races enslaved and bound by spiritual and material fetters. Whence came the hospital and the sanitarium, the institutions for the blind, deaf and dumb? What has outlawed the use of the submarine and barbarous methods of killing men in war? What makes even the rules of war respect Red Cross camps, hospitals, and the rights of the defenceless? Is it our own inherent goodness? I trow not. We are just beginning to get the truth ground into us that the Lord desires us "to do justly and love mercy."

No dead man could have made "mercy" a living issue. How has it happened if Jesus be not risen? As we trace back through the centuries to the real source of the quality of mercy we stop reverently before the open door of the rock cut tomb and there we learn the lesson anew from the lips of the Risen Christ who came to shed abroad in our hearts the "love that passeth knowledge."

A Preamble on Life. By J. A. McInturff

Last fall in company with Mr. Jeffery I was walking through a woods when I noticed a small mound of dead leaves. After examination it proved to be a plant. It had actually forced six or eight pounds of wet and dead leaves from earth until it held its burden ten inches from the original bed. What was it in the plant that took hold of the dead matter and transformed it, and created such force? What organized the elements and produced the plant? Just the other day I was walking down a street in our city when I struck my foot on a piece of upheaved pavement. I stopped only to find that a shade tree had sent its root under it and by this strange way of expending force, had lifted more than one hundred pounds. What was it in the tree that started the force which was here expended? While on a trip to Virginia and following the direction of a very old history I was searching for the grave of a well known Indian chief. While climbing the side of a cliff to the plateau above I was attracted by a large stone which had been forced from its bed. Investigation proved that years before a pine tree had inserted its roots into the seams of the rock and forced the parts asunder. Here is force which is almost measurable. The seat of this force seems to be in the milky substance under the bark which is called cambium. But what is it that takes the earth and compounds it and forms it into the root and thereby exerts this force? It was life. The naturalist, John Burroughs, while walking in a beech

woods noticed a "sprouting beechnut which had forced its pale radicles down through the dry leaves * * * piercing two or three of them, * * * into the mingled soil, and leaf-mould a couple of inches." Here is force, and if the life of the beechnut didn't exert it what did?

The origin of life is the subject with which most scientists and naturalists deal in their efforts to explain life, and it is often claimed by a "certain class" that science as it stands today is a plain denial of the Christian conception of creation or the idea of imparted life in matter. But an examination will prove that this exists in the "ignorance of the class" and not in reality. Mr. Haeckel speaks of the "soul" in the atom. What is the "soul" except life? He assumes this to begin with and this soul is the life and force which builds his atom. Henri Bergson finds the solution to the origin of life in "an external force which has grouped its elements together." What is the external force, which expends force in the act of grouping? He assumes that this force exists before the "grouping." Prof. Loeb in his theory of "mechanical, accident origin of life" began his biological experiments upon which he based his theory with "living matter." He begins with "living matter." Herbert Spencer says "life consists of inner action so adjusted as to balance outer action." If he would tell us what it was that caused the "inner action" and "adjustment" we would be interested. To be sure it is life, but what is

life? Tyndall found the key to life in the hidden world of molecular attraction and repulsion. He says "Molecular forces determine the form which the solar energy will assume." What forces does he see in the molecule? The force of that "something" we call life. Huxley said that if the "properties of protoplasm result from the nature and disposition of its molecules." Well, what is the nature and disposition of the molecule? Where does this force which he calls nature or disposition come from? It is the life. Sir Oliver Lodge, famous psychist sees in life a tendency or impetus which he thinks arose in matter at a certain time. He says "it has continued to interact with and incarnate itself in matter ever since." What is this force that acts? It is life.

Many more of the same class of naturalists and scientific men could be quoted, but this will show you that they all admit, and in fact state, that there is that "something" which has been planted in matter which acts upon it, and forms it into the thousands of different forms of life. This is just what the old naturalist who is said to have written the first book of the Bible said. "God created the heaven and earth." "The Spirit of God moved upon the face of the fluid." He speaks of "plants before they were in the earth," "Herbs before they grew." Again, he says "God formed man out of the dust of the ground, and breathed into * * * (him) the breath of life, and man became a living soul."

Goshen, Indiana.

Interesting Clippings from Recent Letters from Our Missionaries. Selected from Letters to Louis S. Bauman

"I believe the Lord is calling us to a wonderful work in the Eastern French Sudan, or in that part of it that is governed by France, which includes what had been governed by Germany before the war. We do so hope and trust that The Brethren church will be in shape to enter the door that will then be opened to her. Instead of there being any confusion as to different kinds of baptism, there need be only one kind employed in all that vast field, if we will but have faith enough to enter the land."—J. S. Gr.

"Our hearts have just been encouraged again by reading some of Judson's experiences when he first went to India and Burmah. We have nothing like the odds that he had to face, and then to think that there were 55,000 Christians in Burmah when he died! Six years ago, some of us who are waiting at Brazzaville now, formed part of the small group of A. I. M. missionaries that entered the Eastern Congo and opened the first Protestant mission station in all of those parts. In those days, some smiled at our feeble efforts. Now, there are upward of a score of A. I. M. mission stations in Northern and Eastern Congo, manned by about seventy missionaries, and the African Inland Mission has probably more missionaries in the Belgian Congo than any other Protestant society working there."—J. S. G.

"The closing of the war will shorten, by possibly a month, the time between Brazzaville and America, but the distance from here to where our work will be located will consume all the time that will be saved by swifter service after the close of the war. So if you will always count on six months to get a reply by 'return mail,' you will be hitting it about right."—J. S. G.

"There is one thing sure about our first mission station site, it will be quite free from mosquitoes. We have been chewed up so much by those nasty little things, and some of them are not very small either, that we are simply sick and tired of that game. Just after sitting down to write, I noticed a new kind of mosquito sitting on my paper. I never saw like of him before."—J. S. G.

"I have very little news to add but what I have already written. Since soon after the closing of hostilities in Europe we have had word from the Government. At the time that I have just referred to a letter was sent to me from the Governor-General stating happiness over the close of the war. But this letter was simply one in reply to one from me bearing on the same subject. In neither letter was anything said about permission to go into Ubangi-Shari. I believe that it is best to leave that matter all alone until the Rolliers arrive. Of course, if the Government opens the question, we will be only too glad, but, as far as we are concerned, I think that it is best not to be too aggressive in our requests to the French Government. We have just learned that the Swedish missionaries are registered in French territory as 'farmers,' save Mr. Ceder, who is regarded as a dentist. But our flag is unfurled as 'missionaries.' That is definitely stated on our passports, because the American Government wants to know why the one who asked for a

passport wants it, and then they put upon the face of that passport, the purpose for which the voyage is being taken."—J. S. G.

"We look upon the coming of the Rolliers as one of the wonders connected with our work. When we left the homeland, nothing seemed more impossible than that of the Rolliers ever coming to Africa, and then the very first thing we heard about them after reaching Africa was that the way had been opened for them to come. Who could blame us for not keeping our feet still even at that time. Yes, we were like David when the ark was brought to Jerusalem. Now there will be another time when we hear that they have actually reached the Congo."—J. S. G.

"Mr. Rollier boasts of the fact that he never missed a meal; but, I have a distinct recollection of him giving up one, and he would not have cared very much if the boat had gone down just then."—Mary Rollier, written on the ship en route. In between the lines at this point in her letter, Brother Rollier wrote: "Yes, but I got even with the next meals for quite awhile. **Never give up except when you have to!**"

"The children attract a great deal of attention here (on ship off west coast of Africa) as white children are seldom seen in Africa. Some of the passengers seem to doubt our sanity. They seem to think we are committing a crime. One party fears they will be ruined for life. But surely God knows, and he has made it plain for us to take them. They are his to keep or take as he may see fit. What a wonderful Savior is ours,—whether in life or in death, we are in him."—Mary Rollier.

"We believe the way must soon open for our augmented forces to go forward. We are anxious for your sakes at home to go on, to enter in, and to take possession of the vast field to which in Jesus' name you have sent us forth. We are anxious from the natural standpoint also, for to serve is far easier than to suffer and to wait. We are anxious for the people's sake who wait in darkness. But most of all, we are anxious to go forward for Jesus' sake, that he may see the travail of his soul and be satisfied."—Dr. Florence N. Gribble.

"Wait is a very important word in a missionary's life. Waiting on the Lord teaches many things. We are glad for the faith of the loved ones at home. We praise him that we have not received letters from the church like our fellow missionaries have talked to us, for we could not have turned to Belgium Congo and been true to our calling to Ubangi-Shari. Keep praying for us."—Estella Myers.

"We have just had a visit from Mr. Howard, the superintendent for Sunday school work for South America. He came to deliver us the model Sunday school diploma, as we have attained all the seven points. He said that it is the second that has been awarded in all South America, the first being given to a large school in Montevideo."—C. F. Yoder. Long Beach, California.

THE BRETHREN PULPIT

The Stewardship of A Life. By A. B. Cover

(TEXT: "Render the Account of Thy Stewardship." Luke 16:2.)

The text points us to the fact of a personal stewardship "Thy stewardship." The teaching of God's Word on this vital theme is pronounced. In the parable of the talents, we are taught that individuals are entrusted with certain endowments to be used in the Master's service. Each one is entrusted with some ability for which he becomes steward and for which the Master demands an accounting. Failure to use the least we may have for God brings condemnation.

The true meaning of life with its possibilities comes to individuals at different periods of life. It may come in the golden glow of youth, and happy are such that dedicate their young lives to their God with all the powers and vigor of life unimpaired; who can render a long term of service. To some it does not come until middle age, who amid the burdens and responsibilities discover a new relationship. Life for them had been a burdensome routine, with passing joys perhaps but no abiding happiness; they had been living for self, but now life is illumined by the fact of purpose; life is to be spent in the attainment of spiritual assets; life itself is a trust. And by others, the secret of life may not be discovered until old age. But happy is the man or woman who finds this stewardship of life; who is conscious of living a life dedicated to God; who uses his or her talents for the enrichment of life and the promulgation of the kingdom of God.

The "rich man" of the parable came and demanded an accounting of his steward. Oh, what a perplexity for the unfaithful steward! He had been accused of unfaithfulness; he could no longer be steward. I turn to the book of Revelation in the twentieth chapter and a great scene is before me. "And I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their words." I am thinking of the Master of life demanding of me an account of my stewardship as I stand before that "great white throne." Have I been faithful with the possibilities of my life or have I burned away those treasures entrusted to me? How sad it is that often natural ability is wasted and then suddenly comes the call, "This night thy soul is required of thee." It is urgent that we daily examine our account with God and keep the credit and debit columns balanced.

I. What Has God Entrusted to me?

He has perhaps given me robust health, a strong body and what an asset for the kingdom of God. I remember the strong healthy athlete who had dedicated his life to service in Africa, testify of the joy that came to his life in consequence of a full surrender of that life to God in service. Yet it is the sad history of the race that health has been jeopardized by intemperance. What will the Master say to his stewards concerning this great evil; it has wrecked homes, nations and lives by the millions, often sanctioned by those in covenant relationship to render faithful stewardship. Do we conserve our health by proper care? Yea, we overwork and forfeit that which God has given us as a trust. We need to eliminate some of the haste in this materialistic age of speed and conserve that strength to hasten the things that pertain to the King's business.

God has given us the senses as a trust, how are we using them? What do we look at? The Psalmist said, "I will set no wicked thing before mine eyes." "For mine eyes are ever toward the Lord." If the writer of those

words were living in this age, he would find almost the reverse true. People are impairing sight by looking at the too often immoral, character wrecking moving picture. Does the Lord care what we look at? Yes! for it may lead into sin and away from Christ. Oh, that we might reap the harvest of the quick eye and behold the beauty of the Lord.

What stewardship do we exercise in speech? "Every idle word that men shall speak they shall give account thereof in the day of judgment." (Matt. 12:36). The Psalmist said, "I will take heed that I sin not with my tongue." I pass along the street and I hear a little boy take the name of the Lord in vain. At once I think of the home and the parents of that boy. Some one is responsible for the stewardship of speech. "By thy words thou shalt be condemned (Matt. 12:37). Thus at once there is a reflection upon the home. And how the Master's business is hampered by lying and gossip; many a reputation shattered by that uncontrollable "little member." Used as an asset, consecrated speech may become a great power for good either to the multitude or the individual.

We are entrusted with a stewardship of privileges. We can have fellowship with God. Can the finite companion with the Infinite? Yes, this intimate friendship Christ offers to every one that will pay the price and assume the obligation. "Ye are my friends if ye do whatsoever I command you." As he commands us to "present our bodies a living sacrifice," we face the fact that fellowship depends upon obedience and the yielded will. In the hour of meditation and communion we hear the command, "Be still and know that I am God." This is the stewardship of the presence of God.

Prayer is a great privilege. "Call upon me and I will hearken unto you." In the moment of distress or glorious exaltation we may talk with God. What a source of spiritual supply for our famishing souls this is; yet may I ask about this stewardship? I dare say many men and women refuse to say one word to him and what will they say in reference to that account, before that "great white throne?" Jesus Christ by precept and example set forth the urgent need of prayer. We are stewards of prayer and of the will to pray. To the believer the Holy Spirit becomes an indwelling presence, and our prayer has not far to travel. Are we faithful in this divine privilege?

Some one says, "that prayer is the one deeply buried talent," but if evidence is proof, reading of God's word is also a greatly neglected privilege. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). A man cannot truly live without knowing God's plan for his life, and what a comfort it is to know that in the Bible we may find a message for each life, and of this message we are stewards. We can accept this challenge in three ways, viz.: "We can neglect the Bible and thus get nothing from its pages; we can criticize it, denying its inspiration and still get nothing, for we lose our faith in its message; or we can accept its truth, though only partly understood. Then faith lays hold of its promises and learns to wait for the Spirit's unfolding of its truth. We need to go back to the Bible of our fathers and feed the soul on the "manna" from heaven.

Again I turn to the debit side of the account with God and find entrusted to me material treasures. First, I find home, the unit of all society; the place where the foundation stones of character are laid, demanding stewardship. Am I giving my loved ones my best or do I neglect my obligation there? I need only call attention to the sad fact that fathers and mothers are found anywhere but in the home, di-

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The Christian Endeavor At Lost Creek

By Miss Mary Pence

A Sabbath afternoon in a mountain region devoid of church services is anything but ideal. No sooner is the noon meal over than young men and maidens, old men and children, women, babies, dogs, go to some place of gossip where the language and conversation are anything but elevating. These groups of people are found around the store doors, or it may be at a home where some one is ill. The more ill the person is, the larger the crowd and the hotter the room. The young people have no papers and books to read, and no uplifting place to go. The wonder is not that the people are so low in culture, morals, and religion, but that they are as high as they are and retain such susceptibility to higher ideals of life under the circumstances surrounding their lives.

In the Lost Creek community the Christian Endeavor is helping meet the situation for the young people. The Christian Endeavor meets at two o'clock in the afternoon. It is usually the only service of any kind for miles around and to it come most of the young people of the community. I have known as many as 75 young people from 14 to 25 years of age to be at one of the Christian Endeavor services, though not always that many attend. Surely it is a fitting place for the young people to be. Were it not for the Christian Endeavor where would they be? Often after the Christian Endeavor service as many as 50 and more will take a long and orderly walk. Thus the Christian Endeavor of our missions is a factor to save the young people in a social way.

The Christian Endeavor does not end its work here however. It is an educative factor in the lives of those who attend its services. Timely topics are discussed that are wonderfully instructive and uplifting. The young people learn much about their relation and duty to God, to their fellow men, and to their country.

The Christian Endeavor is also a training

factor along the line of speaking and praying in public, of leading meetings and working on committees. Thus a leadership is trained for the home community from which the pupils come.

We will mention just one more thing to the credit of Lost Creek Christian Endeavor, and that is the fact that it affords the best opportunity of the whole mission to lead the young people to give their lives to Christian service. No consecrated mission worker can fail to see and grasp this opportunity in the interest of the young people and the cause of Christ. Some of the tithers may not hold out faithful, some of the Life Work Recruits may not keep the vision, but everywhere there are the choice few who will be faithful.

The young people of the Christian Endeavor of Kentucky are a challenge to the young people of the Christian Endeavor of the Brethren church. We of the National Christian Endeavor are at least partly responsible for the very existence of the Lost Creek Christian Endeavor and we should rejoice to hold ourselves responsible for its maintenance. The need is consecrated, talented, prepared teachers and workers, consecrated money and prayer. The Lord can use these things for the young people of Kentucky. Said a conductor on the L. and E. train: "As I pass through I see such great changes in Krypton since the Mission was put there." Similar things have been said of Lost Creek. It is up to us to help keep up the good and make it possible for similar reports to come from the vast number of other needy places.

International Christian Endeavor Conference

For patriotic reasons the International Christian Endeavor Convention that was to have been held in New York City, July 1917, was postponed until the end of the war.

Upon the signing of the armistice the question of holding the convention next summer was taken up with the New York Convention Committee. After careful consideration and consultation with representatives of the Unit-

ed Society, the committee decided that on account of local conditions it would be impossible for New York to entertain the convention this year.

In view of the abnormal conditions still existing in our country and the short time in which to secure another city to assume the responsibility of entertaining one of our great mass conventions, it was decided by the Executive Committee of the United Society to change our plans and hold an International Conference, at which the great questions growing out of the new-world conditions and Christian Endeavor's relation to them could be discussed.

A cordial invitation has been received from the Buffalo, New York, Christian Endeavor Assembly to hold this conference in Buffalo, and the invitation has been accepted.

The location of Buffalo is ideal for such an international gathering.

The Conference dates will be August 5-10, 1919. The Conference will open Tuesday evening, August 5, with a key-note service. The forenoons will be given up to conferences on important topics under expert leadership, the afternoons to business sessions of the United Society, Trustees and Field Workers, and the evenings to strong platform addresses by speakers of international reputation. Saturday afternoon and evening will be given to an excursion to Niagara Falls.

The registration fee for the Conference will be \$2.00 which should be sent to the United Society of Christian Endeavor, 41 Mount Vernon Street, Boston, Massachusetts, with application for enrollment.

Full information in regard to program, hotel rates, etc., will be given later through The Christian Endeavor World and other publications.

WILLIAM SHAW, Gen. Secretary,
United Society of Christian Endeavor.

Every identified grave of an American soldier in France will be photographed by the American Red Cross and the picture sent to the soldier's next of kin.

(Continued from page 9)

know of the doctrine, whether it be of God or whether I speak of myself" (John 7:17). Submission is an act of the will, just as anything else is an act of the will. On that memorable night preceding his crucifixion our Savior could by an act of will either have turned back and evaded the shame of the cross, or have proceeded submissively, as he did, to the cross. But his will was to do his Father's will. It was by a definite act of will that he submitted. There is no perfect submission without a will to do the Father's will. When men and women learn this lesson they will find it far easier to live the Christian life.

The necessary accompaniment to the will to do his will, is faith in Jesus Christ. The things we cannot understand, which may be hard to bear, will all pass away if we look to him, "the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

OUR PRAYER

Our Father, who are in heaven, our lives are in thy hands. Thy will is best for us, and we would do it. Teach us to submit to thy will in all things, and to bear all burdens with unwavering faith in thee. When the glamour of the present tends to lure us away from thee, oh Father, give us strength to overcome according to thy perfect will. Help us to yield ourselves entirely to thee. Give us the faith that will overcome this world. Give us a vision of the power that comes from thee through submission to thy will. Strengthen our faith in Jesus our Savior. Help us to live as Jesus lived, and if it be thy will, to be obedient even unto death. If thy will is that we go through the dangers of heathendom in a faraway clime, help us to be true to the call, submissive to thy will. If thy will is that we continue to serve thee where we are, may we serve thee here with all our heart. Teach us that perfect submission to thy will, which will always lead to victory.

Washington, D. C.

MISSIONS

Our Mission Offering. By J. Allen Miller

The requirements of the Board to meet the obligations for the work of foreign missions the coming year will be much larger than before. It is the purpose of this brief article to lay upon the hearts of the people the needs and we do this with the confident hope that the Lord will move a response equal to our necessities.

First of all to be sure, is the support of the workers now on the field. This includes not only living expenses but also rents for homes and the places suitable for services. We should not have less than \$6,000 for support of the workers now on the fields.

Secondly, it is imperative that we send additional workers to South America during the year. This will mean equipment and fare to the field. It will also mean support. Just how much is rather hard to indicate beforehand.

Thirdly, we should by all means acquire property in both the fields. For Africa we can not as yet speak. In due time when the missionaries are permanently located we shall have to secure property there.

And Jesus * * * spake unto them saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, etc." Matt. 28:18, 19.

In this article I shall limit myself to two little words as a subject. They carry with them very great weight indeed. They are the two little words that place the burden of the world's evangelization upon our shoulders. What a shame it is that we do not heed them more! I say it is a shame and a great one, too!

The little word "GO" is used in the imperative mode. It is imperative, and absolutely so, that someone, or someones, should go. The Lord himself, yes, the One in whose hand has been committed all authority, has given the orders. It is a positive command, which, if not obeyed to the very letter, by the one or ones to whom addressed, places them in the embarrassing position of being guilty of flatly disobeying the Highest Power in the whole universe.

Now we come to the second one of these two little words. Here we are told who shall go. The word is used by the Lord so as to include every one of his children. If YOU ARE NOT A CHILD OF GOD, you are, in no wise whatever, included in this "ye." No, if you are not a Christian at the present moment, you have neither part nor lot in this matter. The Lord has not addressed you, for you still belong to those who are against him and are not for him. You are among those who, if the Lord were to come this moment to take his own unto himself, would be left behind with the Anti-christ and his wicked host. The Lord would not take you, for you still have your back turned to him and spurn his offer of free salvation.

Just now it is necessary to acquire property at both stations, namely at Cabrera where Brother Atkinson is at work and at La Carlota where Brother Bock works. At neither of these places do we own our own property. Look at these reasons, very briefly stated, why we must have property:

1. Mission work carried on in halls places the workers at the mercy of the owners both as to rents charged and tenure. High rents and frequent moving destroys the work.

2. In such a method there is no real outward evidence presented to the people of permanency. Therefore an appeal to the better classes is wanting.

3. People much prefer to go to a church, and that one they can call their own. Halls, makeshift quarters, for church services do not appeal to people.

4. Rents are high and the amount the Board pays for rentals would more than carry the obligations necessary to assume in the acquisition of property.

5. Letters from both Atkinson and Bock lay this obligation heavily upon the Board

and through us upon the church. In both places at this time property can be bought to an advantage. Wisdom dictates that it should be done.

6. A final and a very strong reason is that we should make the work for the workers as easy as possible. These people whom we send to our mission fields have a right to as good a home as we can possibly afford them. Besides they have a right to be supplied with the necessary equipment to carry forward the work committed to them.

How much should we have to meet these property requirements in our Argentine work? To acquire the properties needed in the two places indicated above and to pay off the balance on the property in Rio Cuarto the Board will need \$15,000.

We plead for a large offering this year. It should exceed by far the one made last year. Is our faith too small to ask for \$25,000 during the present year for all our work? This would be an increase of about 33 percent over the last year's contributions. Be sure and read Brother Bauman's financial statement in next Evangelist.

"GO YE." By James S. Gribble

But, if YOU ARE A CHILD OF GOD, you are, in a very real sense of the word, supposed to obey the Lord when he has said "Go." The little word "ye," by not being modified, includes every child of God. If God did not modify it, why should we attempt it, so as to bring a class (including ourselves of course) who would be exempted. No, the word is not modified whatever by the Lord who gave it, and neither you nor I, however poor or infirm we might be, have any right to disobey. And, mark it well, not to do what the Lord has said, is to flatly disobey him. If you are not obedient, you surely are disobedient.

But, there are at least three distinct ways of going to the "utmost parts of the earth." Of these three ways, many of God's children are well able to "go" by each route. The first of these is BY PRAYER. The Lord, in his teaching, commenced at this place and said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38. Unless one is spending time in prayer for missions, he is not likely to do any very wise giving, and surely will never go himself. All real interest in this matter begins with prayer. And, mark you well, prayer will cost you something. Simply saying a few words before retiring at night when one is all tired out by chasing the dollar all day long, is not prayer. The writer did such kind of praying ten years before he was ever a Christian. Communion with God should occupy some of the best time of the day when we feel fresh and not when we are all tired out. That is the kind of prayer that God wants and the kind that counts. And, in obeying the great commission, that is the kind of prayer that God ex-

pects us to offer. Such kind of prayer will cost us something and God will not overlook the account either. People say that "Time is money." God knows all about it and will enter the account accordingly. This way, BY PRAYER, is one way by which every child of God CAN go to the very uttermost parts of the earth.

Then there is another way in which nearly every one of God's children can go to the very "utmost parts of the earth," and that is by giving. Take a piece of money out of your pocket. Look at it. Consider how you got it. It cost you honest toil to secure it, did it not? That very thing makes that piece of money part of you. Lose it and it gives you keen sorrow. Lend it to a friend and it helps him as if you were helping him yourself. And, give it away so that it will glorify God and it will give you a deep sense of joy and satisfaction which you would not, for a thousand times, part with for the amount of money that you had given. And, the more the money you give means to you, the more God will bless you in giving it. The average person could give a "mite" and the Lord would scarcely notice it, for, to the average man or woman, the value of a mite is but little. But the poor widow, when she gave her "two mites," attracted the Lord's attention to a very wonderful degree. The reason of this is that she did her very utmost in the way of giving. If some of our American millionaires were to give "the widow's mite," it would require one of our large locomotives to pull it, provided it were given in metal currency (and not silver and copper either).

And there are those, who can actually go in person to the "very uttermost parts of the

earth." Yes, there are many more that can do this than one might think. There is scarcely a single church congregation in America that has not in it a number of young people who would be, provided they gave themselves into the hands of the Lord for his fitting, very suitable candidates for the foreign mission field.

Brethren, this is Easter time, the time that is commonly supposed to be the time of the

year that our Lord and Savior rose from the dead. It is very fitting that this should be a time when we give special interest to the sending of the Gospel to all of the world, but it should not be the only time of the year that we think seriously about this matter, for it is the ONE work that God has given us to do. We should be thinking seriously about it all of the time.

Brazzaville, French Equatorial Africa.

NEWS FROM THE FIELD

FIRST BRETHREN CHURCH OF ARDMORE, SOUTH BEND, INDIANA

You have not heard very much about Ardmore through the Evangelist, but we have been busy. We wish to report now a record meeting which was held from March 2nd to the 7th. Rev. A. E. Thomas preached for us Sunday morning and evening and also Monday evening, but was then called to North Manchester. He secured in his place Rev. J. A. McInturf, of Goshen. Brother McInturf continued the meetings until Friday evening. During this short time ten made the good confession. We regretted very much that the meetings could not continue longer, for we know of more who were almost persuaded; but Brother McInturf could not be with us longer because of his many duties at Goshen. We feel very much indebted to both Brother Thomas and Brother McInturf for the success of the meeting.

On last Wednesday evening Brother Rench baptized seven of our people. The others will be baptized in the near future. We hope to have another series of meetings before long, for the harvest has just begun.

A. GLENN CARPENTER.

SPOKANE, WASHINGTON

The first thing of note that occurred after our last report was our revival. It was a success from the word "go." Brother Ashman surely held up the "Faith once for all delivered unto the saints" as the only hope of man. We strove with one purpose from the very first, and that was to exalt Jesus. Through the meeting we won many new friends, a host of "prospects," (one of the main results from revivals in this city) and all told twenty-three came forward. Eight of these were reconsecrations, three were received by relation, the rest were either baptized, or are waiting baptism. Numbers really mean very little in revivals in this congregation, because there is a constant, steady influx during the year. While many churches have large numbers at revival time, yet in the main, I venture to say there are really very few churches growing faster than the Spokane church, considering the size and age of the work. And the meeting we have just closed, with Brother Ashman leading us, has given us a great shove ahead, and increased the respect of this city for the church that dares to preach the whose gospel today.

I certainly want to say "Amen" to Brother George Ronk's article on mission work. It certainly hits the nail on the head. But

Brother Ronk, as extenuating as the circumstances surrounding the building up of a new church may be, I'm ready to start another one after I'm through here, rather than feed money and conscience salve to a self-satisfied congregation at a fat salary.

Our work here is progressing fine. Our Sunday school has just hit the 158 mark last Sunday, with no especial service to attract. The regular services are better attended than ever. We are going to start building the rest of our church in a couple of weeks, as soon as weather permits. By the time this reaches you we will be hard at work, if nothing happens, laying the brick. But the work is great and we are still \$2,000 short above all that we have or can borrow. But we believe that the Lord will supply all our need according to his riches in Christ Jesus, and that the brotherhood will stand by us in the critical hour of need. We are trying to erect a building worthy to represent the Brethren church in this great field, one of which the brotherhood need not be ashamed. Yet it is not expensive in ornaments, but everything is designed with a purpose of 100 percent efficiency. That's the Lord's way.

We are planning to dedicate August 3 and if any brethren are planning on going east or west about that time, be sure and arrange to be present at that day, for we are going to make it the biggest day the Brethren church in the Northwest ever saw. We will surely give a whole-hearted welcome to all who come. You'll never forget the day. Pray for us that the Lord may solve all our problems according to his will.

R. PAUL MILLER.

UDELL, IOWA

It has been some time since Udell has been heard from through the church paper, but we have not been idle by any means.

We had scarcely got settled here last October, when the state closed all public gatherings for two weeks. There was no "flu" in Udell at that time so when the ban was lifted the church started off in good shape. The work had got under good way again when suddenly this dreaded disease came into our midst and within two days there were 40 cases in Udell. There were four more Sundays without any church service.

Although we have had bad roads and have seen some discouraging times, we have not failed to trust in the Lord to give us the victory, and we feel that he is wonderfully blessing our efforts. The church is in splendid con-

dition. The attendance has exceeded our expectations. Sunday evening, March the 16th, one young woman came and made the good confession and one raised her hand asking an interest in our prayers. Sunday the 23rd, the house was again crowded, and when the invitation was given three more stepped out on the Lord's side.

The Sunday school under the leadership of Brother Harrison Atkinson has been steadily moving forward. The attendance is around 60 and 65. The young ladies and young men classes have reorganized and are doing splendid work. The writer has been chosen teacher of the young men's class and can say that it is a class that he is proud of.

In connection with the prayer meetings which have just recently started we are studying the Book of Acts and we can see a growing interest in these meetings.

When we took up the work here we found that there were but four Evangelists coming to this congregation. We are not on the honor roll yet but we are glad to report that the church paper is now making is weekly visits into sixteen of the homes.

We feel that this report would be incomplete if we said nothing concerning the S. S. C. E., as they have been doing splendid work. On the 27th of February they served lunch at the sale of Brother C. A. Ulrick and came away with a credit of \$36.50. They meet for their devotions regularly and have reported many good meetings.

We are planning on a few weeks' meeting in the near future and we solicit the prayers of the entire brotherhood that the Udell congregation may be largely used of God.

AUSTIN R. STALEY.

MARTINSBURG AND McKEE

We haven't reported for some time but we are nevertheless on the map to stay. We were very much hindered because of "flu" conditions and quarantines, but we have come out of it all and continue earnestly.

All departments of the church are now active and doing good work. Especially our Teacher Training class. We lately closed a two weeks' meeting which was a great success. The membership was faithful and absolutely loyal. Brother W. C. Benshoff, pastor of the Altoona church, did the preaching and did it so well (great) that we heard it said that Benshoff is the best preacher they ever heard. He was certainly at his best and fearlessly proclaimed the great Gospel truths, stirring the Christians to be more in earnest in the work, to lead better lives and to warn sinners to accept Christ as their personal Savior. The visible results of this meeting were five. All have been baptized. The only regret I have is that we closed too soon. There might have been three times as many if we had continued another week, but the Church of the Brethren began a meeting one week before ours closed, so we thought it best to close, not that their meeting inspired ours, nor ours theirs, but all things considered it was better for us. So we feel encouraged to keep plodding on.

McKee.—The McKee church passed through quite a trial when the "flu" was raging. Some of the best of this little congregation

went to their reward, but still the Lord is raising up others to take heir places. Since our last report we have baptized five with three yet to baptize. This is a faithful little band of Christians, struggling sometimes under great difficulties, yet succeeding.

We have a good Sunday school and Christian Endeavor society, also a fine class in Teacher Training.

They have installed a splendid lighting system which adds very much to the church work. They also have made other telling improvements, amongst which is the new piano, and are planning for other necessary improvements. The pastor held a ten day meeting resulting in four confessions and a stirring of the membership to greater activity.

The pastor feels under many obligations to both Martinsburg and McKee for their loyal and liberal support, having increased the salary until it is ample to meet every demand.

Each congregation is very much interested in the Four Year Program and trying to make as many points as it is possible.

J. I. HALL.

LONG BEACH, CALIFORNIA

A few retrospective and prospective items from Long Beach will perhaps be of interest.

Brother W. S. Bell arrived here the second week in October, took charge of the mid-week prayer meeting and before Sunday a "flu" ordinance closed all churches and Sunday schools. They were closed for five or six weeks. When we were allowed to have services again, the Sunday school made preparation for a White Christmas service which came off very nicely. The church laid plans to hold a revival meeting beginning the last part of January, but the "flu" epidemic multiplied so that closing up was ordered for several weeks which upset that plan. Then we decided to begin revival services the first Sunday in April, but lo and behold, the east side churches of which we are right in the center, decided to have a union revival beginning the last Sunday in March so we thought it unwise to have a revival at the same time. Instead we will join with them in this union effort and begin our revival the first Sunday in May. Brother Bell will do the preaching and Professor B. P. Stout will lead the singing.

When Brother Bell came here (from the too hot in the summer and too cold in the winter climate) he was in poor health, but inhaling the gentle breezes and basking in the balmy California sunshine, he has improved right along and is now apparently in good health and as his health has improved so have his sermons. He has more energy (pep) and is giving some very practical and soul stirring sermons. The congregations are about as large as when Brother Bauman was here, which speaks well for Brother Bell, for Bauman has the reputation here and on the coast of being one of the very best expositors of the Bible, especially on prophecy. As proof of this, the Christian Endeavor societies have called him again and again as a speaker to their county and state conventions and as a lecturer at their summer assembly at Mt. Hermon to which come the officers and cream of

the societies from all over the state.

We expect Brother Bauman back by the middle of May to assist us in closing up the revival and to resume his pastoral work. We ask the prayers of many in the brotherhood for a glorious revival and the salvation of many souls. Four have been baptized by Brother Bell and Brother Eli Hoover and wife have been received into membership.

At the February meeting of "The World Wide Missionary Society," Brother H. V. Wall, who visited the Kentucky missions last summer, gave us a very interesting lecture with stereopticon views he took down there. We raised one hundred and eleven dollars for the "Well" at Krypton at this meeting. On January the seventh, the church raised over four hundred dollars for Syrian, Armenian relief fund.

The Sunday school was somewhat on the decrease by the "flu" and other causes, so a Mr. J. H. Barton, who makes a business of helping Sunday schools to increase their attendance, had our teams for church work to canvass the surrounding neighborhood and a good many new scholars were brought in. There is quite an interest in the school under the leadership of our efficient superintendent, Sister A. W. Mayell. This shows that if we would do more work in visiting as well as otherwise, we could have more scholars. We have secured Mr. Barton's services for one month to follow up the effort.

On the fourteenth of March, we had a "Father and Son" banquet under the auspices of the Men's Bible class, and although it was a rainy day and evening, ninety-two men and boys surrounded the tables. N. W. Jennings of Los Angeles, S. P. MacLennan of San Pedro and W. S. Bell each spoke on the different phases appropriate for the occasion and it was a very successful meeting long to be remembered. The Dorcas society prepared the supper.

At our mid-week prayer and testimony meeting the general attendance is 75 to 100 and on Sunday evening before the preaching service the older men and women each have a prayer circle besides the three Christian Endeavor societies. The Word of God and prayer gives strength and power to the child of God to live the victorious life. The Word of God and prayer give the church power with God in winning lost souls. Let us, therefore, be true and faithful to God in using his means of grace.

N. C. NIELSEN.

PERU, INDIANA

The "flu" abides with us still and refuses to accept an honorable discharge. However, we are beginning "An Old Fashioned Revival" on Sunday, March 30, with Brother A. E. Thomas as evangelist. Will the brotherhood pray with us that the Lord shall overrule all hindrances and make them glorify him. Pray that a great victory may be won in our midst.

The Sunday school has been making a fine record, considering the roughness of the path as we climbed up the hill. For several weeks we have been in a friendly contest with the Sunday school of the First Brethren church of Huntington. Peru is ahead at present but what the final result will be at Easter time

when the contest ends remains to be seen. We think we know but Brother Brower, the pastor, and Brother Landis, the superintendent, at Huntington may beg to differ, so we will refrain from further utterance until Easter time.

G. C. CARPENTER.

TO THE CHURCHES OF THE ILLIOKOTA DISTRICT

Last year in this district twelve congregations out of sixteen reached the Foreign Mission goal. Let each pastor and leader make an effort this year to have each congregation reach the goal. Make an effort to have Illio-kota 100 percent when the offerings have all been reported.

Yours for victory,
FREEMAN ANKRUM,
District Goal Director

KENTUCKY MISSION RECEIPTS FOR FEBRUARY

S. S. C. E., Flora, Ind.,	\$ 10.00
Yellow Creek Church, Hopewell, Pa.,	8.00
Mr. and Mrs. Samuel Hounshell, New Market, Va.,	5.00
Mr. and Mrs. Guy Pittenger, Wooster, O.,	5.00
C. E. Society and Church, Clay City, O.,	13.80
C. E. Society, Flora, Ind.,	5.00
S. S. C. E., New Paris, Ind.,	5.00
Sisterhood of Mary and Mathra, For Kentucky Nurse,	93.00
Rev. H. H. Wolford, Elkhart, Ind.,	5.00
Sunday School, Fillmore, Calif.,	6.00
Sisterhood Girls, Elkhart, Ind.,	5.00
C. E. Society, Flora, Ind.,	5.72
Mr. and Mrs. H. F. E. O'Neil, Pittsburgh, Pa.,	10.00
Sugar Grove Church, Aleppo, Pa.,	6.00
Brethren Church, Burlington, Ind.,	10.00
Brethren Church, New Enterprise, Ind.,	10.20
White Gifts by National S. S. Association, by Albert Trent,	500.00
Brethren Church, Krypton, Ky., On Pastor's Salary,	20.00

All pledges for the year 1918-19 should be paid soon. Come on, Endeavor Societies, you too have likely been delayed by the "flu," but now is the time to speed up and return to the old schedule or a better one.

G. C. CARPENTER.

CAMPAIGN NOTES

I have no doubt many of our Kanemorado people have been anxiously awaiting the report from Carlton. Carlton should have been reported before Beaver City. However, I reported Beaver City first in the hope that when I did report for Carlton it would be final. And while the report for Carlton is very good, still I am hoping that it is not even yet final.

On Sunday, March 2nd, I began the work at Carlton. Brother J. D. Kemper, the pastor, had everything in good shape, and ready for the canvass. We had fine audiences at both services on the first day. And everything seemed to bid fair for a fine week. However, on Monday morning we found that another "flu" scare had swept over the town and community; and this, in connection with bad roads most of the time meant that our audiences were small for the rest of the week.

But we did business just the same, and the Carlton folks were ready to talk endowment, as the results will show. Carlton's score for the present stands at \$3,600, and I do not believe this is all yet from Carlton. This puts Carlton in second place among Kanemorado churches, and in fourth place among the churches so far canvassed. But a lot of the Carlton people are not yet satisfied; they would like to take Carlton enough beyond \$4,000 to get in ahead of Myersdale, into third place: I am sure not going back on Myersdale, and yet, if Carlton highly and nobly purposes in her heart to go ahead of Myersdale in this great, good work, who am I that I should put a straw in her way to prevent her? At any rate, I look for more results from Carlton.

I am glad to be able to report that at Carlton a brother and his good wife enlisted in the thousand dollar class. Thus, while the five hundred dollar class is growing at a most encouraging rate, the thousand dollar class is growing some too. This brother and his wife celebrated their 25th wedding anniversary by giving \$1,000 to Permanent Endowment. To my mind there is no more fitting way to celebrate a wedding anniversary than just that way. I do hope other men of our brotherhood may profit by this suggestion, and go and do likewise.

We also had two of the Carlton people to enlist in the \$500 class. There was also a \$300 gift, and the remainder in sums of \$100 and down. Aside from some bad weather and bad roads we had a very enjoyable week at Carlton. I have no doubt the Carlton people have a peculiar interest in Ashland college because one of their own girls from the Carlton church, Miss Wilma Lichty, has for several years been highly successful as head of the Department of Instrumental Music in our school. Indeed the Carlton folks feel a just pride in this fact.

I counted the parsonage as headquarters, with Brother Kemper in charge. Sister Kemper happened to be at her home at Beaver City at the time. Kemper and I did as we pleased—something every man enjoys occasionally. I can say too, that we never lacked for company, for Brother Elias Lichty came in often. We were treated royally in all of the Carlton homes; nor shall we soon forget the Beachys, and the Lichtys, and the Millers, and the Esterbrooks, and the Whipkeys, and others. The Carlton people are a splendid loyal people, and I covet for them as a church God's rich blessings.

WM. H. BEACHLER,
Campaign Secretary.

THE TIE THAT BINDS

FAHRNEY-DEETS—On February 19, 1919, Ralph A. Fahrney and Florence Mae Deets, both of Milledgeville, Illinois, were united in marriage by the undersigned at the home of the bride, in the presence of a number of relatives and friends. These estimable young people are members of the Brethren church, and the best wishes of their many friends accompany them in their wedded life.

MILES J. SNYDER.

PLOCK-HEFELFINGER—Miss Maud Plock and Ray Hefelfinger, both of Lanark, were united in marriage by the undersigned. They are estimable young people who will reside

Now Watch the Kanemorado District Raise the Mercury

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COLLEGE
ENDOWMENT

on a farm in this community. They have a host of friends that wish them prosperity and happiness.

HEPPER-WED—Miss Pauline Hepper, daughter of Brother and Sister Harry Hepper of Lanark, and Mr. Lloyd Weed also of Lanark, but recently from across the seas, were united in matrimony by the undersigned. Mr. Weed is an electrician in the employ of The Lena Light and Power Co. They will reside in Lanark where both were reared and have their parents and many friends that extend congratulations.

B. T. BURNWORTH.

IN THE SHADOW

VORE—Earl George, infant son of Mr. and Mrs. George Vore, was born in Miami county, near Loree, Indiana, July 11, 1915 and departed this life at the home of his parents in Kokomo, Indiana, March 13, 1919, at the age of three years, eight months and two days. Death was due to a complication of diseases. Funeral services at the home in Kokomo, Sunday, March 16th, the writer officiating.

C. A. STEWART.

MILLER—Elizabeth Anna Miller was born in Peru, Indiana, May 3, 1842, and departed this life at her home in Punker Hill, Indiana, February 27, 1919, aged 76 years, 9 months and 24 days. She was united in marriage to Jared Ellars on May 10, 1865, to which union were born three children, Frank, Clarence O., and Rosa Blanch. Her husband, daughter and one son preceded her to the spirit-world. She was a good mother and neighbor and loved by all who knew her. She leaves to mourn their loss, one son, one grandson, three great-grandchildren and a host of friends.

C. A. STEWART.

HOOVER—Earl Cecil, son of Mr. and Mrs. John Hoover of Marion, Indiana, was born October 9th, 1899, died in a Fort Wayne hospital, January 31, 1919, aged 19 years, 3 months and 22 days. He leaves to mourn their loss father, mother, one brother and one sister and a host of friends. Earl was employed as a drug clerk in a drug store in Fort Wayne, Indiana, where he will be greatly missed by his friends and associates. Death was due to pneumonia superinduced by influenza. Services by the writer. Burial at the Corinth cemetery at Twelve Mile, Indiana.

C. A. STEWART.

PETERSON—Mrs. Melvin Peterson, mother of Brother Glenn Peterson of Buckeye City, Ohio, died at her home east of Flora, Indiana, March 20, 1919. Mrs. Peterson was past 62 years of age and has been a resident of Carroll county, Indiana, all her life. She was a member of the Christian church for many years. She leaves to mourn her departure a husband, three sons and two daughters. The funeral was held from the home by her pastor, J. C. Reynolds, assisted by the undersigned. Brother Glenn has the sympathy and prayers of his old college friends and classmates, as well as the First Brethren church at Flora.

S. C. HENDERSON.

URICH—Daniel Urich was born in Wayne county, Indiana, April 5th, 1838, and departed this life at his home at Lone Star, Kansas, March 21st, 1919, being at the time of his death 80 years, 11 months and 15 days. He came to Kansas with his parents when only a boy of 17 years of age, locating in Wyandotte county, and in 1856 moved to Douglas county.

He was married to Mary Weybright September 5th, 1861, who departed this life January 23rd, 1890. This union was blessed with seven children, three of whom are still living, four having already preceded the father. His second marriage was to Mary Winters, July 13th, 1892, who is left to mourn his loss.

Besides his wife he is survived by three children, Mrs. Etta Shank of Caruthers, California, Charles of Leecompton, Kansas, and William H. of Lone Star, also one brother, two sisters, thirteen grandchildren, one great grandson and a host of loving friends.

Having come to Kansas in an early day he had many hardships to endure and did much to help the community in which he lived. He was always kind and considerate to all and everybody loved him. He was not neglectful of his Christian duties, having accepted Christ as his personal Savior over 30 years ago and lived a devoted Christian life.

W. H. ULRICH.

HOLSINGER—Winfield Scott Holsinger was born at Mt. Morris, Illinois, on July 26, 1867, and died at his home at Norcatur, Kansas, March 17, 1919. When quite young he went with his parents from Illinois to Norcatur county, Nebraska and later to Maple Grove Colony, in Norton county, Kansas, where he united with the Brethren church. He spent most of his life in Norcatur and vicinity. He was an industrious, hard working

man and generous to a fault. He suffered many years from an affliction brought on by accidental blood poisoning. Funeral services were conducted from the M. E. church, by Rev. V. V. Whitsett, pastor of the church and Rev. Groseclose of the Lutheran church. He leaves an aged father, S. R. Holsinger; two sisters, Mrs. W. W. Reager and Mrs. J. W. Deeter, and one brother, Ray R. Holsinger, all of Norcatur, to mourn his passing.
S. R. HOLSINGER.

BOWMAN—Mary Etta Bowman of Dayton, Virginia, departed this life on March 18, 1919, aged 21 years 8 months and 26 days. She is survived by her parents, Noah and Fannie Bowman, and one sister, Minnie.

Three weeks prior to her death she was taken to the Rockingham Memorial Hospital at Harrisonburg, Virginia, for an operation for appendicitis. Other complications followed causing death. At an early age she gave her heart to God and lived a beautiful Christian life. She was loved by all who knew her and was a consistent and faithful member of the Dayton Brethren church.

The funeral services were conducted by the Rev. S. L. Bowman of the Church of the Brethren, and the Rev. D. D. Brandt of the Presbyterian church.
J. M. BOWMAN.

BLOUGH—Sister Clara, wife of John Blough departed this life at the age of 49 years, 4 months and 11 days. She leaves her companion, a son and daughter, besides her aged parents, who depended largely upon her. She was a member of the Brethren church, especially interested in Sunday school work.

GORDON—Mrs. Emmet Gordon (nee Mary Engles) was reared in Wyck township and was married to Emmet Gordon, September 14, 1913. They had resided at Thief River Falls, Minnesota the last few years where her death occurred at the age of 28 years, 1 month and 11 days. She leaves besides her companion, her parents and three brothers. She was a member of the Brethren church at Lanark and her funeral was held here conducted by the pastor and assisted by Z. T. Livengood. May the Holy Comforter abide with these sorrowing ones.
B. T. BURNWORTH.

FAHNEY—Lizzie Emmert, died January 25, 1919, after about a month's illness. Sister Fahney was of a quiet, unassuming disposition beloved by all who knew her. She possessed a rare mind and was able to comprehend above the average listener. She leaves to mourn her departure the following children: Miss Grace A., Fred, and A. Emmert, of the city, and Mrs. E. D. Butz of Philadelphia, Pa., and one brother living near the city. Funeral was held at her pastor, assisted by Brother J. M. Tombaugh from the Hagerstown First Brethren church. We pray God to bless the remaining ones.
A. B. COVER.

DAVIS—John L. R., infant son of Brother and Sister J. Franklin Davis died February 9, 1919. This little life came to sweeten the lives of the loved ones for but a little while. It was a blossom too frail for this world. Funeral from their home by the pastor, the undersigned. May God bless the bereft.
A. B. COVER.

Business Manager's Corner

THE SECOND MILE

In one of his matchless sermons, published years ago, Dr. J. Wilbur Chapman makes it clear that the thought in the mind of Jesus when he said, "If a man compel thee to go with him a mile go twain," was that the greatest blessings come to those who do more than mere duty requires. We are convinced that many people miss the real joy of service because they stop the minute the "whistle blows." No worker, who is more interested in watching the clock or in looking for the time to come when the blowing of the whistle shall call him from his task, can hope to become a master of his profession or his trade. And no Christian who seeks to do only the things he must do in order to maintain his place as such can hope to get much enjoyment out of his service.

The Four Year Program as outlined for the work of the Brethren church has not taken

into consideration the ultimate achievements of the church, but has set a standard for a minimum achievement, and the churches or their pastors that are satisfied to simply reach the goals set have not caught the real spirit of the program. They must go the "second mile" to make their efforts worth while. This spirit has been caught by a number of our pastors in regard to Goal 9, or the goal in regard to the figures set for the Evangelist. One of the most successful pastors along this line is L. A. Myers of Denver, Indiana. Last year he succeeded in getting both churches in his charge on the Evangelist Honor Roll and only recently they have won this honor for the second year, but the remarkable thing about the achievement is that the list from the Denver congregation is that the number of subscriptions sent in is equal to one hundred and eight percent of the families belonging to the church. If there is another church with an equal record we would like to learn of it. And yet there are some congregations that seem to be afraid to try to reach the goal of seventy-five percent. We remember that more than ten years ago we spoke the words that made Brother and Sister Myers ONE, and perhaps he is taking this method to get even with us. All right, Brother Myers, we would like to have a few more pastors to even up in a like manner.

New Business

While we are always glad to have all old lists of subscriptions renewed it is the new lists that will bring our lists up to the FIVE THOUSAND we have set as our goal for this year. And we are glad to announce one more church has come to our help by winning a place on the Honor Roll. This time it is the Darwin, Indiana, church with Brother Lytle as pastor. The Business Manager is glad to see in this list the names of some of the people he baptized and received into this church at the time he organized it twenty-two years ago. Brother Lytle is right up to the front line trenches when it comes to bringing the congregations he serves up to the standards set by the Four Year Program committee. The work of the Evangelist goal may be going forward slowly, but it is going, and we are glad that the prospects are good for still further advance along this line. The question is, What church will be the next to reach this goal?

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	D. A. C. Teeter
Alentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankentyown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Neb.,	Vacant
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Bryan, Ohio,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr.,	Homer Anderson

Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr.,	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Ft. Scott, Kansas,	Mrs. L. C. Webb
Fostoria, Ohio,	M. S. White
Freemont, Ohio,	H. M. Oberholtzer
Gretna, Ohio, 2nd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel),	Geo. T. Ronk
Linwood, Maryland, 2nd Yr.,	E. M. Riddle
Long Beach, Calif., 2nd Yr.,	L. S. Bauman
Loree, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr.,	N. W. Jennings
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Meyersdale, Pa., 2nd Yr.,	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
Oakville, Indiana,	W. R. Deeter
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr.,	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana,	W. E. Ronk
Salisbury, Penna.,	E. D. Burnworth
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr.,	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Washington, C. H., O., 2nd Yr.,	B. S. Stoffer
Waterloo, Iowa, 2nd Yr.,	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

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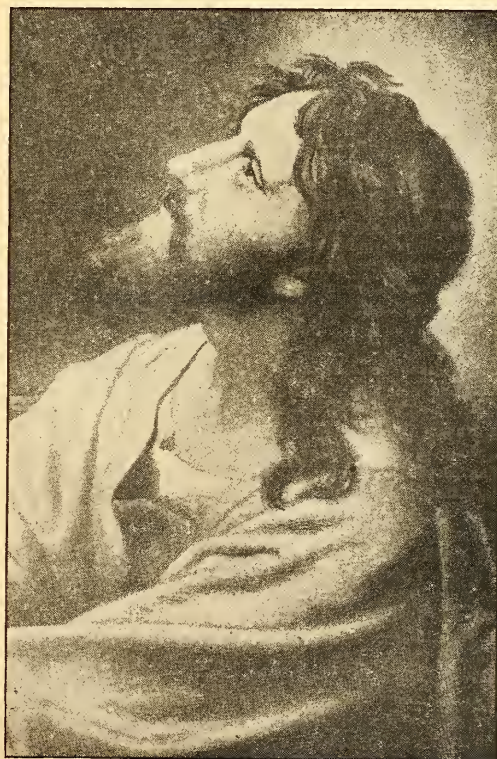
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1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Christ in Agony for a World in Sin

(By Courtesy of Foreign Missionary Society)

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

There Are Two Sides to Every Question

We are indebted to a very loyal supporter of The Evangelist for a clipping from the Kansas City Journal of an editorial entitled "Militant Christianity." We thank our correspondent, for the clipping brings to our attention a subject on which something ought to be said.

The text of this editorial was a statement made by a certain Kansas City minister: "If the Christians of Kansas City were as active as are the criminals, the crime wave which is making our city notorious throughout the United States could be stopped quickly." It begins by stating that "no one will doubt the absolute correctness of such a statement for it is obvious that the church element of the community is not entrenched in the management of its affairs in any approximate degree as compared with the criminal element. Nobody ever heard of the officials of Kansas City taking orders from the church people, for the simple and sufficient reason that the church people do not give them orders. Such orders as are obeyed come from the politicians and their henchmen."

These statements apply not only to Kansas City, but to every city and village throughout the land and whatever truth or error they contain is of vital interest to all Christian people.

It should be remembered at the outset that there are two sides to every question, and this is no exception. Our newspaper editorial contains both truth and error; true statement, mis-statement and exaggeration. It will be admitted that there is much to be criticized in regard to the proper functioning of the church and there are many Christians who fall far short of what is expected of them. Every earnest-hearted pastor is made to cry out often as he sees the indifference, inconsistency and lethargy of the average church member. And every Christian man with a vision of what the church might be and do, of the power it might possess and the influence it might wield, is made to lament its narrow vision and feeble efforts. The church ought to be a savior of the community as well as of the individual. It ought to help to make men strong as well as get them converted. It ought to induce them to live right in the community, at their work, in their politics and social relations as well as be faithful in attendance at public worship on Sunday. It ought to influence, through the Gospel it proclaims, men to deal justly with one another and to be honest and upright in all their relations. It ought to lead out in efforts to right community wrongs, be quick to detect every enemy of society and not only sound the alarm but marshal the forces to drive it out. It ought to make it easier for the men of the community to do right and harder for them to do wrong. All this and much more should be brought about by aggressive leadership in the com-

munity. To say that it has not had vision nor willingness to undertake and to do all that has been rightly expected if it, is only stating what is commonly observed. And no one regrets it more than the wide awake leaders of the church.

All this however does not justify much of the widespread and indiscriminate criticism of the church. The church is weak because she is composed of and is working with weak human creatures. She does not always make use of the divine power with which she might be infilled because it is a slow, tedious process by which her members grow out of their selfishness and weakness into the full surrender and strength of the complete man in Christ Jesus. The church is weak, too because some of those who are nominally her members are standing aloof and criticizing her instead of staying in the harness and adding strength to strength and vision to vision. The church's severest knockers are her disgruntled members. The church is weakened by every criticism from within that is not of a constructive nature. The weaknesses that are apparent to the men of vision ought to stir those souls to more earnest endeavor and far-seeing planning to make it all, under God, they know it ought to be.

Another thing that adds to the weakness of the church and makes unjust the wholesale criticism of her ineffective efforts to influence community conditions for the right is the not infrequent sprinkling of the criminal element in the church. True, she is at fault for not seeing more carefully to the pruning out of the dead branches. But this, too, would bring upon her criticism by the malicious and make her liable to do injury to some one who is good intentioned but very weak. It is no easy task to distinguish between the sincere but weak souls and those who use the church as a cloak for their criminality. The church would probably be stronger however, and could speak more effectively if she would cast out some of the political wire-pullers and confederates of criminals.

Some of our critic's complaints of the church are unfair and some fall short of the facts. Why should the church be criticized for not being "entrenched in the management of affairs" in a way that the criminal element is? "Entrenchment in the management of affairs" by those unauthorized is itself criminal. Only criminals will seek to exercise an unjust and unlawful influence over affairs. Such influence is only wielded through some consideration; the church cannot barter. Why criticize the church or true church people for not being partners to crime? But so far as legitimate influence is concerned the church is not entirely negligent nor ineffective. The Anti-Saloon League, one of the most effective organized efforts to influence affairs for the right is an organization within the church. The church

supplies it's men, funds and inspiration. Law-enforcement leagues are almost invariably fathered and officered by prominent and worthy church people. When political parties of whatsoever creed become drunken with power and corrupted by illegitimate influences, it has invariably been the great Christian leaders of the land who have gathered the forces for the dethronement of the "politicians and their henchmen." When industrial greed has ground down laboring men and driven them into the squalor of "industrial settlements" of great cities, it has been God's far-seeing prophets, such as Graham Taylor and Jane Addams of the Inland Empire of America, who have led the oppressed to relief and final freedom. When the world is reeking in the blood of a world war, it is the offspring of the churches, the Red Cross and the servant of prevention, the Y. M. C. A., who go with relief and sustenance. And even while the nations are trembling with hatred and thrusting at one another's throats, it is the Church Peace League and other pacifying agencies and movements within the church that prepare the way for the bridging of these gulfs of hatred. Everywhere and in every situation the church is exercising an inestimable influence in the management of affairs.

To criticize the church for making protests that are ineffective for lack of "punch" behind the protests is simply an innocent acknowledgment of the higher methods employed by the church than are used by the criminal gangsters. For thus the editorial continues: "The church people go down to the city hall occasionally and protest against some particularly menacing situation. They send delegates to object to the granting of saloon licenses in residence neighborhoods or to voice their wishes along some other line making for the betterment of the community. They hold meetings and pass resolutions when matters go out of hand. Their intentions are admirable but their influence is negligible, simply because the politicians and those whom they control know there is no 'punch' behind the protests and resolutions. When election day comes around the same old gang wins and another era of protests and resolutions set in." It is true, the church has often been too feeble in her efforts to right the wrongs, but she has been more feeble in preventive measures than in curatives. But notwithstanding, she has not been as impractical in her methods as her critics often suppose. She has not only protested against granting saloon licenses, but has carried elections against them. Churches not only pass resolutions, but encourage the election of good men. There were pastors in Ohio during the last state-wide prohibition contest, who had their entire memberships pledged, not by bribery but by appeals to right, to vote against the saloon and in favor of clean men. But to say church people do not have the "punch" that makes politicians take notice is to say church people do not stoop to methods that are effective on "politicians and their henchmen." Only money or its equal talks to such men. Protests, resolutions and honest voting are the church's methods. She does not always win quick victories by those methods, but she is certain to win and her victories when won are more permanent. She cannot, dare not become criminal herself by the use of criminal methods to combat evil. She must keep clean to be strong and to finally win the affection and loyalty of even the criminal. She has weaknesses many and failures many, yet she is the mightiest force in righting wrong and in bringing in the kingdom of righteousness in the world today. The church lays no claim to perfection, though a divine institution because she is composed of imperfect human beings, and she invites constructive criticism. But let him who offers the criticism be in the van of the battle.

EDITORIAL REVIEW

Have you prayed about your foreign mission offering yet? You can't give right until you do.

As a farmer shows his faith in the laws of nature by building his granary when he sows his seed, so we should build, expecting results in the spiritual harvest.

Brother J. M. Bowman of Harrisonburg, Virginia, writes in the interest of our Washington, D. C. church. He has recently been on the ground and secured first-hand information concerning the needs of the Capitol City church for larger quarters and also testifies to the splendid work being done by Brother Lyon and his co-workers.

Brother Carpenter is still looking for a successor to Brother Cook, who, as announced, is planning to leave Krypton on account of his wife's health. Pray that God may direct the Board to the right man.

Not long ago an Italian woman with all the earnestness of the woman of Sychar asked a missionary among the coal regions of Pennsylvania, "What is the Gospel?" Wonder if we are going to permit the heathen in our very midst to live and die without the Gospel?

Brother Myers reports his work at Denver and Sydney, Indiana. It has been a long time since we heard from Brother Myers, but we hope it will not be so long again till we get another interesting report. Both churches are loyal supporters of The Evangelist, and are awake on missions. Denver's new Christian Endeavor society has shown commendable strength and both churches have a splendid Sunday school vision.

Brother Orion E. Bowman gives us another report of the offerings for Home Missions. If the churches keep coming long enough we may reach our goal yet. It is certainly fine on the part of those churches that were hindered from taking their offering at the regular time to send their offerings even though they must come late. We are still \$2,500 short. Keep on coming till we go "over the top."

The Evangelist subscription list is growing still, and with every added name the paper becomes all the more valuable. It is worth while to write and to give your very best, Brethren, when you can give a message to approximately 25,000 readers. Your support has been most loyal and we thank you for it. We know you will continue to respond whenever we call upon you as you have done.

In this issue we have an article from the pen of Rev. F. W. Hoffman, pastor of the Reformed church of Louisville, Ohio. He is a friend and fellow-laborer of the editor, and promised at our solicitation to give a report of the conference on Y. M. C. A. work for the returned soldier held at Camp Sherman, Ohio. Brother Hoffman represented our township "Y" organization at the conference. His report is of more than ordinary interest and we are pleased to be privileged to pass it on to our readers.

A good meeting is reported at the Third Brethren church of Johnstown, Pa., at which time the pastor, Brother Jones, was given splendid assistance by his neighboring pastor, Brother Watson. The number of confessions is at least one indication of the effective work of this team. The work of the Third church is looking up, and we doubt not that their felt need of a new building will be met if the people follow the leadership of their enthusiastic pastor.

Brother Beachler springs the surprise for the season on the brotherhood by his report of the Portis, Kansas, gift to College Endowment. It's really hard to believe, but doubtless it must be so, because Beachler says so, and as Anthony would say, "Beachler is an honorable man." Well, we believe it, but, it is certainly some surprise. I suppose we all wish we were members of the Kanemorado district, especially, of Portis. Of course those states that haven't seen Beachler yet, will get a chance to see him and show him what they can do. But they will have to go a lively gait to get around "Kanie." That little district went \$——, what was the amount? It is larger than I am used to dealing with. Turn back and see. God bless the prairie churches for their loyalty to Ashland College. With that kind of backing, she will be able to weather every storm.

It appears that all repairs have been made in the mechanical department and that the back work has been made up, and now we are expecting to have things go on scheduled time. Accordingly, we will put our material in the hands of the operator on Thursday noon. This will enabled us to get The Evangelist mailed not later than the following Wednesday. We expect every paper to be in the hands of the post office authorities by evening of that day. Some will doubtless be mailed sooner. But the important thing to remember is that if you want any matter to appear in The Evangelist in a certain week, be sure to send in to the editor so as to reach him not later than Thursday noon. Special announcements will be received as late as Friday evening, and telegrams may reach us as late as Saturday noon. Your co-operation will help us to get the paper out on time. Thank you very much for your kindness.

GENERAL ARTICLES

The Decline of the Family Altar. By W. T. Lytle

In treating this subject, I want to be practical yet brief. There is a very evident cause for decline, or rather for the falling off of home devotion, at least of the type where there is an appointed time in the day when the family is brought together for the Bible reading as the WORD of GOD, and PRAYER, for the daily renewal of the covenant, and for petition for the family and home needs.

First.—There has been no small amount of emphasis during the last twenty-five years placed upon organic union, an attempt to effect a compromising organization between the man formulated and the God programed.

Man has been trying to find for his center either mental development or physical development under the cover of political ecclesiasticism, at the cost of man's finer sensibilities, or inner consciousness.

Man has been trying to live too much "by bread alone," rather than "by every word of God." There has been too much talking about heaven, and too little manifested reality of heaven considered.

Second.—The family altar has had no support in the homes of many because of "not having time," a very popular excuse made by many of those who make the strongest profession of faith and seem most fully to believe in the promises of Christ and his power to save. Like Jeroboam led Israel to sin, many keep trying to make their religion (as rules and practices of life), so convenient that to one seeking the difference between the man of the church, and the man of the world, (so termed) he would have to be an expert and do some research work in this new field before he would be able to determine by the manifested difference at hand.

A man told me he was building a fence on a very pious elder's farm for two weeks, and said, "I heard nothing about the Bible nor about Christ at his table, nor in the evening as we were sitting around the fireside; but he talked continually about how he had prospered and gave the pedigree of every hog and every cow he had on the place until I was convinced that those things were the very center of all home thought."

Again, to illustrate, once I said to a good man making a very loud profession: "Why is it you do not have family worship in your home at all times, like you do when the preacher or the evangelist is in your home?" His answer was like this: "It is not convenient at all times, and another thing is I want you to realize that in this age we have to be so busy to make a living that we cannot take time to get our family together at any suggested time. Yes, and another thing you must remember, I always have a number of hired hands and a good many times a lot of company, to me it is not the plausible thing to do under such conditions. You know the good Book says, 'we should not cast our pearls before swine.' Dear Reader, does this strike any ways close to the mark at some of your excuses?"

Third.—The family altar has been dealt a death blow in some communities where for years the families have not trained themselves in being able to see the value in character and true godliness that comes by the way of the family altar and the HOME DEVOTIONAL periods. There is everywhere to be seen a "lack of vision." Too much time is spent in making home a place to stay, instead of a place for the family to live and have comfort, and consolation and full joy.

Yes, with so many childless homes and so many cat and dog parlors, what can we expect? Although I know a woman who teaches her dog and cat to say their prayers together before she puts them to bed. That is more than

some boys and girls are taught. If some of the children to be found in some of our good Brethren homes ever are taught to pray it will be when they get homes of their own or land in some one's else home. I sometimes wonder what some of the folks mean by day by day driving the children their hobbies and their bias ways and then expect an evangelist or a practical teacher of the truth to come in and give twenty or thirty lectures and Bible readings and undo all they have done during the periods of development and unfolding of the youth. Some occupants of homes do not have a true conception of what a real God-loving devoted Christian home is like, and therefore we must be careful in our censure, for they have been too long among the "sayers" and not the "DOERS."

Lastly.—Family devotional periods in the home have died out because it has not had faithful suggestion offered and emphasized by the leaders of religious activity. This has seemingly had the greatest effect and has dealt the worst blow to the home devotional periods which are the greatest period of real development.

Year after year, we have been able to hear nothing else except standards of efficiency and goals, and organization and demonstration. These we are not assailing, but to say, "This ought ye to have done and not to have left the other undone." The one-sidedness has left its visible marks, and the home devotional periods have given place to forms and ceremonies in our organizations. And even such cold forms and mechanical prayers are confined to a few who are yet old fashioned enough to go to "Public Worship."

Many under these extreme conditions have actually gotten to a place where they say "we pay our preacher to do our praying," or they say, "It is the business of the deacons to do the praying," or perhaps some old saint who has done the praying for many a congregation for years. We are forgetting how to pray and losing the desire to prayer; both in the home and in public worship.

In concluding, the decline of the family altar has left its visible marks as a result in ways that are so conspicuous that we cannot help but see in a very large way the crop of unbelieving and doubting persons that exist under the very roofs, and in the communities where once every boy and girl could say with on accord, "we have a praying mother and father." I had one, and thank God, he has spared her to the time when she is always praying very definitely for the things we try to accomplish for the kingdom of God, and my prayer is that he will spare her many more years to teach others the value of praying, for such efforts in the Lord are not in vain. If you are in doubt of the visible marks in the falling off of home devotions, on next Sunday you have the Sunday school superintendent ask all the boys and girls to rise that have ever heard their mother or father pray, and you will get your answer.

Another result that has left visible marks because of the neglect of the family devotions are made manifest in the discords among the parents and their children, to the extent that home ties are severed, estates are divided among lawyers, instead of among legal heirs, and many a hatred has been kindled in which folks have severed their relationship with local churches. The thing that has given rise to these dislikes and dissensions was the falling away of the family altar. Most of the misunderstandings in the home could be overcome if the homes were pervaded with prayer.

Church misunderstandings can be brought to the place of understandings when the families have home devotional periods with the Bible and devoutly thinking of the truth, instead of three times a day backbiting and gossiping about the weaker brethren.

The decline of this Godly institution has wrought havoc,

and in some cases ruined many an otherwise successful work for Christ and the church.

My prayer is, that God somehow will quicken the Brethren church to a realization of the true worth of the

family altar, and that it will be placed where it belongs in church activity, and that in the homes of Brethren people God will be worshiped in "spirit and in Truth."
Burlington, Indiana.

Religion After the War. By Dr. J. L. Gillin

To the surprise of a great many of us, doubtless, the returning soldiers have indicated in more or less unprintable language their opinions of the Y. M. C. A. It shocked us to hear a young men's organization soundly berated by young men. Here is an organization which specializes in religious work with young men. It is manned by a fine bunch of clean, earnest, hard-headed fellows. It has appealed to men with a program of concern for "body, soul and spirit," the famous triangle. It is officered by "sound business men" and leaders against whose orthodoxy there has never been a question.

Its general is a figure of international reputation, who has been proclaimed as the religious statesman of his generation. Yet its endeavors for the "boys" in France, backed by the country's goodwill and millions of the people's money, has brought it only exorciation from those it was supposed to help. Why is this?

The best answer I have seen is that given by Judge Lindsey in the Metropolitan. He says it is not because the "Y" gave away to the boys, but because it preached individual sold things at high prices or things which other organizations salvation when the boys were dying for the salvation of society. It preached "Save your soul" when the boys were living a religion which meant dying for a great cause. It exhorted the boys to save themselves from the "wine, women and song," when they were concerned with the larger thing of saving the world from injustice. In short, he says, it failed because it appealed to them with the lesser as a substitute for the greater thing.

Lindsey has put his finger on the real trouble, not only of the "Y" but of organized religion today, not only religion in war but in peace. We live in a new world. New values have emerged. New issues must be met. The old wine-skins will not do; the wine must be put in new wine-skins. Lindsey says the churches as well as the "Y" must meet the new situation or suffer irreparable loss. It must make religion practical for the social problems of our day. Men will no longer be satisfied with a religion which exhorts men to save their own souls and stops there. The church must apply the doctrines of Jesus to the social evils of our day. It must interest itself in the problems of the workers. Jesus concerned himself with the problems of the poor. His church must do likewise today.

The Returned Soldier. By Rev. F. W. Hoffman

"What is an adequate community program to meet the needs of the returning soldier?" This was the general subject of a conference held at Camp Sherman, February 24-28, attended by 100 delegates composed of Y. M. C. A. and religious leaders from all parts of Ohio. Among other things discussed were:

1. **The Recreational Problem.** The returned soldier has been much in the open. Shut in again he will be restless. Eighty-five percent. of the soldiers did not know how to play. They have learned how. Use them as leaders. There is need to have the play-life of the community directed by men of high ideals. Men will not play the game of life fair unless they learn as boys to play the play-life fair. Clean sport builds men up physically, mentally, morally and spiritually. Unclean sport undermines character. One speaker said: "While I got my knowledge in the class-room I got my education on the athletic field."

2. **The Problem of Public Health.** One speaker said

Is it not something of a travesty that the church is still concerned chiefly with the problem of individual salvation when the world is asking for guidance for its conduct in social affairs? It asks for the bread of inspiration for its social salvation and, behold, the church gives it the stone of the individual salvation. Is it not a pity that the Brethren church, with its doctrines and ordinances fitted to this larger task, is as silent as the rest of the churches? Shame, that our name has not taught us to do better. Are we "Brethren" in adherence to evangelical orthodoxy, or to ecclesiastical rites? or, "Brethren" in the sense of a common interest in solving the world's problems in accordance with the fundamental principles of Jesus? Does our baptism "into the name of the Father, and of the Son, and of the Holy Spirit" mean simply a magical rite to insure my salvation, or confession of the fatherhood of God for all men, the brotherhood of man and fellowship in a common task to make the world better? Does our Lord's Supper stand only for a piece of peculiar differentiation from other churches, or is it symbolic of common equality of men? Does the ordinance of Feet-washing mean only a piece of ceremonialism or does it teach us to emphasize humble service of our fellowmen?

And, yet some of our leaders would have us believe that our chief duty is to convert men to the acceptance of our doctrines in order that they individually may be saved. They would divert our efforts from the task of bearing testimony to the efficacy of the simple teachings of Jesus to post- or pre-millennialism. I sometimes wonder if we are not in danger of Jesus' condemnation of the Pharisees, "Ye compass land and sea to make one proselyte and when ye have found him ye make him ten-fold more the child of hell than yourselves." Are we straining out gnats and swallowing camels? Are we more interested in making "Brethren" than in making men converts to the social ethics of Jesus? Are we more concerned in the individual's salvation from a future punishment than to a devotion to the kingdom of social righteousness?

Are we more concerned with church forms and numbers to be reported in statistics on the "Four Year Program" than in trying to solve the problems of social injustice by the application of the principles of Jesus? If we are, woe betide the Brethren church.

Glen Ellyn, Illinois.

the returned soldier will demand better ventilated houses and better sanitation. The government spent vast sums of money to make the camps of the army ideal centers in which to live. This was done to make good soldiers, to make men fit and keep them fit to fight. Each community ought to be interested in making men fit to live. We need good, sound, able bodied men to serve in times of peace, as well as good soldiers in times of war. Next to the budget to provide for interest and the sinking fund should be a liberal allowance for the uses of the Board of Health in each community of the state.

3. **The Problem of Public Education.** Our schools must more than ever serve the public. They must serve not only the young, but must provide instruction for the adult as well. There were 700,000 in the army who could not read or write English. We must adopt better methods to assimilate and Americanize the foreign born. 730,756 men of the first draft were rejected because of physical disability. Most of these

could have been rendered fit for service, had the proper corrective exercises been given them. Our school program must be based in the future more on the problem of public health. There ought to be in all our schools regular and systematic examinations of each child by a regular appointed school physician. There must be a change made in our educational system that there may be a greater salvage of manpower.

4. The Problem of the Venereal Menace. The American Army was the cleanest army that ever fought. Five-sixths of all venereal cases in the army were contracted in civilian life. The army camp was the safest place for young men. Our communities must be made safe for them. The government is emphasizing this danger. It is preparing to fight this menace. It is not alone a religious question. We must fight the double standard of morality in all our communities. The time is not far distant when physicians will be compelled by law to report all venereal cases to the Boards of Health, as they are now compelled to report cases of smallpox. Twenty-five percent of infantile blindness and 95 percent of all operations on women are made necessary by the sex evil. A man can hardly be straight in business and be wrong in his sex life.

5. The Problem of Work. The returning soldier will demand a job. He does not want to be banquetted or pampered, but he wants to be put to work. He will want to identify himself with the economic life of the community. The soldier out of work will lose his perspective on life, he will lose his equilibrium, and will become a source of danger to the community. There is very little Bolshevism in the army, but the seeds of this modern propaganda will rapidly multiply if men are not industrially assimilated in the econ-

omic life of the community. The first thing he will want when he gets back home will be a suit of civilian clothes and the second thing will be a chance to work.

6. The Problem of the Church. The returned soldier will be much the same that he was before. He will be religiously inclined if he was so inclined before. He was up against the real thing that has made him think. He has had plenty of time to think as he stood in the mess-line waiting his turn to be served. He has had plenty of time to think as he has stood at attention while the roster of his company was being called. He has thought of home, of the meals mother prepared, he has thought of the old church and its services and wondered if he would ever see these again. He was up against the real thing that has made him think. He is not going to be essentially different from what he was before. He is not going to emphasize sectarianism. He is not going to care as far as the spirit of comradeship is concerned whether a man is Protestant or Catholic, Methodist, Presbyterian, Reformed or Jew. He will emphasize the four elemental values of life. He will have a new experience of the presence of God, of the Saviorship of Jesus Christ. He will love home, mother, wife as he never did before. The Bible will be more a book to live by than a record of past experiences of God's people. He will want a religion that works as well during the week as on Sunday. He will not want to be put on a pedestal or in a class by himself. He wants to belong to the general mass of humanity, assuming his share in the work of life. He will be more thoughtful of others. Selfishness has been more or less repressed in him. He will know the meaning of sacrifice. He will demand a more practical kind of Christianity.

Louisville, Ohio.

Modern Bible Whittlers. By Charles H. Ashman

It has been foretold in prophecy that during the absence of our Lord many professed followers of his would repudiate sound doctrine, after their own lusts heap to themselves teachers having itching ears, turn away from the truth unto fables, opinions, and traditions of men, and deny the "faith once for all delivered unto the saints." That hour has struck! On every hand, self chosen but not divinely called men stand in places from which we would have a right to expect the Gospel to sound forth with no uncertain sound, but these men deny almost every fundamental of the divine revelation. They are usually the finished product of some godless theological seminary in which upon entering they slew their faith in the Scriptures as the inspired Word of God. Outside the door of many such a theological seminary exists a cemetery containing many graves over which should be erected a monument bearing this inscription, "Here lies the faith of many, sacrificed to Higher Destructive Criticism in the name of boasted learning." Over these graves angels weep as they behold the ruthless slaughter of genuine faith. From these hotbeds of infidelity, there has come a body of men who in the name of advanced scholarship are noisily demanding the setting aside of the Word. They are the "certain men" who have crept in unawares, which are mentioned in Jude. They have no belief in the supernatural, but demand that all faith be "scientific." Their watchword is, "Keep abreast with the times."

What happens when this spirit enters the church of Christ? It finds itself face to face with a mass of Bible truth, believed to be inspired of God. It is forced to make a choice, either to forsake its so-called scientific deductions or reject the Word. It is usually too proud to acknowledge it might be mistaken, so at once begins to tear and cut and whittle at the Bible. It denies the Genesis account of creation, the origin of man and sin and other emphatic teachings of the Old Testament. According to its verdict, the Old Testament is not divinely written history, but human records only. It sets aside the Virgin Birth of Christ, his miracles, redemption through his blood, salvation by faith, the resurrection of the body, the return of Christ, the joys

of heaven, the sorrows of hell, and the Kingdom to come. Every doctrine of the Bible which this modern spirit could alter, it has altered and when it faces some which it cannot alter, it sets them aside as impractical and figurative. Many preachers today have imbibed this spirit and in tones of supposed superior knowledge teach that the Bible is more human than divine. One would expect such things from scoffers, mockers, infidels and devils, but not from ministers of the Gospel. But like Jehudi of old they cut the Bible into pieces and burn it on the hearth of their worldly wisdom. What do you think of a preacher who claims the Genesis account is only a Hebrew myth and contrary to real fact; who claims God never wrote the Ten Commandments and in flip-pant language declared, "God never was a stone-mason;" who claims the Old Testament is just a bunch of poems, songs and old traditions of the Hebrews; who claims Jonah and Job are fictitious characters like those in modern novels; who claims there is no prophetic element in the Scriptures; who denies the virgin birth of Christ thus branding Christ's mother as a fallen woman; who denies the atonement thus making the death of Christ nothing more than a barbaric, brutal murder; who denies the teaching of Scriptures that Christ is at the right hand of God and substitutes the popular sentiment that he is in the world today in the spirit of education, reform, progress, etc.

What do you think of the preacher who scoffs at the oft-repeated promise that Christ will return to claim his own and, as one northwestern preacher did, compares those who long for his coming to an "idiot sitting on a stump;" who calls the teachings of Jesus on hell "a frying pan religion;" who claims the Bible is impractical; who claims the Word does not mean what it says nor say what it means and thus is not to be taken on its face value, but twisted, warped, altered, changed, modified to fit one's own peculiar thinking? This is what we think: If ever we get into such a state, we pray that God will give us self respect enough to quit the ministry and enter some other calling from which to secure our bread and butter. We would feel that we were getting respect and money under false pretenses.

What is the result within the church of such setting aside of the Word of God? The church is losing her voice of authority. She no longer speaks with authority, but as the Scribes and Pharisees. She is becoming paralyzed with doubt and unbelief. She is losing her message. She seems to have no distinct and unqualified mission. She holds out to the world a Book believed to be inspired only in spots and as a consequence has developed a spotted religion. Like Israel she has become a speckled bird. She is losing her grip upon the human heart. People do not care to come within her walls to hear about uncertainty; the human heart longs for the final word, for the supreme court decision. If I were not a preacher, but free to come to church just to listen, what would I want to hear? I would not want to hear about politics for to hear such, I would go to a political meeting; I would not want to have paraded before me the world happenings, for to know such I would read the newspapers; I would not want to hear poetry and fiction, for the public library supplies such; I would not want to be entertained, for I could go to the theater for entertainment; I would not want to hear about "the psychology of religion," but the Spirit of God; I would not care to hear about luncheons and society frazzles, for the better way would be to get a bunch of debts and an outward show of money and join the upper ten; I would not want to hear about doubts, unbelief, questionings, for I would have enough of these among men; I would want to hear about God, his being, his truth his love; I would want to hear about Christ, his deity, his atonement; about the Holy Spirit, his guidance and comfort; about salvation. I would want to get rid of the stifling atmosphere of the cares of life and drink in the fragrance of heaven's breezes for just one hour. I would not listen to a man who could not say, "Thus saith the Lord."

Another result of this "Bible Whittling" is the confusion of the tongues of Protestantism. When the Protestant church came forth she stood out bold as a protest against two prominent features of Catholicism, her teachings of the traditions of men and her denial of the Word of God. On the banner of Protestantism was inscribed this slogan, "The Bible; All the Bible; Nothing but the Bible." Then people listened to her voice and followed her, for the human heart longs for the last word of finality upon which it can rest in "Blessed assurance." But today Protestantism has made a surrender and a compromise. The responsibility for the prevailing "isms" and their rapid paralyzing growth is hers. She has only herself to blame. On the other hand, the Catholic church is prospering rapidly. Not because she is right, but because she at least makes the people believe she speaks with authority. It has been well said that "a lie well told and stuck to will win more people than a truth half told for a half truth." The Catholic church tells her lies well and sticks to them and gains followers where the Protestant church tells her half truths or truth in a half hearted way and goes begging for adherents.

What shall be done? The "Bible Whittlers" are here and here to stay. In fact, prophecy indicates that they shall wax worse and worse. The world is getting better and the world is getting worse. This is not a paradox. Genuine faith is growing stronger, firmer, more persevering. Surrendered faith is growing weaker and weaker. When it is dark turn on the light. When this darkness of denial of the Word begins to settle about us, turn the light of the Word on and let it blaze out. Over against this modern spirit we put this position. We have accepted it prayerfully and consecratedly. Our church here at Sunnyside of which we are earthly shepherd has by a standing vote accepted it unanimously.

First, we believe in the verbal inspiration of the Scriptures as originally written. I Corinthians 2:7-15 indicate to us four steps. The truth of God cannot be discovered by the human mind unaided by the Spirit. God has revealed his truth to divinely chosen men. He has taught it in Spirit-chosen words. It is only understood by the spiritual mind. We concede that the various languages becloud the meaning.

They are a result of sin beginning back at the tower of Babel.

Second, we believe in the literal interpretation of the Scriptures, except where the context or language clearly indicates that it is figurative or symbolical.

Third, we believe that the Bible is the final and complete revelation of God to man. There is no place for the added revelations of Christian Science, Mormonism, Russellism, Adventism, and New Thought, etc.

Fourth, we believe the Bible is the only authoritative Book for life, experience, character and practice.

Finally, beloved Brethren, God will honor the church that honors his Word, but withdraw his Spirit from the church that disowns it. If ever there was a time when the Brethren church had an excuse for existence and a mission to perform, it is now. Oh, our burning prayer is that God will hold her true to her calling! Now is her supreme opportunity. Now is the time to push with relentless energy her Four Year Program. Oh, we pray for the leadership of the Holy Spirit! We pray for divine wisdom in these days of exaltation of human conceit! Pray for us, brethren.

Sunnyside, Washington.

Clippings from Missionaries' Letters

By L. S. Bauman

"We have sold a good number of Bibles and Testaments, over sixty, and put a portion of the Bible where they cannot or will not buy. I expect to have the Bible, or part of it, in every home in the town before the end of the year. I will plant good seed, and surely some of it will grow, and produce fruit. The old priest is doing all he can, but his influence reaches mainly the fanatics."—W. H. Boek.

"I want some money for a library. I believe it will pay big to put good wholesome literature in the hands of these people. I think of opening the room two or three afternoons a week to the public reading. I am putting up swings for the children, and other things of that character. It has worked well at Rio Cuarto."—W. H. Boek. (A mighty good idea, Brother Boek. Who will send along the price of a book for this library of Brother Boek's reading room for the public down at Cabrera, Argentina? Send it to Louis S. Bauman, 1905 E. Fifth St., Long Beach, Calif.)

"Here at Inkongo, we have a boy,—only a young fellow about twenty years old, the oldest son of the big Chief here. And the Chief here is a great man, too, for he has many minor chiefs under him, and the state regards him as a big man. His son, several years ago, was converted, much to the disgust and anger of his father and mother. The mother is Queen, also. While the Chief has twelve living wives at this time, he has had many others before. Some are dead, and some he sold off. The Chief himself is quite an old man now. Well, this son, when quite small, was given three wives. These he had until Jesus came into his heart. Then he chose the one he loved, and the only one who had a child by him. The other two he put away. This made his parents very angry. They took him and hanged him over a fire, smoking and burning him terribly. He remained firm. He was about fifteen or so then. At first, he said he couldn't give up everything, but as he read and learned more and more of God's blessed Word, he obeyed and put off the things that belong to this world of sin. He said, 'I can't stop drinking wine. Why, when my father has big feasts, I must drink with them.' Well, he held out on that for some months, when one day he came all alone and said, 'I give up. I will not drink again. I'll do what Jesus wants first.' And he hasn't taken any wine since. It is he who comes to teach me their language. God bless him, he is a great help to me, for his manners are perfect. He is one true gentleman without knowing it. I thank God every day for him, for it shows me just what the real love of Jesus can do even for a poor, dark boy."—Myrtle Mae Snyder,

THE BRETHREN PULPIT

The Second Coming of Christ. By W. S. Bell

(Synopsis of an address delivered in Los Angeles, First Brethren church, at the Bible Conference of Southern California Churches.)

Text: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority."—Titus 2:1-15.

The Brethren church stands pledged to the whole Bible and to the whole Gospel, to all the world. That which gives us a distinct individuality is our literal interpretation of the commands and teachings of Jesus Christ. With this kind of a platform it is unnecessary for me to make an apology for this theme.

We will consider the subject under four heads in the form of questions as follows: Will he return? How will he come? Why will he come? When will he come?

I have no theory of my own to offer in answering these questions, but will endeavor to present only what God's Word says on the theme.

Will He Return?

It is difficult for me to understand how any reader of the Gospels can fail to recognize that Jesus plainly taught his disciples that they were to expect his return and be prepared to meet him. In that comforting passage of scripture, John 14:1-3, Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, **I will come again**, and receive you unto myself." He commanded his disciples to watch and be ready for his coming. "Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." Matt. 24:42-44.

Certainly none can question that the disciples did not believe in the visible and personal coming of Christ, which is made prominent in their teaching. The record given in Acts 1:9-11 of Christ's ascension tells of two messengers who said to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall come in **like manner** as ye have seen him go into heaven." In Hebrews 9:28, we have the words, "So Christ has once offered to bear the sins of many and unto them that look for him shall he appear **the second time**, without sin, unto salvation."

We have two scriptural references to defend the ordinance of washing the saint's feet and one command given by Christ for baptizing by triune immersion which we interpret most literally. How can we as a people, in the face of the plain teaching of Christ and the disciples, be consistent without believing in the personal coming of Christ.

How Will He Return?

Christ has answered this question too plainly to be misunderstood in these words, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27. And again, "Then shall appear the sign of the Son of Man, in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Matt. 24:30.

The messengers at the time of his ascension stated, "This **same Jesus** which is taken up from you into heaven, shall so come in **like manner** as ye have seen him go into heaven." Acts 1:11. John in his wonderful book, "The Revelation of Jesus Christ," says, "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. These scriptures plainly teach that "the same Jesus" who died on Calvary's cross, and came forth from the tomb, and ascended

to the right hand of God, will return in person and that this manifestation will be visible and that "every eye shall see him."

Why Will He Come?

There is a distinction as you will notice between Jesus' coming for his saints, and his coming with the saints.

Christ will gather out of the world his own and resurrect the bodies of the saints who have died, who will be caught up to meet him in the air, as the following scripture teaches: "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep for the **Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.**" 1 Thess. 4:15-17.

Paul in his letter to the Philippians refers to the event in these words, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20-21. Christ refers to his coming for his own in these words, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and **receive you unto myself.**" John 14:3. And again, "Then shall they see the Son of Man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven." Mark 13:26-27.

The event of Christ's coming for his saints precedes his coming with his saints to reign on earth. The coming of Christ with his saints is in kingly power to execute judgment and to establish the throne of David, from which he will rule the nations and usher in the millenium. "And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousands of his saints to execute judgment and to convince all that are ungodly among them of all their ungodly deeds.'" Jude 14:15. Peter in his wonderful sermon recorded in Acts, states, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20-21.

Christ describes this scene in these words, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another." Matt. 25:31-32. John's description is found in Revelation 6:14-17. "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

It is at this time that heaven's horns will shout, "Say,

est people in the work of our School if we watch carefully.

When a new scholar comes to our school we should meet him with a good warm handshake such as he is accustomed to receiving when going elsewhere. The "Glad Hand" should be extended to him. This handshake should be of such a nature as to spontaneously impart to its recipient our joy in meeting and their welcome into our midst. This will come only through the vigorous shake. The flimsy half-hearted kind will only repel and send a shiver where we wished to have a warm welcome expressed. Along with this we should artfully and tactfully speak to the newcomer of our pleasure in his attendance.

Then, to be sure, attention should be given

to the comfort and ease of the newcomer while in our midst. This may be accomplished by introducing the stranger to as many as possible. This will put him on an equal footing with the others. Especially should this be done in the class. It would be well if he could receive a welcome from each member of the class and shake hands with each of them. The "Glad Hand," how important it is! And, by the way, a warning may be necessary here. Never, in trying to extend a welcome, make the newcomer feel bored. If one is not discreet he will spoil all the good that has been done. One never goes anywhere to be bored. I mean by this that no one cares for too much attention. This is as true with the Sunday school as anywhere else.

Last of all when the new member leaves give him the "Glad Hand" and welcome him back. That will leave a good impression as he leaves. That will assure him of the warm interest we have in him and intend to hold toward him.

We believe that a Sunday school never loses any friends by being courteous. Nor do we believe they will find the "Glad Hand" a detriment to the cause. On the contrary we believe friendliness will beget friendliness in the Sunday school as it does elsewhere. Try the use of the "Glad Hand" in your school and note the results. And remember that good results will come from courtesy to old as well as to the new members, so give the "Glad Hand" whenever you can.

Hamlin, Kansas.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Springtime Joy and Work

By Dr. F. E. Clark

Let us in this glad springtime rejoice together. "The signs of the times" are all in favor of Christian Endeavor. New societies are springing up everywhere; denominational opposition is breaking down before the universal demand for interdenominational fellowship; the soldier and sailor boys are getting back more eager than ever to serve; unions are resuming their former activities and going over the old "top." I have seen or heard from Endeavorers in most parts of the country, and am not writing at random.

The Months to Come

April and May should be great Endeavor months, for the harvest of souls may most easily be gathered now. These are our "win one" months,—the months of precious anniversaries that point us to the Savior of the World. Special Lenten services have been held in thousands of churches. Good Friday tells us of him who died that we might live; Easter of him whom the grave could not hold, and seven weeks after Easter comes Whitsuntide, to celebrate the Day of Pentecost, when thousands were converted.

How can we so well use such anniversaries and the days that follow, as by making them soul-winning days? Now we can bring home the appeal to our associate members, and the unconverted generally, and say, "Think what he has given you,—his life, his all. Will you not give to him your love and service?" "Personal evangelism," "Decision for Christ,"—let these be our watchwords in the weeks immediately before us. Special decision services may well be held; union meetings when the net may be drawn by some wise pastor or layman. Unusual efforts to bring to Christ the Intermediates, those of high school age,—the age of conversion,—should be made. Have you ever seen the charts that show that the great majority of people who come to Christ at all are converted between the ages of fourteen and eighteen or twenty? This undoubted fact puts a tremendous emphasis upon the Intermediate age, whether

you have an Intermediate society or not, as I hope you have.

The Alumni

These coming weeks, too, are vastly important weeks for Christian Endeavor, because the Alumni proposition is to be put before our unions in all sections of the country in sixty great meetings, when Dr. Poling will present this vital subject. Their success will mean the strengthening of every union, local and state, the reconstruction of Christian Endeavor in war-devastated Europe, the vast expansion of our work in missionary lands; and eventually the doubling of Christian Endeavor numbers, influences, and activities. Harrisburg, where the campaign starts, is planning to meet Dr. Poling at a banquet 500 strong, and an evening meeting four times as large. What city will outdo Harrisburg?

Buffalo 1919

Everywhere I hear of great and increasing interest in our coming convention. Let us all go, and go with a purpose.

Increasing Interest Through Gifts

One of the best ways of attaching people to any good cause is to get them to pay something toward its support.

Father Chidlaw, a much revered home missionary, used to tell the story of an old woman in the back district of his mission field who was loath to give anything toward the purchase of a bell for the new church. She declared that bells were a nuisance. But at last she was prevailed upon to give \$5.00 toward it. "I've always declared I did not like bells," she said the first time she heard it ringing. "But I will say that is the sweetest sounding bell I ever heard." "Ah!" said Father Chidlaw, "the secret of it was this: 'With every sound of that bell she heard the jingle of her five dollars.'—Selected.

Now is a splendid time for you to increase your interest in Mountain Work.

Now is the time to meet that Christian Endeavor pledge. Only a small part of the Christian Endeavor pledges for Kentucky missions for this year are paid at this writing and the year will soon be gone. Anyhow seven months

have passed and we are going down the hill on the other side. Every pledge should be met soon.

Now is a good time for new investors to get interested in a good cause. Just invest in home missions and then you will boost for home missions the year round. And the call for the Home Mission offering at Thanksgiving time will have a sweet sound in your ears. Has your church paid up in full the thirty cents per member apportionment. Ask Orion E. Bowman, Dayton, Ohio, if you want to know.

G. C. CARPENTER.

Peru, Indiana.

What Christian Endeavor Means to Me

Oh, how I wish I had the power to express my thoughts about this great, real, gripping organization of Christian Endeavor!

Before I became an Endeavorer I worked a little in the church, if the work was easy. I prayed once in a while, if I had time, which was not often. My Bible lay on the table, and once in a while I brushed the dust from it. Yes, I was a Christian in my own estimation. I belonged to the church; what else was necessary?

Then our minister organized a Christian Endeavor society. This brought us into touch with the Christian Endeavor leaders of our state, among them Paul Brown and Roy Creighton. Before long I attended my first district convention, and that same year I was sent by the society to the state convention. There, among that mighty throng of God's young people, I realized that there was something in their lives I had never known,—Jesus Christ.

I wanted him then. Oh, how I needed and longed to know him. Before that convention was over I had accepted Jesus as my personal Savior.

Not very long ago God called me to definite life service, and I have answered, "Yes."

Yes, do you know? there are folks in this world who say that Christian Endeavor is not worth while.

I wonder.

—C. E. World.

MISSIONS

The Easter Offering—A Final Word

Note—The material for this paper was all set up and ready for the forms when Brother Bauman's material reached us, but we set aside two pages of matter to give place to this final word on the foreign offering. The needs of our mission fields are great and urgent, and we have sought in every way possible to impress this fact upon the minds of the entire Evangelist family. The Foreign Board, too, has left no stone unturned that might make for the greatest possible success in this most important work. The issue is now up to every individual member of the church—Editor.

THE GOAL. The churches that send in 40¢ per member during the year beginning September 1st, 1918, will be considered as having made their Four Year Program Goal (11) for Foreign Missions. A list of the churches that have made their Goal will be published in *The Brethren Missionary*. However it will be necessary for the Four Year Program Committee to raise this amount for the Goal next year, as, since our party in Africa has been increased in number; and, the South American forces will be reinforced by at least another man and wife during this coming year, 40¢ per member is not sufficient for our needs, and the Goal should not be less than our needs. Our church is just beginning to get awake on this great work. When the Easter Offering is all in, we shall publish a list of all dollar-per-member churches this year, for, according to an article appearing elsewhere, this is the sum necessary for a "clean slate" this year.

SENDING MONEY. (1) Please do not send cash in letter. Send personal check, postal money order on Long Beach, California post office, express money order, bank draft, or registered letter. Letters and packages frequently go astray these days. (2) Send your letters plainly addressed to the undersigned at 1905 East Fifth Street, Long Beach, California. However, until May 10th, letters may be sent to me direct to 5045 N. Smedley Street, Philadelphia, Pa.—the office of the Secretary, Brother McClain. I will get mail addressed to either place, but this last is more direct. I will be here in Philadelphia until I leave for home, the 15th of May.

REMIT EARLY. Please send in your report as soon as possible. It seems from past experience that it is almost useless to talk about this, but the Easter Offerings drag along all summer. We would like to have a COMPLETE REPORT in the "Brethren Missionary" that will be issued on July 1st. We will make a report of the entire amount through the columns of *The Brethren Evangelist* as soon as we can, but the detailed report will appear in "The Brethren Missionary" only. Every family of the church should have this magazine in the home.

MEMBERSHIPS. All persons paying the sum of \$5.00 per year to any of our missionary activities may be enrolled as members of

the Foreign Missionary Society upon request. You remain a member just so long as you continue to give this sum annually to missions. 25¢ is taken out of the annual offering of all members and placed in the magazine fund as a subscription to the "Brethren Missionary." The balance of \$4.75 goes to whatever fund the donor designates. If you send in your annual offering as a Membership through the local church treasury, be sure and have them state that the offering contains your annual gift. Membership cards will be mailed to every member by July 1st.

DESIGNATE THE PURPOSE OF YOUR GIFT. We prefer to have every person say just where they want their gift or gifts to go. In case money is sent us, and the purpose of the gift is not stated, it will be placed in the General South American Fund.

"THE BRETHREN MISSIONARY." This magazine goes to all members of the Foreign Missionary Society whose dues are paid up. All others, must pay 25¢ per year. Old subscribers should renew their subscriptions as soon as they are due, as otherwise we will have to drop them from the roll. This is U. S. Postal Rules. The July issue will contain a lot of interesting matter from our missionaries. The magazine is the spokesman of our missionaries in South America and Africa. The Easter Report will also appear in the same issue in detail. **SUBSCRIBE NOW!** Send 25¢ in stamps to the undersigned.

AFRICAN MISSION RECEIPTS. All money sent for the African work will be receipted to the donor, and each gift will be numbered. No names will be published in the report, simply number of receipt, and the amount. This is in keeping with the express wishes of the workers in Africa. The names of all givers and the number of their gifts are sent, however, to the workers in Africa; and, it is their intention to acknowledge each gift personally from the field. Remember, however, that it will be from four to six months (has been longer) before you can hear from them that your gift has been received by them.

And now, may the blessing of God rest upon every one who shall help us provide the necessary substance for those who have "gone to the front." A brother wrote us some time ago, and said: "Bauman, something must be done to save the church." Serious minded men are saying the same thing these days in every denomination. A book in my library is entitled, "What Must the Church Do To Be Saved?" Brethren, I have a firm conviction that nothing can save the church of Jesus Christ from perishing amidst her own follies in these days but the instilling within her breast in larger measure the spirit of Jesus Christ, which spirit is pre-eminently the spirit of missions. As for my own congregation in Long Beach, I am expecting that she shall make her Goal, this year at least \$5.00 per capita. If she does, then I expect her to receive the divine blessing from above. I will not be

at home this Easter, but I shall be very much disappointed if Long Beach shall give less than \$2,000 as her Easter Offering for this year.

LOUIS S. BAUMAN,

Financial Secretary and Treasurer,
Foreign Missionary Society of The
Brethren Church, 1905 E. 5th St.,
Long Beach, California.

Our Foreign Missionary Needs

We have just received word from each of our three men in South America, that throws light upon our financial needs down there for the coming year. This information should have been in our hands earlier, but we feel that our church will not fail to meet these needs.

In the first place, Brother Bock informs us that they are very uncertain of being allowed to remain in their mission property another year unless we purchase the property. Remember that every available influence of the Catholic priesthood will be used to shut us out of a place of worship down there at all times. Brother Bock informs us that the property, which is ideal for our work, can be purchased for from four to five thousand dollars. Question: Will our Easter Offering be sufficiently large to justify us in the purchase of this property at once? How anxiously we will await the returns.

The same need that confronts Brother Bock, confronts Brother Atkinson at Cabrera. These two places should have \$10,000 for the purchase of mission property. From a purely business standpoint, the purchase of mission property down there is of vital importance.

Word has just come from Brother Yoder, saying that he is going to give up his school work in the college there, and devote his time to the work of the mission exclusively. Since Brother Bock has opened up the mission at Carlotá, we believe it is of the Lord that Brother Yoder should give all his attention to the work in Rio Cuarto. As Brother Yoder received no salary while in the college work, giving us his service at the mission without price, this will now mean \$1,200 a year more in the way of salary. I am just sending Brother Yoder his first draft for \$400,—four months' salary.

Moreover, we need \$5,000 to complete the payment of the splendid mission property in Rio Cuarto, as I am informed that the man who holds the mortgage down there, will want his money this year.

It is now fully expected that Brother and Sister Clarence Sichel, of Los Angeles, will leave immediately after National Conference, for Argentina, to care for the work of the Gospel Auto Coach, and to take the place of Brother Bock, when he comes home on his furlough. This will call for an expenditure of about \$3,000 for the coming year.

The salaries we are paying for those already on the field, amount to \$3,400.

Therefore, if our needs are fully met for

South America alone this year, it will require the sum of \$21,400. Of course, we can get along with less, by continuing to rent, or to purchase property and mortgage it. But why should we do so, Brethren? How easy it would be for every member of the Brethren church to give at least one dollar for our foreign work, and sweep the board clean of all debts, etc., this year. Any way, we want you to see that we will have a place for all the money sent in this year. We have on hand at this time a balance of about \$4,000, to set against this \$21,400. Am I hoping for too much, when I hope that God will put it into the hearts of those who have this world's goods to meet all the needs herein stated, and thus give us our own property clear of debt in South America this year?

We have said nothing concerning the African work here, as no public appeals are to be made for that work, according to the rules by which the missionaries over there wish their work governed. But God, in answer to prayer, will care for his own over there also.

The first offering to reach us as an Easter offering from any church in the brotherhood comes from Muncie, Indiana, under date of March 25th. It amounts to "25c per member." Good for Muncie,—a mission church itself! Brother Kimmel writes: "We paid first to the Home Board, and first to the State Board, and I think we will be first to the Foreign Board." Well, they hold the record all right. Now, who wants to be at the other end,—the tail end? That opportunity is still open. The opportunity to be first is gone!

Now, then, if every church would do equally well with Muncie, we would certainly have bread enough and to spare for every need of the Foreign Board this year. But most of our churches will have to pass the dollar-per-member goal to do anywhere nearly what the Lord would call "equally well with Muncie." How many dollar-per-member churches will we have this year? Forty cents, I am ashamed to say, is the goal to make the Four Year Program, for that looks so pitifully small. Let's make it two and one-half times as much as that this year for the whole offering. What say you? The fields are white. The time is short. The Lord is at hand. What we may yet do, let us do with our might!

LOUIS S. BAUMAN,

Rio Cuarto, Argentina

Time seems to pass more rapidly in Argentina than in North America, partly because there is so much to do and partly because it takes longer to do things on account of having to wait on other people. There are so many methods that are slow compared to the North American way.

Since writing last we have launched our work for the new year with good organizations and a program for the year which we believe will mean progress and blessing. Then I left the work for a week in the hands of my assistant, Brother Barrio, and went with two of our leading young men to the mountains about fifty miles away. We distributed literature in all the towns on the way and on the train. Our literature is everywhere well received whereas a few years ago it was

often destroyed in our presence. This time the news boy on the train pretended to be greatly interested and begged for a few papers to distribute further up the line after we got off. We gave him a few and next day found people who had bought these papers of him at twenty cents apiece. But, as Paul would say, "so Christ is preached and therein do we rejoice." We held a number of meetings during the week among the mountain people and found them very eager to listen and learn. One home will henceforth be a center for propaganda. We had some time also for bathing and mountain climbing and returned much refreshed.

I next visited La Carlota where Brother and Sister Bock have been laboring since October. This is about seventy miles in the other direction to the east.

I was delighted to find so good a beginning for our work in this place. Brother Bock has worked hard and the people esteem him for it so that he has the respect of the best people in town. The priest of course does all he can against the work but he is so notoriously bad that he has little influence with the men. I could stay only long enough to hold two meetings in Spanish and one in English. The little hall was pretty well filled each time. At the second Spanish meeting there were a number of the leading young men of the place, including the chief officer of the district, a former student of mine. But the people are still later there than in Rio Cuarto. We could not begin the meetings until 9:30 P. M. Brother Bock is adapting his work to conditions and has won a nice group of children to more or less regular attendance at Sunday school. The English group is also far superior to what we have here. It was a great pleasure to have eight or ten English speaking families, all leading people, genuinely interested in the work. They want to see us buy a property for the work and I am confident will help substantially to do so.

By renting we have the usual disadvantages as the place now occupied is to be sold and we must buy or move. To be moving makes it difficult to build up or adapt the premises to the work. For about \$3,500 we can have a suitable property of our own as property is much cheaper in Carlota than in Rio Cuarto.

Here I have made another payment of 1,500 pesos, leaving only 2,000 to pay (about \$830). Mr. Barnett, who holds the mortgage has intimated that when we pay this he will be disposed to give us another loan to enlarge the building. We much need more room. During the summer we have the evening meetings outdoors and thus have large crowds. The work is now so large that it demands more time than I have been able to give and the extension work also needs attention so that I have decided to keep only a part of the college work so as to keep in touch with the students and be only partly self-supporting.

We have only recently learned of the terrible ravages of the "flu" in the home land. The censor did not allow the news to get into the papers down here. We hope that by this time the epidemic has passed. We rejoice in the news of the adoption of the amendment to the constitution prohibiting the liquor traf-

fice. That means great things for the future of the country. "La Nacion," one of the two leading dailies of the country, has a long editorial today praising this move on the part of the United States and arguing that it is much better than high license as adopted by Argentina, but at the same time reminding the readers that even with prohibition the people must have a change of heart in order to be successful. That is good gospel and we are walking along that line. Conversion is the basis of true life and civilization.

A prohibition law here just at present would cause a revolution. It will come in due time but it must be preceded by a long campaign of Gospel teaching. The corruption we must witness continually would be unbearable were it not for the good fruit of the Gospel which we are also permitted to see continually. We hope that other workers may soon share with us this joy.

C. F. YODER.

Rio Cuarto, Argentina, Feb. 12, 1919.

NOTE: The above article was sent to me for publication in "The Brethren Missionary," but arriving too late for the present issue, I am sending it to "The Brethren Evangelist" for immediate publication. We wish to call attention to two matters, lest the readers of The Evangelist will not fully understand what we have written elsewhere under the heading, "Our Foreign Missionary Needs."

With regard to the \$3,500 for the mission building at La Carlota, while this will purchase the property, we should have at least \$1,500 more to put it in proper repair, and make some necessary changes for the work of the mission. Therefore, our estimate was \$5,000.

With regard to but \$830 yet being due on the Rio Cuarto property, that is true so far as the mortgage thereon is concerned. But the Missionary Society owes Brother Yoder himself in the neighborhood of \$4,400 for money he has put into the property personally. It will take a little better than \$5,000 to clean up the indebtedness to both Mr. Barnett and Brother Yoder.

Fine reports are now coming to us of the work in South America, and we believe that within a few years, the Brethren church will have great cause to be proud of her South American branch. We have just heard of another most excellent young couple who are preparing to go to that field two years hence. The Lord is providing both workers and funds, wherein we greatly rejoice!

LOUIS S. BAUMAN.

All power in heaven and in earth is given unto Christ. He is the Commander-in-chief of the whole human race. He is the "Beginning and the end, the first and the last." He came forth from the Father as his representative placed high over all. He it is who says to every Christian today, "Go and make disciples of all nations." He plans to win the world through us. He makes us partners in the great task that moved the heart of God to sympathy. It is a great trust and a wonderful commission. Who will dare to betray it?

NEWS FROM THE FIELD

JOHNSTOWN THIRD BRETHREN

Emerging from the 'flu epidemic with a badly shattered attendance record, we began building up again. A long pull and a strong pull, and we finally reached our old mark once more. Next the badly disarranged schedule of winter meetings received attention.

Brother Watson of the First Church kindly agreed to preach for us. After a three weeks' meeting we were able to report twenty-six confessions and four letters. Twenty-one will be baptized and added to the church and the other five being very young, will later be baptized, we hope.

We recommend the plan of securing a neighboring pastor, as it worked successfully for us and made but little inconvenience in the pastor's home plans. He being able to be at home for any emergency.

Brother Watson did splendid work in an 'off' year. We want to pay him a justly deserved tribute. His preaching was of a type that can be heartily approved of as constructive. He resorted to no sensational methods, nor messages, but confined himself to those of a character that promises permanence and stability.

All departments of the Third Church seem once more to be in a healthy condition. Sunday school, Christian Endeavor and S. S. C. E., all seem to be going good. Our drawback is still the need, greater than ever, of a new building. With faith and hope that we will eventually be housed where we plan and that our building will be adequate to our needs, we plan to build at our earliest convenience and become a greater force for usefulness than ever.

G. H. JONES, Pastor.

HARRISONBURG, VIRGINIA

It was my privilege to spend nearly three weeks in the city of Washington, D. C., during the month of February in a business capacity, and while there I enjoyed the privilege of attending the services at the Brethren church and to be associated with the pastor, Brother Wm. M. Lyon enjoying some pleasant visits in his home while there.

It is an inspiration to attend the church services, Sunday school, Y. P. S. C. E., and weekly prayer meetings. Things are moving right along. Brother Lyon preaches the word with power. Brother Dooley the wide-awake superintendent is making good headway with the Sunday school, and all is moving along smoothly and successfully.

These services are all well attended, large congregations morning and evening and the church is usually full at night services. They are in need of more room and if the work keeps advancing, the membership increasing, the attendance larger as it surely will be, they will be very much handicapped for want of room.

Would that some of our wealthy brethren could see the need of coming to the rescue, that they might be enabled to erect a larger and more commodious building for the work there. It could be done, for the work under

the efficient and earnest direction of the pastor and the superintendent is bound to advance. They must have more room. They are already handicapped in their present quarters, because of lack of space and the much needed equipment for the work which is so rapidly growing. O, that some one or more brethren could be inspired to lend the necessary aid, which would encourage others to follow in their wake, the necessary building and equipment would be forthcoming, and the Lord would abundantly give the increase.

The Washington City church has the push and energy to do things, but money is needed. None of its people have any great amount of means, but they have large hearts, give liberally as the Lord prospers them, and with more and better facilities for service much more good can be accomplished.

The writer was in a number of homes of the active, working force of the church, and all with one accord spoke in the highest terms of Brother Lyon and his work, which shows a unity of feeling and Christian regard for his excellent services as pastor in looking after the welfare of the congregation.

Yours for service in the Master's vineyard,

J. M. BOWMAN.

LAKE ODESSA, MICHIGAN

"Well, Well", Here we are again, since the "flu" has flown and, God be praised, we did not have any dreaded results among our flock, although some were very sick.

We will try to pen a few of the happenings from this part of God's vineyard. It has been some time since the brotherhood has heard from here. We were without a pastor at the time of our last report, but not so at this time. We have with us Brother M. Garrison of South Bend, Indiana.

The work of the church is doing fine under his leadership. The brotherhood has not heard very much of him for some reason or other. We feel there are others who ought to be filling the pulpit of the now pastorless churches and may God strive with men until all pulpits are filled, not only in this state, but in others as well.

The church just closed a successful series of revival meetings conducted by the pastor. There were seven confessed Christ as their Savior and one reconsecrated his life to his Master. Five were baptized and others are waiting the rite, while others are "looking this way." The Holy Spirit was striving with men when the meeting closed. It seems as if people are hungering and thirsting after the true things of God in a way they can't find them in just every church. We are hoping and praying that the good old Brethren faith will not degenerate during these trying times. It takes courage for our pastors to preach such things as will meet the approval of God when the tendency is to please the people, but we pray that our ministers will preach as God would have them preach regardless of what people say.

The different auxiliaries of the church are

progressing, the prayer meetings are well attended. We are accomplishing some things on the Four Year Program. We will have old Michigan on the map at Conference time this year, by the help of God.

We ask the prayers of God's people that the churches of Michigan may keep their faces Zionward. L. J. M.

CAMPAIGN NOTES

This report represents the finals from Kanemorado by congregations. From Beaver City we came to Portis. Brother Roy Brumbaugh is now serving this congregation, and although many things have arisen to hinder his work in the short time he has been there, he has already won the confidence of his people and the outlook for his work is very encouraging. This was Brother Brumbaugh's second experience with me in the work for endowment. The first was when he was still pastor at Roann and Center Chapel. He therefore had the advantage of knowing our methods and our program of work in a congregation; and needless to say he entered with me into the campaign among his people at Portis, with the same spirit of determination as he did in his former charge.

As for the results of our work at Portis, I am telling folks it is the surprise of the season. Portis sure did catch us all napping and put one across on us. Portis is in the "short grass" region, and they have been having some crop failures too; but I have about made up my mind that I wish all of our churches were in the "short grass" region. These "short grass" people are "long" on loyalty and "long" on liberality and that is why I enjoy very much to work among them. Portis went \$3700—what has anybody to say about that? That is certainly a great result for Portis; and the joke about it is, nobody in Kanemorado outside of Portis expected a result like that, not even the optimists, like John Lichty and Stuckman at Falls City, and Elias Lichty at Carlton. But that is my kind of a surprise. The other kind doesn't appeal to me.

The Portis people, young and old, showed a remarkable interest in our canvass there right from the start. Everybody seemed to want to see everybody else do his part so that the grand total for Portis would show well. Now right in this connection I want to give out a little piece of information. At one time the Portis church had seven of her young people in Ashland College. Do you have any notion that maybe there is some relation somehow between this fact and the fact that Portis was ripe and ready to do her part in endowing the college? Personally I think there is a very vital relation between these two facts.

We had two \$500 men at Portis. One of those men is a non-resident member living at Eldorado, Kansas. But he wanted to help in this good work and he also wanted to help make a good showing for his congregation. There was also a \$300 gift, three \$200 gifts, and many \$100 gifts, and many more in sums less than that. Also the various auxiliaries of the church such as the S. S. C. E., and the Sisterhood Girls, the Y. P. S. C. E., and the Sunday school all took a part. And that is

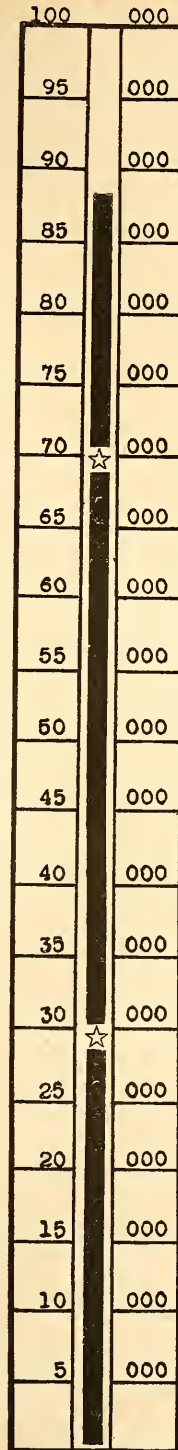
the way we reached the \$3700 mark. I count it one of the finest victories in the entire campaign up to this time.

During most of our stay in Portis, the home of Brother George Lemon and his good wife was headquarters. But I was also entertained in the homes of Brethren Harry Brumbaugh, Frank Ratliff, T. N. Garner and H. A. Turner. Then, too I stopped quite often at the parsonage with the pastor and his parents. But no matter where I stopped the hospitality was so genuine and warm-hearted that I had to feel right at home. And I want to say that I shall always remember with great pleasure the canvass at Portis, and I shall remember the Portis people as a downright loyal people. I think I ought to say to the brotherhood in strict confidence that Portis needs more church room to do her work—maybe it is a new church she is needing. And no one will deny that \$3700 would have gone quite far in helping to put across a new church project. But to the decided credit of Portis, the people did not take that as an excuse for not doing their very best for Ashland College at this time. And I believe their royal response to this challenge will only make more surely their greatly needed new building or enlarged building as the case may be. I believe God honors and blesses the folks who honor him.

My work took me from Portis to Eldorado and Wichita. And being then very close to Mulvane, I slipped over to that church. Mulvane is a country church, and it has had no pastor for more than a year. Moreover, Mulvane is so far removed from all other Brethren churches that it is next to impossible for her to join with some other church in supporting a pastor. Hence it is hard to say just what Mulvane is to do. However, it is very evident that something must be done very soon or nothing will remain to be done. I found some good folks in this congregation, but quite naturally they are somewhat discouraged. I preached one night for them and would have preached two nights had not a rain made the roads bad. I spent one day on the field here and raised \$100. This could have been more and should have been, but when people are discouraged about their local work it is not easy to interest them in a general work. I shall remember the Schapers, and the Howards, and the Whitteds, and the Fellers, whom I met at Mulvane. I am glad I met these good folks and I hope the way may somehow still open for a Brethren church at that place.

I think I should say in this report that I have now visited all of the churches in Kanemorado that I shall visit in this campaign. I have been purposely excusing mission points in this work. That explains why I did not go to Fort Scott. And other small, pastorless churches in that district were so far away that I did not deem it wise to use either the time or the money to make those long trips. However, I want to say here and now that all Brethren in the Kanemorado districts at points where I did not visit are cordially invited to help in this endowment work and you can do it through the mail. You can mail your Liberty Bond direct to the College, or, if you want the installment note that will

Now Watch the Kanemorado District Raise the Mercury



COLLEGE
ENDOWMENT

give you five years in which to pay out, write me at Ashland and we will send it at once. Or if the Liberty Bond idea or the note idea fails to appeal to you, you can send your check or draft. I want you to feel that you may enlist in this too, and you are invited to do so.

In conclusion I want to make the following observation: I visited seven churches in Kanemorado. Those seven churches went \$19,255. Six of those churches went \$19,155. And Kanemorado is not done yet. There are still other isolated folks to be heard from. It would not be a very great shock to me if Kanemorado went even \$20,000 when all results are in. Now then, it is to be remembered that this result comes from six churches in which the membership of the largest is not to exceed 200, and the smallest perhaps 80. In other words, six churches with a resident membership of perhaps less than 800, have given \$19,155 to the cause of permanent endowment, and Kanemorado is not done yet. I feel that no comment of mine can add a whit to the real glory of this record. All I will venture to say is this, the Kanemorado people are great people and their pastors are good fellows who gave me fine assistance in the work. Kanemorado has the pennant church so far. In this little district there were three men who enlisted for \$1,000 each. And there were nine folks who enlisted for \$500 each. And by this time it must be apparent to all that if any other state or district is to equal or exceed the speed of Kanemorado that state or district will have to go SOME.

I said Kanemorado has the pennant church up to this time. I am glad she has it. Ouevaugh had it quite a long time. And I know Conemaugh yielded it to Falls City gracefully. But my word to Stuckman is "Enjoy the pennant thoroughly while you have it because something might happen." I go to Illiokota next, and I seem to see some writing on the wall.

The mercury ought to show \$88,000 now. Praise the Lord! WM. H. BEACHLER, Campaign Secretary.

DENVER CHURCH

Some one has said, "Don't speak unless you have something to say." We have been applying the truth of this saying in writing to the church paper until it has been necessary to break the spell of silence so as to keep the friends of Denver and Sidney form forgetting that we are actually on the map. We have not written because there has not been much to write. It seems useless to say that we have been handicapped because the same conditions prevailed here as elsewhere. Practically all our churches have met the same fate. We have not accomplished much since the "flu" presented itself last fall. However we are trying to be invigorated by exerting more energy. Denver has been under the handicap for so long that it appears to have become a matter of course. Those who stayed at home for fear of the "flu" are inclined to be satisfied to remain there. We have had no revival meeting because of health conditions and the Sunday school attendance has been small, especially with the children. There are some evidences of encouragement.

The interest along some lines are a little better and the attendance at the services is increasing somewhat. Our Young People's society has been less affected than any other auxiliary of the church. We just organized last year and the young people have been loyal all the time. We are planning for our Easter services and hope to have Denver go over the top for foreign missions that day. Denver does not lack the spirit to do if that spirit could be directed or controlled in the proper course. Too much enthusiasm runs rampant sometimes and the church gets nothing out of it but division and strife. We are going to make the goal for the Evangelist in every home and hope to reach as many other goals of the Four Year Program as possible.

L. A. MYERS.

SIDNEY, INDIANA

This is the other half of our field of labor. We are here on our second year. The church was making good progress and we were just beginning to make some definite plans as we could begin to see the needs of the field, after having been there one year. The "du" visited us as at Denver and we have been little more than existing since. However this part of our field was not as hard hit as Denver. The "du" let up earlier and the church is now making pretty fair progress. We are planning to make several of the Four Year Program goals. Our Sunday school is going to make the required standard. Denver has held this standard for a number of years and the two schools will be together in efficiency standards. Both schools are maintaining a Teacher Training class. Sidney has placed the Evangelist in practically every home again this year. We are planning for a few days meeting to precede our communion service some time next month. The outlook for the future is encouraging if nothing hinders the work through the summer.

L. A. MYERS.

REPORT OF MISSIONARY OFFERINGS FOR MARCH. (HOME MISSIONS)

*Compton Ave. Br. Ch., Los Angeles, Cal.,	\$ 61.12
Interest on daily balances for Feb.,	5.42
J. S. C. Spickerman, Maryville, Mo.,	3.50
Hagerstown, Md.,	6.76
Lathrop, California,	16.00
Sidney, Indiana,	8.00
National S. S. C. E.,	25.00
Mrs. Sylva Nickerson, Lake Odessa, Mich.,	5.00
Rose Johnson, Corning, Iowa,	1.00
Whole Gospel Church, Philadelphia, Pa.,	8.00
Denver, Indiana, Sunday School, ...	20.00
Mrs. R. D. Martin, Pioneer, Ind., ..	5.00
Previously reported,	5,082.18

Total Receipts,\$5,250.72
Correction—Clay City, Indiana, is a Star church, having contributed \$21.00 as reported in a previous report.

Respectfully submitted,
ORION E. BOWMAN,
Secretary-Treasurer.

Dayton, Ohio, March 31, 1919.

If there is no sunshine in your religion do not be surprised if nobody wants it.

COLLEGE NOTES

Walter Niechwitz spent a week out in Indiana visiting friends and former students.

Caryl Miller has been doing office work for Dr. Worst, afternoons.

Mrs. Griffith is assisting Professor Hendrickson in the office work of the College here of late.

Dr. Jacobs has given two lectures at the Y. M. meetings recently, which were very helpful and appreciated by the men.

The Girls' Athletic Club entertained the men of the College with games and a splendid Lunch Friday evening after the meeting of the literary societies.

Benjamin Owens is back home after assisting Brother Rowsey in a revival meeting at the Mansfield mission. Nearly twenty confessions are reported.

Dr. Miller preached at the Church of the Brethren here in the city on March 30th. Brother Baer filled his appointment at Rittman on that day.

The Hesperian literary will give a play on April 11th to which all are cordially invited. A small admission fee will be charged to meet the expenses. A hearty laugh will be yours.

Marie Lichty spent Sunday in Dayton visiting with Ruth Teeter and Maud Billman. She found those girls still had a warm place in their hearts for dear old Ashland. Thanks, girls.

Mr. Phillips of Kenton, a former resident on College Hill was here recently, looking after property. He will repair his two houses ready to be occupied by students the coming fall.

Prof. A. A. Grubb, former faculty member, has been discharged from his war duties in the east and is working in one of the large factories in Mansfield. We noticed him around the Campus a few evenings recently.

Mrs. Trellis Whitehead Harley, a faculty member for five years, but in the last year living with her husband in Cleveland, died of influenza, April 1st. Burial will take place in Dayton. Mrs. Harley but recently made

the College a visit, and was at home but a few days until the death messenger came. This is the first member of the faculty lost by death for nearly twenty years. A memorial service was held at the chapel on Friday morning.

Rowsey is back from his campaign at the mission at Mansfield. His church went over the top in a drive to wipe out the old debt and make some extensive repairs. This will be done soon. Good for you, Brother Rowsey.

Business Manager's Corner

GOING UP

That is what the elevator boy announces as his elevator is about to make its ascent in our tall business blocks of the city, and that is what we can announce about the subscription list of the Evangelist. Since our last report we can announce the winning of a place on the Honor Roll by one more church: namely, The Compton Avenue Brethren church of Los Angeles, California, with J. C. Beal as pastor, and A. E. Neher as acting agent. We roomed a year with Brother Beal in college twenty-six years ago and we ordained Brother Neher to the deacon's office about twenty-five years ago and we are glad we can still work together, though nearly two thousand miles of America lie between us.

Secondly, the Bryan church has won a place on the Roll for the second year, with an increased number of subscribers. We certainly appreciate what Brother Mans has done as our representative in the Bryan church.

Thirdly, the first church to get in its list of names for a place on the Honor Roll for the THIRD year was also the church to win this place FIRST among all the churches two years ago, namely, Gretna, Ohio. Edwin Boardman is pastor of this church.

If there remains a shadow of doubt in the mind of a single remaining pastor in the brotherhood, the experience of these churches that are placing the Evangelist in the homes of their members for the second and the third years in succession, should brush all cobwebs away and they should catch a clear vision of not only a duty, but a most blessed privilege. We are near the top of our goal for the year, but there is always room at the top, so come on Brethren and help us reach it.

R. R. TEETER,
Business Manager.

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VOLUME XLI
NUMBER 17

APRIL 23
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Elder and Mrs Wm. H. Bock, La Carlota, F. C. C. A. Argentina.
(Courtesy of the Brethren Missionary)

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Where Most of the People Live

I have been wondering where most of the people live. I am concerned about the masses; I am interested in the crowds. Jesus loved the crowds and had compassion on them. He taught them, fed them and healed them. And it has been growing upon me that we, as followers of the lowly Nazarene, should be more concerned about the conditions of life, tastes and character of the masses. I doubt if we can escape this conviction and be both normally human and genuinely Christian. Our normal humanity seeks the crowds; it enjoys their chatter, it craves their fellowship, it loves their spirit, be it frivolous or grave. We all flock together as naturally and almost as aimlessly as sheep. And so we are only acting normally, if we seek the company of our fellow-humans, desiring to know where they live and to catch the spirit of their lives.

But the thing that is of deep concern to me is not to know where the houses or places called homes of people are. It is not any building or material dwelling place that I am wanting to know about. The big question with me is not where people keep their physical bodies, but where do they keep their real selves. Where do most of the people live mentally, morally and spiritually? What do they think about? What do their eyes feast upon? What causes them to bend the ear and hold the breath? What holds their affections? What do they continually seek after and worship? Tell me these things and you have told me where most of the people live.

Of course we cannot entirely dissociate the places men gather from the things they seek there, and so we must go where folks gather to learn where they live. First, let us take a peep into a moving picture theatre and watch the crowds there,—watch them move forward in their seats, hear their undisguised expressions of approval and study the scenes that grip their interest most intensely. There we learn where many people live. There we see old men and young men, gray-haired women and plump-cheeked maidens, fathers leading their little sons and mothers with babes in their arms, young lads with their first sweethearts and boys and girls of tender years. All alike sit motionless before scenes, most of which cause people to feel less noble to contemplate. The themes set forth by the pictures in the movie we visit will be found quite representative of commercialized moving pictures—"free love" and the slandering of the marriage bond, bestial passions and unfaithfulness of husband and wife, drunken revelries and cabaret scenes, shooting scrapes and swindling games. Of the characters depicted some are upright and some are cunning crooks, some are virtuous and some are sensual beasts. All sorts of characters and scenes are introduced to the eager crowd. But the scenes that send the thrills through the high-tensioned spectators

and make them unconsciously lean forward with bated breath are those that make the boldest appeal to sex, that contain the most pointed suggestion, that arouse the most deeply seated passions. That fact is shrewdly recognized by the advertising specialists. The many-colored advertisements displayed outside the theatres show the heroine as scantily gowned as even the most loyal supporters of Dame Fashion would tolerate. And the display bills do not misrepresent the actual scenes. Such scenes hold the people unwearied for an hour or two in a stuffy crowded room. Hundreds gather in these places, whereas many church auditoriums with several times their capacity must be satisfied with a fraction of the movie crowd. We are not speaking of the special nights in movie-land, but just the ordinary attraction with the ordinary crowds. Where do most of the people live? Where the delight of their eyes is, there will their hearts be found also. The hearts of many are in the movie world, feasting on the ideals there set before their rapacious appetites. The lovers of the movie might be offended if we should say they live on a low plane, but if they are honest with themselves they must admit that there are hosts of ideas suggested by the average commercialized picture that make the soul recoil before the purity of its ideal self and causes it to seek to hide itself from the presence of God. The atmosphere of the picture theatre and the scenes on which people there lavish their time, cause them to have less time for and less enjoyment in the great ideals and work of the church. He who has witnessed the average movie scenes knows that these words are true.

No inborn prejudice for the moving picture theater inspires these statements. They are rather given in spite of a personal fondness for it under proper direction. Doubtless the movie has come to stay and wisdom would seem to direct us to seek to redeem it from its commercialized state that it may be made a wholesome institution.

But this does not satisfy our inquiry as to where most of the people live. Let us continue our investigation by a visit to the dance hall. Our purpose is not to gather material for a tirade on the public dance, notwithstanding the fact that our findings might inspire such action. But if people's conduct and spirit tell us anything as to where they live, we must not neglect to make observations here.

It will hardly be doubted that there are revelations awaiting us here, for it is scarcely possible that the close relations assumed in the act of dancing do not have some influence on thought and emotion. A man can hardly put his arms about the waist of another man's wife and permit that other man's wife to rest her head on his shoulders, as is not infrequently done, without having at least some feeling as to the unusualness of the situation. And a woman cannot

permit such familiarities without causing the embaee, the symbol of the tenderest and strongest affection, to lose something of its sanctity and distinctive meaning for her. A youth, in the strength and vigor of his young manhood with his soul unsoiled by undue familiarities, can hardly draw to his bosom with a closeness of contact such as he has not experienced except in response to the love of mother or sister, a girl who is of only temporary interest without feeling a strangeness in the situation. He can hardly press her like figure to his own, as they perform their gyrations, contortions and promenades, until they each feel the warm blood of the other without experiencing a thrill unlike anything that has ever come to him from his contact with men or his mother. That thrill is the appeal of sex. And the tender maiden unschooled in familiarities from the other sex and in full possession of feminine modesty, cannot yield herself to such embraces, movements and sensations without experiencing a confusion of ideas and a decided doubt as to the propriety of such conduct. Both have cheapened themselves in the eyes of the other because such familiarities are to be expected from others of no more intimacy of friendship than their own. Such conduct may seem embarrassing to the uninitiated, yet it is engaged in with a relish by the crowds who frequent the dance hall.

We would not permit our feelings to speak out, but in strict fidelity to our purpose our judgment must state that such people can hardly be living in a world of noble thought and high purpose. There is no inspiration to sacrifice and service received from the dance, but it does inspire selfish gratification and the re-experiencing of strange sensations. There is no tendency on the part of those gathered here to sing psalms and to converse on lofty themes, the atmosphere of the place forbids it, but there is every encouragement to flippancy and the singing of silly and even ridiculous songs. It is a world of light pleasure and sex. And how many people live in it! The average church house would be well seated if its average attendance equaled that of the public dance.

Then let us take a glance into a poolroom just for the sake of seeing the crowd and learning where the men live who frequent the place. It will not serve our purpose to quarrel about the rightness or wrongness of this or that game. What we want to know is the kind of atmosphere found there. Is it wholesome or otherwise? Consider the place. Is this stuffy room clouded with smoke an ideal place to get needed recreation? Is the profanity and vulgarity likely to encourage divine reverence and personal purity? Is the cheating and ill-temper so constantly manifested inclined to promote honesty and self-control? Will the neglect of the home help a man to be a better father, husband or son? Will the tendency to gamble help him to be true in character, or the waste of time encourage him to make his life count for good? We need not but ask the questions, for their only true answer will be unmistakable if the heart itself is true. And if we know the answer to such questions, we will know where the people live who gather there. And how many there are! Every Bible class of men in town would be more than doubled by the number of men who pass in and out of this place every day.

If we had the patience we might with profit visit still other places, such as the cabaret and the amusement park, the circus and the fair, the sporting club and the pink tea and observe the crowds to be found there. We do not call in question all these places; some have been made to serve good purposes under proper conditions, while others have been associated with much that is evil. Our aim is to discover what people get at these places that brings them back so repeatedly; what these institutions stand for that the people want with such persistence; what associations and ideals are met with here that seem to grip so large a number of our fellow-beings. When we have discovered these things, we shall know where most of the people live. Without detailing evidence, let it suffice to say that the more and delight in these things, the more they become the real food of life, the less do they relish the great and noble things of life and the less interest do they have in the things that concern the kingdom of God. Where the delight of the soul is, there do most of the people live.

This is a serious fact that ought to be made a revelation to every Christian heart. Would that every conscientious soul could be made to realize it that he might be made more thoughtful and scrupulous in the selection of his recreations and pleasures. Would that it might be brought home so forcibly to every professed follower of the holy Christ that it would stir all to more consistency of living. And

would that the church as a whole might know this fact that it might be more concerned about the great masses of people on whom Christ had compassion. When the church really knows and when every individual member knows where most of the people live, there will come to the church such a vision of neglected service, such a conviction of unconcern, such a deep sense of the people's needs and such a self-forgetfulness and love of service, that it will become a power the like of which the world has never known for remaking life, sanctifying social conditions and bringing in the republic of God.

EDITORIAL REVIEW

Brother Wall reports a special conference of the Southern California churches. Evangelism and Bible Institute work featured at the conference.

Brother Stewart of the Corinth, Indiana, church announces a revival meeting to be held in May under the leadership of Brother A. T. Wirick, who is returning from Florida. Such a team ought to bring things to pass for the Master's cause.

Brother Bell gives us another interesting report of Pacific coast churches, this time of Northern California. He states that he expects to enter the evangelistic field after Conference time and may be addressed at 602 Stanley Ave., Long Beach, California.

Brother Garrison writes an interesting letter concerning his work at his Michigan charge. The people have experienced a reviving, received several new members and are getting organized ready for some intensive work. They seem to be enthusiastic over missions.

Brother Bame reports a most successful revival conducted under unusual circumstances. He brought into action quite a variety of evangelistic material and made a number of attempts to hold the campaign before the "flu" related sufficiently to permit success, but they finally went "over the top" in good fashion.

The Roanoke, Virginia, work is moving along in fine shape under the efficient leadership of Brother Wood. The Enlistment-Service campaign will doubtless result in a more intensive working of the field by all the members. We have received one of Brother Wood's cards and it calls for greater faithfulness in every line and holds out opportunity for pledging for service of many different kinds.

We are favored with another good report of the work at Goshen, Indiana, from the pen of the re-elected corresponding secretary. Congratulations, Brother Horner, we shall be glad to get your letters frequently. Of course, if you can persuade your pastor, in the midst of his many duties, to write an occasional letter, we shall be glad to get that too. The work at Goshen is in a prosperous condition under the leadership of Brother McInturf.

It will be a pleasure to read the good report of the work at Altoona, Pennsylvania, from the pen of Brother Benshoff. It is an annual report and shows that some very good work has been done during the past year. One especially commendable feature is the splendid financial showing. These people have gone "over the top" in every respect financially. They nearly trebled their requirement in the College Endowment offering. And they have not forgotten their faithful pastor, but have increased his salary as his good service and the high cost of living require. It is a good omen that the churches quite generally are becoming more unselfish and are coming to reward their long underpaid pastors in a more adequate manner.

It has been some time since the re-dedication of the remodeled Lanark church, but the report of it will be no less interesting. Brother B. T. Burnworth tells us about it in this issue. The Lanark Brethren have a very commodious building, well adapted to the needs of the modern Sunday school, splendidly equipped and well lighted. A happy feature about it is that it was dedicated entirely free from debt, and it was done during these war times. They not only have a larger building but they have a larger crowd to put in it. They are prepared for a larger and more effective work and they seem determined to make the most of their opportunity. Brother Beachler was called to assist in the dedication, and with the two live wires like Beachler and Burnworth in charge of a day's service backed by the loyal Lanark Brethren, we may be sure everything went off fine.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

THE DUTY OF THE HOUR

While the printers are setting the type for Brother Goughenour's analysis of the reports of the pastors and key-men I am here trying to call attention of the same men to "the duty of the hour." You ask what is the duty of the hour. Is there a "THE" duty of the hour? I think there is. In a general way, it is to finish the work of the left-off ends of the Four Year Program. Doubtless you are in the same predicament of my church (I do not feel a bit lonesome) with the unfinished work of the Goals of the early part of the year. Some of our mission apportionment has not yet been collected. We have not yet reached a goal that many of our churches have on the Honor Roll of the Evangelist. Well, I do not care to bother you with the details of our short-comings, but we have them, and we are going to get rid of them as far as is possible in the very near future. Next week—the week that you will read this, we shall be busy with a house-to-house canvas trying to enlist the support of every household in this program by asking them to do their part as set forth in this PROGRAM.

Each Doing Their Part

Why should it be thought a thing impossible for each family to do its part in this national work of the church? Certain assessments against each member of the church have to be paid by some one or lose the goal. We shall ask each family to do its part. That will mean that they will be asked to pay \$2.00 for the Evangelist; 40c each for Foreign Missions; 30c each for The Missionary Board, etc. Shall we win? Well, the family can no more than turn down the solicitor. But I feel that we shall thus get much that could never be gotten in a regular Sunday service appeal. There may be better ways; if there are for you, go to it. But do not neglect to make a positive definite effort to gather up the unfinished ends of the Program before it is "too late."

But, "the" Duty of the Hour

The duty of the hour is evangelistic efforts. Not enough of our churches have had meetings. Too few have had "big" gatherings. It is not too late! It is never too late to try; never too hard a task to win. We can have ingatherings if we want them enough to get them. Last July, the Huntington mission had a big revival right in the heat of the hottest time. The Muncie church or mission was founded in the heat of the summer. The Glendora church was started in the same manner. The North Manchester revival was held in the most inopportune time of the spring months, and we went away over the 7 percent we had to add to keep pace with the program. I had to enlist the second evangelist to have as long a meeting as we needed to do it, but we added five pairs of the best the community afforded on a single night—five husbands with their wives. One family is seven miles to the south; one, five miles to the north and two, 12 miles to the northwest. In a recent article on this page, I said, it could be done. Now, we have proven our faith by our works. Do not lull yourself to sleep with the notion that some years are harvest years and some are not. Meet the conditions of revival and it will be a result as the fading of the mist before the morning sun.

Try, Try Again

It is an old motto but it is a good one. Brush aside the thought that you have gone through the motions of a revival. Jesus could do no mighty works at Capernaum because the unbelief of the disciples hindered. Pity us if we do likewise. We can hinder him the same way. God have mer-

cy on us if we do. Many pastors can do good service in the field of evangelism even though we do not have evangelists afield to cover the territory. Churches will listen to an appeal for help and loan them if it is made for the sake of the Program and the Kingdom, I am sure.

Did You Write Ronk?

A. T. Ronk, Warsaw, Indiana, is the Secretary of the Evangelistic Association of the Brethren church. Pastors who have spare time were advised to write him and tell him that they could be spared at certain times. Churches needing helpers were asked to write to him and ask for it. Did you do it? Well, if you did not, then some of the duty you owe this Program has not been done. I greatly fear that there are too many sleepy or faithless folks to get the results we ought to get. I am concerned about it, deeply. Are you,

It Costs Too Much

Is that the cry you raise? Well, if you are really unable to do what ought to be done for the Cause in your corner, then you deserve pity. Evangelism does cost more this year than it ever did, but so does everything else. Churches must awaken to the fact that preachers can not live as cheaply as they once did and that God will never pardon them for piling the gold higher in their own coffers while they allow the Cause to suffer. This is a time when God's own should prove themselves worthy stewards. There can be no excuse for the man who buys more farms and bonds and then makes the excuse that it costs too much to get evangelists for the revival the church must have or lose itself in the maelstrom of worldliness. It does not cost too much to have a revival but vastly too much not to have one. The price we pay for the things we must have and do not get, is so appalling that we lose our souls in the barter.

Keeping the Home Base Strong

This is necessary as missions. Soon, as we now see it, we shall have one of the greatest opportunities of any church that ever entered a mission field. Central Africa, will call mightily for conquest. After the daring party of our brethren that are now waiting for entrance, have possessed that colorful land of opportunity, there will come a call across the deep so strong that it will make us heartsick that we can not fully occupy it. Is not that call already getting to be a thunderbolt to many of us from South America? Well, how shall we make answer? By going into the home field right now with God's call on our lips and hearts and putting squarely before people who are looking for a man's job the outlook for the Master's work, tomorrow.

Figures.—I do not wish here and now to go into figures; but I do wish you would. Seventeen months from now, our program, coming to a climax in September, 1920, asks for from 6,500 to 7,500 more members than we had in 1916. Had we not better be figuring now than then, when it will be too late? Will we then say, "The harvest is passed, the summer is ended" and we have not done our share? Now, we are asleep; then we shall awaken to a mighty discomfiting fact that we have not accomplished. Figure right now for the Master's sake; for the Program's sake; for the brotherhood's sake; for your own sake. The day of rewards is coming. He who said, "Occupy till I come" will make a reckoning with his servants. Will it be "Well done good and faithful?" Pastors! Official Boards! Leaders of the Cause! The night cometh; pray, "Revive thy work, O Lord" and then do your part in bringing it into reality.

BAME.

GENERAL ARTICLES

The Things That Are Mine. By Prof. C. A. Byers

The sense of ownership is quite deeply rooted and grounded into the very fiber of our being; not selfish, not vain perhaps, but a racial inheritance that we cannot escape. To be sure, these physical shadows which we call our own, are essential, but that they should occupy such a prominent place in the minds of all classes and the things which are really ours such a small place, is the subject that has aroused my curiosity many times, and unconsciously in my walks alone or in the silence of the evening hour, I hear the question inaudibly asked,—What things are truly and genuinely mine? What does this question of ownership mean? By what right do I claim a thing as mine? And what can I give in return for that which I desire to hold as my possession? Possibly from a legal standpoint and in the language of the courts, such questions would be absolutely absurd and superfluous. But that does not altogether determine the reality of the case. Man's riches do not consist in the abundance of his possessions. The wealthiest man I ever met and conversed with, was one who owned not a single acre of land nor the house in which he lived, yet his thoughts were clothed in the finest raiment, his deeds were enforced by the purest motives, and his vision echoed from the fairest palaces. That man inspired me with a sense of power I cannot forget. I felt so empty, so foolish because it seemed that all I had lived for had counted for so little. The man had only blown away the shadow, and put in its place the reality.

By what right then can I claim a thing as mine? Not by the paper the court has handed me; not that I can appropriate all to myself, for this is impossible; not that I can sell it for twice what I paid, or give it away. A material thing is rarely mine if ever. Our actual ownership goes beyond the material world. When is anything mine? It is only mine when I am able to hold it constantly in the realm of my appreciation. That mountain is mine be it ever so high, when I can stand in awe in the majesty of its presence. That little brook is mine when I can sit upon its banks and watch its flowing beauty and feel in my joy that deep thirst and longing, that discontent of "something still more deeply interfused, whose dwelling is the light of setting suns." And within the presence of each changing scene "a motion and a spirit that impels all thinking things, all objects of all thought and rolls through all things." That group of flowers is mine though it grows by the humblest cottage or stands waving and nodding by the rich man's gate, when I can carry away in me and communicate to others the sweet influence of such a scene. The stars of the night are mine, when they have a voice and seem to speak. The fields are beautiful in their covering of waving grass if I am able to see the fine texture of their raiment. Each bit of earth we tread upon, is holy if round about it we can hear the voice of the Creator. Indeed, it is not always what I see in what I look immediately upon in my admiration, but what it actually suggests and will suggest.

"All shapes and sounds have something which is not of them;

A spirit broods amid the grass,
Vague outlines of the everlasting thought,
Lie in the melting shadows as they pass
A touch of an eternal presence thrills
The fringes of the sunset and the hills."

And indeed is it not true that when I admire, I worship; when I appreciate, my world grows larger; when I draw in the presence of that which is serene and holy, I enter into the reality of life, for in this I feel more discontented, more unhappy for that which I have not seen but the presence of which I have deeply felt. I know even with all this I live,

but in that life I touch such a small world, but in it all I feel a spell from an outside source, a mystery from an unseen sky that echoes again and again in the chambers of myself.

Nothing is mine until I am able to appreciate it, to hold it in my grasp, nor is it mine until I have the power to give it away. But it is not even then, no, not until I and others can feel the influence of its return. A painting is mine not when I can see only perfection there in technique but forgetting this can see in fairer and more glowing lines, the vision of the artist and his deep struggles to paint what a mortal man is not able to produce. A statue is not mine until I forget that it is made of marble but see in its presence a light that never was on sea or land. The beauty and influence of art does not depend so much on what actually is present in the artist's interpretation as it stands before us, as in its potentiality. This shows indeed that a man's reach does exceed his grasp. A picture is never finished, an artist's song is never complete, a man's life is never ended. And here it seems to me lies all the charm of a man's achievements; we feel the sense of incompleteness in it all. We look upon nature and feel that same restraining limited power of interpretation. To be sure in the world of art or nature or any other sphere of human appreciation there is nothing truly mine nor yours, it is only relatively so. Thus in this as well as that which I hope to speak of further, you will find not what I would like to speak of, but only an apology for that which I would desire to interpret.

The real possessions of my life and of yours are large and filled bountifully only on one condition and that is, that life will be a continual struggle into a larger and more beautiful field. The competition where money is no factor in the issue and personal influence no temptation, but where each individual may possess as much as his ever growing capacity will permit.

The success of my life and yours will be marked by the roads of thought we have attempted, by the distance we have traveled and by the ever increasing scope in view. Socrates was great and the source of his greatness was his eager search after truth that was fundamental. He proclaimed the gospel of "Know thyself." Hence he was said to have brought philosophy from the heavens and introduced it into the houses of men. Sometimes we glibly say even the common school boy knows more than Socrates did. But no one would be rude enough to say he therefore is greater. But why this difference? Nothing can be mine unless I go through the successive stages of ownership. Are the beliefs I hold mine or have I filched them from some book? Have I stubbornly questioned every step of the way? Do things appear more uncommon now than ever before? Nature for one perhaps and human nature for the other. What is this world? what are the people? I know not why I come, only the question I may ask of everything else,—where am I going? How can I be certain of what I look upon and say I see it? Sometimes I must shake off my innocence for my faith has outlived its purpose. I wish my thought could inscribe a wider circle, the present life and outgrown shell seems so cold, so small, so cheerless, it was my house only for a season. But where does all this longing and achievement lead? The gate is open, always before the road is ended. We do not know, we cannot know now. Like the moving star it ever leads us on.

We are children who make strange worlds out of our own desire. My declaration that I will live hereafter somewhere, did not its form and kind spring full grown from my fancy that it be just so? And how true am I to my childish nature, for each year or day I live I desire to make my eternity of endowment something different, for I could no more be happy with yesterday's world. I need not be a

Caliban; but am I a child building he knows not what, going he knows not where, and living only in terms of his own dreams?

When I try to consider what I am, I tremble, a mystery so deep that all seems dark, a light so dim I cannot see:—

“But what am I?

An infant crying in the night

An infant crying for the light

And with no language but a cry.”

As Professor Seeley has said in his book, *Ecco Homo*, “No heart is pure that is not passionate; no virtue is safe that is not enthusiastic.” Perhaps we might with equal truth say that no life has ever tasted of its real fruitage until it has passed through the center of indifference to its fuller assurance in a more positive answer to his real life questions.

I feel too, the hours and moments which are mine are those which I have spent alone with myself. Our own selves so many times are the strangest beings we ever met when we come into our own presence. One of the grandest prac-

tices I know of is to have the blessed habit of getting away alone to yourself to meditate at least an hour in each day. If you have ever felt a mystery in the presence of a companion, a sense of something you cannot fathom, perhaps this is the secret. Oh, that silent influence of getting back to self where chambers of mystery are endless, where life is truly precious and sweet, where God is near and his guiding hand is upon me. Here I love to seek and know myself and touch that deep chord where life is ever living. Here the shadow stands but the real fades as a dream and returns again as I enter more deeply into the recesses of my own being. Individuality is a growth from within out, its price is high but its compensation splendid.

In conclusion I might say a thought is mine only when I have expressed it; a life is mine only when I have lived it to the fullest. A soul is mine when I have developed it. Life is so sweet when it is appreciative, it is so grand when truth and harmony enter there, it is so divine when it touches its purpose, it is so nearest perfection when it has yearned and struggled and thirsted the most.

Ashland, Ohio.

How to Make Baptism Vital Today. By B. T. Burnworth

I discuss this subject by request. The implications are many. The first being that baptism is not so vital today as in the past, or in the immediate present and how to vitalize it in the future. It is not within my province to write an argumentative brief upon trine immersion; nor even to say that baptize means to immerse, the oftener the better, hence our difference from the single immersionist but that we both baptize. Neither do I consider it my duty to say that sprinkling and pouring are not immersion although called baptism and accepted by many conscientious Christian people whose judgment I shall not challenge now. They are probably as sincere as I and as John D. Rockefeller, Jr., said, “Although never having been immersed they may be better Christians than I am.”

I take it that I am to simply use the word baptize to indicate that sacred rite administered in water and with water, which is an outward symbolic act to witness what has already taken place within. Baptism is vital. It seems that once the mode of baptism was the all important thing and baptism was vitalized by controversy on how this sacred rite should be administered. It was kept before the public by debates between representatives of different denominations whose difference was at one time largely due to the difference on the mode of baptism. I dare say that it today does not seem a very vital reason and a debate upon the subject now outside of a few remote social circles would attract but mere passing notice. The mode has lost its vitally distinctive plea to the common mass today.

If this is true then it is the design of baptism which must vitalize it today if this rite is to live and I do not hesitate to say that whether you have been baptized is more vital than how and that it is the fact that you were more than the way it was done that makes it vital to us. I repeat then, it is the design that vitalizes baptism today and the why of baptism should always be preached first and the how of baptism always secondary. In the past we explained how it should be done without convincing people that it should or even must be done and we have been at fault for the fact that it ever has been doubted necessary to salvation. Our denominational zeal founded on the mode has consumed us. To vitalize anything we must put first things first and deal with the vital parts.

1st. The way to vitalize baptism today then, I should say, first, is to preach the design, or why we have been baptized. I am sure I am right here, because it is being questioned by those taking on the Christ life whether or not it is vitally and absolutely necessary as an essential to salvation and by a large moral class who like the “young ruler”

seem to lack but this one thing, and doubt its essentiality. The Quaker so regards it; I personally know of an evangelist of some note that has only the baptism of the Spirit, and I also remember that when Fred Seibert was with “Billy Sunday,” he put out a little vest pocket booklet (the title I do not recall) in which was the statement that “baptism was not essential to salvation.” I would observe in passing that these vest pocket editions are as big as some men’s conception of God and that Fred is probably a far more efficient utility man around a tabernacle than a theologian. On the other hand, it has been preached that if an applicant were to die on the way to the river where baptism was to have been administered he would be lost. To say the least this is a very vital conception of baptism and there is far less danger of overestimating it than undervaluing it. Baptism is as essential today as it has ever been. Let us proceed now to find what makes it vital.

2nd. Baptism is vital because of Christ’s example. You will find my theology centering in Jesus Christ as the very Son of God, not his divinity but absolutely in his deity. So John the Baptizer didn’t argue with Jesus about how he was to be baptized but whether he (John) was worthy to administer the rite, and Jesus said, “Suffer it to be so now, for thus it becometh us to fulfill all righteousness.” As his disciples it becomes us to do the same thing. Even the law of compensation obtains here in that the most righteous should do that which will benefit the unrighteous most. Jesus’ baptism undoubtedly benefitted others more than himself and the real reward that John the Baptist received was to witness the seal of the Holy Spirit upon his work as it descended upon Christ in the bodily form of a dove. I want to observe further, that this is the general rule, first baptism of water, then the Spirit. Only one instance is recorded as an exception to prove this rule and it is not presuming too much to believe that rule is still in force. The baptism of the Spirit is vital and follows water baptism and hence vitalizes the latter.

3rd. Baptism is vitally essential to salvation. What saith the Scriptures?

Matthew 28:19. In the last days of Jesus’ earthly sojourn he dealt only and surely with subject matter that was vital. His farewell command was the requisite for discipleship in that all nations were to be taught and baptized. No distinction of nations nor respect of persons was made, all were to be baptized.

Acts 2:38. Peter is the pentecostal preacher, fresh from a ten days’ prayer meeting in which he had been endued with power. As the people cried out under his powerful discourse

and asked, "What shall we do?" he commanded them like his Master, to be "baptized for the remission of sins."

John 3:3-6. Here Jesus is confronted by the night disciple, Nicodemus, and discourses on regeneration. "Except a man be born again he can not see the kingdom of God," said Jesus, and except he be born of both water and the Spirit, he can not enter the kingdom of God. Note "born of water" and then "Spirit," the Quaker not excepted. Baptism is therefore vitally essential because seeing and entering the kingdom depends upon it.

Acts 3:41. Here we have the vital truth that those that are willing to receive the word joyfully submit to baptism. After all, it is a small thing to comply with after one has actually become ready to be a disciple. It looks big to "those that would climb up some other way," or those seeking a convenient religion and without authority would turn the kingdom of God into a dry cleaning establishment.

Romans 6:17-18. Here we have the doctrine of baptism mentioned in the context, and those baptized have been transformed from servants of sin to servants of righteousness.

Luke 6:16. Finally hear ye once more the voice of Jesus commissioning the disciples, "He that believeth and is baptized shall be saved and he that believeth not shall be damned." Here is sufficient scripture for the unbeliever and also for the professed believer who wants to escape baptism. You must believe and be baptized to be saved.

Now what have we? Baptism is vital as:

1. A requisite for discipleship.
2. For the remission of sins.

3. Entrance into the Kingdom.

4. Vital to those willing to receive and obey the Word.

5. Transformation of servants of sin to servants of righteousness.

6. Essential to salvation.

4th. The way to vitalize baptism is to baptize. We may be enthusiastic about the mode which is the how, or we may wax eloquent about the design which is the why, but the force of example in baptizing people is the best and most powerful of all arguments. This is true in the exact ratio that we receive our impressions through the eye as compared to the ear. There are certain other Brethren doctrines that can be explained but to practice them solves the problem of their intrinsic value best. Commune with us once, if you do not believe in the "Agape," the full meal, or wash feet with us and you too will testify that it is a most blessed service. So, better than the pugnacious and dogmatic controversy concerning baptism is to preach the gospel, have confessions, keep your baptistry soaked up so it, like your argument, will hold water. Make your church a saving institution. Keep baptizing people and I will predict that if you pass every conference year from fifty to one hundred through your baptistry, "immersion as baptism" will never need to be debated in your town. This is my last and even best solution of how to make baptism vital today. Don't argue it and have no applicants, administer it and it will need no defense; like the Word, it is its own and best commentary.

Lanark, Illinois.

WORK. By N. J. Paul

Jesus said: "I must work the works of him that sent me, while it is called today" (John 9:4). God has a work in this world for each of his children to perform. Satan also has his work. Man casts his lot with one or the other of these two Masters. The church, an aggregation of individuals in the great cause of God, exists for but one purpose—the prosecution of the work of the Kingdom to the ends of the earth, and within the least possible time. When the church fully realizes her mission, then shall she go forth, "fair as the moon, clear as the sun, and terrible as an army with banners." Jesus the great Master and pattern for us all, is the one with whom we should cast our lot with energetic purpose, realizing "the night cometh, when no man can work" (John 9:4). We find him already, at the age of twelve years, busy at his Father's business (Luke 2:49). To him working was more important than eating (Mark 3:20). Said he on one occasion, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). His mission, as announced by himself, was, "to seek and to save that which was lost" (Luke 19:10). With this same work he charged his followers, "As my Father hath sent me, even so I send you." He sometimes appealed to his works as evidences of his being the Son of God (John 5:36; 10:25). Just before he left the earth, in that great prayer to his Father, he could say, "I have glorified thee on earth: I have finished the work which thou gavest me to do" (John 17:4). When we, like Jesus, realize the time of our departure is near, will we be able to look steady and unabashed into the face of him who shed his blood for us and say, "I have finished the work that thou gavest me to do?" The first question God asked of man was, "Where art thou?" (Gen. 3:9). To the discouraged prophet came the words, "What doest thou here, Elijah?" (1 Kings 19:13). In other words, "Why are you not at work?" In order to be faithful to the cause entrusted to us, we must be busily engaged in carrying on the Master's work.

Following Christ means a life of self-sacrifice and service. It requires a consecration of body and a willingness of spirit that will enable us to say with Paul, "Lord, what wilt thou have me to do?" Self must be left out of the consideration. When we serve self we become self-righteous,

seeking our own and not the interest of him that called us.

The time to labor in the services of our Lord is NOW, while we live and have the opportunity. "There is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccles. 9:10). Man in Eden had his work assigned to him (Gen. 2:15). Saints the true followers of Christ are all called unto good works (Eph. 2:10; Col. 1:10; 2 Cor. 9:8; 2 Tim. 5:10). Dear reader, after you have looked up and meditated upon these scriptures, can you not see with me that activity is necessary for the sake of Christian growth and development; that Christian growth only comes when we are at work in the vineyard of the Lord. If one did not exercise physically, could he become strong? And how, if we fail to exercise spiritually can we ever expect to become a full grown man in Christ Jesus? Complete consecration keeps us so busy, so close to the Lord; that we have no time to sit and talk about others or to complain about how little the church is doing. No, we even have not the time to look back. Moreover, you see, it is dangerous even to look back (Luke 9:62). Lot's wife looked back (Gen. 19:26).

True, we all have not the same gift; God has given us different gifts. But let us covet earnestly the best gift. In that which we can accomplish the greatest good for the Master let us work. Let us use what we have. Moses, a man not gifted in speech, is called out to one of the greatest tasks that history records. The Pharaoh was powerful, and Moses knew it.

While he was pondering the matter, a voice came to him, "What is that in thine hand? He was a shepherd; and held in his hand a shepherd's crook. That simple instrument, blest with divine power, became the mightiest instrument of freedom the world has ever known. Shamgar, the plowman, had no sword, nothing but an ox-goad. This instrument, about eight feet long, had a point at one end with which to urge on the lazy oxen; at the other end a chisel or shovel, which was used to clean the plowshare. With this simple instrument he slew of the Philistines, six hundred men (See Judges 3:31). You may not have eloquence, but you have a smile. You may not be able to make a powerful appeal, but you can set a consistent example. You can not give ten

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THE BRETHREN PULPIT

The Larger Friendship. By Miles J. Snyder

TEXT: Ye are my friends, if ye do the things which I command you. John 15:14.

A new name is given here to the followers of Jesus Christ. And no prouder title can anyone have than to be called a friend of Jesus. It is not possible for human speech to frame a higher dignity than that; there is no other honor comparable with it. Of all the titled orders conferred by earthly kings and potentates there is none to rival this one. Compared with it, they are like artificial flowers in comparison with the sweet loveliness of the blossoms of the field.

And who are these friends? To whom does Jesus address these words? First, there were a couple of fishermen named John and James. He found them one day on the shore of the lake mending their nets. Then there were two others, Simon and Andrew, whom he found busy at their humble toiling. There was also a tax-gatherer; and a shy, retiring soul engaged in meditation under a fig tree. And, likewise, he found others. In fact, the glory of his friendship is this: he found his friends everywhere, among the learned and the ignorant, the high and the low, the rich and the poor; and they all, when they became the friends of Jesus, made up the new society destined to transform the world.

I want to speak to you this evening about the friendship of Jesus because we all need friendship. There is not a human being anywhere under the bending heavens that does not need a friend. Friendship is indispensable; it is a necessity of our common human nature. Once in a great while you may find a hermit or a recluse with an abnormal twist in his makeup who tries to get along without friendship, but these exceptions are notably rare and such are always objects of pity or scorn.

You have all heard the story of the famous man, who, being asked to state what had been the most important factor in his life, replied: "I had a friend." Who the friend was, what he did or said, how long that friendship lasted, was never revealed, but the impact of his influence was undying and shaped another life to greatness.

And of countless multitudes of lives this has been the secret! John Keats had a friend named Joseph Severn, who, in order to contribute to the poet's greatness, relinquished everything that would have made for his own advantage; and then, like a mother, nursed Keats through the years of his declining life and finally laid him in the grave. Alfred Tennyson had a friend named Arthur Hallam whose early death awakened in the poet new life and light, and through all his years the influence of that friend followed and animated him, and of it he wrote:

"Whatever way my days decline,
I felt and feel, though left alone,
His being working in my own—
The footsteps of his life in mine."

And Henry M. Stanley, the great African explorer and empire-builder, had a friend who in his youth found a poor, half-starved street urchin in New Orleans, and, recognizing latent possibilities in him, gave him a chance and thus made possible Stanley's great contribution in later life to the world's welfare.

Upon the graves of these, and many others great and good, it might fittingly be written in explanation of what they were and did: "He had a friend." In all such instances we see how large a part friendship plays in the direction and determination of human destiny.

Well, if friends are necessary to our highest good, if friendship is indispensable in our social life, it is a pertinent

question to raise: What makes friends? What inspires friendship? Consideration of such questions leads to a recognition of the fact that friends and friendship depend upon obedience to spiritual laws, some of which follow:

First, there must be an openness of disposition. Some lives have their doors and windows closed and the sign, "No admission" put up. It is hard to make friends with that class of people, because they ignore one of the laws of friendship. They are not accessible; they keep you shivering in the ante-room and freeze you in the vestibule of their presence.

In the second place there must be responsive sympathy. A true friend is sympathetic. Your sorrow makes him sad, and your gladness gives a keener note to his rejoicing. He tries to put himself in your place and he feels what you feel. There must be a mutual need; a mutual purpose, a mutual goal in friendship brought about by a common sympathy.

Then, of course, there must be clarity. If there is to be friendship there must be judgment tempered with love. Instead of looking at faults and failures and emphasizing shortcomings, your friend looks for excellencies and virtues and seeks to encourage them; and always he is compassionate and forgiving and overflowing with mercy.

And the last and highest characteristic of human friendship is natural and unreckoned sacrifice. Some one has said that friendship is never really noble until on both sides it becomes unconsciously sacrificial. As Dr. Jovett once aptly expressed it: "A real friend bleeds for a real friend and never sees the blood." For David his friend, Jonathan sacrificed a throne, the good will of his father and family, the comforts of the royal palace, and exposed himself to hardship and danger and death. It is the measure of one's sacrifice in friendship that proves its reality and the depth of its love.

But, it is not my purpose tonight to talk to you primarily about human friendship and its laws and characteristics. My subject is "The Larger Friendship." Human friendship at its very best and purest has its limitations. Life is bigger than any human relationship, and so the relationship of friendship has its limitations, which may be physical or mental or temperamental. But, again, man's limitation is God's occasion; and so we find that only God through Jesus Christ can fully satisfy the hungry heart of man in the larger friendship of which I want to speak. All the limitations and losses of human friendship are designed to drive us to that larger friendship with Jesus Christ, to which he invites us in the text.

The mere statement of the text implies certain things which we should never forget. It implies in the first place the distinguishing feature of the Christian religion, which is that it is faith in a Person. In this it differs from all other religions of the world. Mohammedanism is founded upon a book, Buddhism upon a method, Confucianism upon a system, and Christianity upon a Person—Jesus Christ the Son of God.

But something more is implied in the text. If friendship with a Person must necessarily be recognized as continuously alive and present among men. We may admire and reverence the memory of any person in history, as Augustine, Savonarola, Luther, Wesley, Mack, Washington, Lincoln, but it would be sentimental nonsense to speak of those as our friends, whom we have never known and from whom the centuries separate us. But we delight to speak of Jesus Christ as our friend, and when we do it seriously that implies belief in him as a living Person in actual relationship with us today, capable of maintaining with us and we with

him all that belongs to a true and genuine friendship, mutually recognized and mutually carried out.

But, furthermore, the characteristics of human friendship already mentioned are all found at their best in friendship with him. Jesus is always accessible, open to every cry of pain and need. His sympathy is wonderful and boundless. His love cannot be measured. And through his sacrifice we find pardon and atonement.

But, in rejoicing over the possibility of friendship with him, let us not overlook the demands of that divine friendship.

First, we must acknowledge him. We must not be ashamed of this friend. "Whosoever shall confess me before men, him shall the Son of Man confess before the angels of God." And we must have abiding faith in him. "He that believeth in the Son hath everlasting life, and he that believeth not shall not see life, but the wrath of God abideth on him."

Of course, faith in Christ must be more than intellectual assent to an historical fact. To believe in Christ means that we believe he was precisely what he claimed to be, namely, the Savior of the world. And it means that we believe he is the ONLY Savior. His claim is exclusive and tolerates no rivals. His name is the only name given under heaven among men whereby we must be saved. And furthermore, to believe in him is to receive him as our personal Savior. The fact that ten thousand times ten thousand souls have been saved by belief in him is nothing to me unless I can say, "MY Savior, MY Lord, MY God!"

Then, too, there must be more than acknowledgement and belief. There must be love. Friendship without love is only a name, and empty thing. And so, in testing the friendship of Peter, we hear Jesus put to him the three-fold question: "Lovest THOU me? Lovest thou ME? LOVEST thou me?" It is not enough to admire Christ as a great man, to emulate him as a good man, to revere him as the world's ideal man. Admiration, however sincere it may be, is not enough—in fact it is nothing! Many of the most sublime and glowing tributes of respect and admiration ever paid to the personal character of Jesus have been by those who made no profession of loyalty to him. No, the heart must be enlisted in love. The relation of the Christian to Christ must be that of the bridegroom to the bride.

And the last demand and conclusive proof of our friendship with Jesus is obedience. Faith without the works of obedience is dead; love without obedience is as vain as a tinkling cymbal. The Christian life is not the subscribing to a creed, nor the expression of emotions that voice themselves in loud amens and hallelujahs, but it is faith and love falling before Christ and saying, "Lord, what wilt thou have me to do?" A life of doing the Lord's work, of obedience to God's will, is the true preparation for the life eternal. Unless in our daily lives we manifest ready and cheerful obedience to the teachings of Christ we are none of his. "Why call ye me Lord, Lord, and do not the things which I say?" "Ye are my friends if you do the things which I command you."

In view of these conditions and requirements, are we the friends of Christ? Have we entered into this larger friendship through confession and belief and love and obedience? This is your privilege and mine, and it is our only hope of a larger life and greater blessedness in the world to come. Only through Jesus can we have fellowship with the Father, and become heirs of heaven's glory. If we give Christ the submission of our hearts and the obedience of our lives, he will bless us with his abiding presence. We take him as our Savior, and he takes us as his friends.

It is this vital friendly relationship with Jesus Christ that invests our years with victory and blessedness. It gives joy and strength and peace in the present, and lights up the future with an immortal hope. And, if day by day we obey the laws of that larger friendship and cultivate it, we shall be able to say with the poet:

"I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever,
For I am His and He is mine,
For ever and for ever.

I've found a Friend; O such a Friend!
So kind and true and tender,
So wise a Counselor and Guide,
So mighty a Defender.
From Him who loves me now so well,
What power my soul can sever?
Shall life or death or earth or hell?
No; I am His for ever!"

Milledgeville, Illinois.

OUR DEVOTIONAL

Consecration. Mrs. C. L. Anspach

OUR SCRIPTURE

And he went forward a little, and fell on his face and prayed, saying, My Father if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou wilt. Matt. 26:39.

OUR MEDITATIONS

As we read of this struggle in the garden we wonder what our destiny might have been had our Lord not surrendered his life absolutely and unreservedly to the Father. What of our Christian hope if Christ had said, Father all that I have, my power, my popularity, my silver and gold, all these things will I give, but Father, not my life? What would Christ's life mean to us with all its perfection without this crowning act? Was not this the primary purpose for which he was sent into the world? For God sent not the Son into the world to judge the world, but that the world should be saved through him (John 3:17). If then Christ was sent into the world with one supreme purpose, surely we who are made in his own image are not put here to wander aimlessly about.

There is a plan and purpose for every life and it is the duty of each individual, first to seek to know that plan, then, if we would be consecrated, we must give ourselves unreservedly to its unfolding.

How will this effect our daily living? In spite of the multiplied duties and diversions commanding our attention, consecration will hold us to a single and fixed purpose. We are determined with God's help to carry out his plan for our lives and to this our friends, our loved ones, our selfish aspirations and all else must be subservient. We can see that this will necessarily change one's living, as these things are commonly our first consideration. We may sometimes even be compelled to surrender those things which seem good in our own eyes, because we are only finite, and the Infinite sees farther ahead and says, It is not best.

Then too, if the whole life is consecrated to him, we can have more assurance that he is interested in our every act and word. If a task falls to the lot of a consecrated Christian that appears to be unimportant drudgery he need only to remember that God wills it, therefore, it is not unimportant. Ought this not to be inspiring and comforting to the tired and weary mothers? Someone expressed this thought well when he said, "Who sweeps a room as in God's sight makes that and the action fine." Why should we not believe that God is interested in our every deed, when we are reminded that he notes the sparrow's fall?

It is fine to have noble thoughts and do noble deeds. It is fine to give one's life as did our Savior. But if all were

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THE SUNDAY SCHOOL

Topic for May 4: Man Made in the Image of God.

By J. M. Tombaugh

The genealogy of Jesus as given by Luke, traces the life of Joseph through seventy-five generations, back to its fountain source, and ends with the significant words: "Which was the son of Adam, which was the son of God." God first, and all the world his offspring! However far man may have wandered, however low he may have fallen, there is yet this one thing left to dignify and ennoble mankind; God is his Teacher. It is expressly declared that God created man in his own image. It is true that sin has sadly disfigured and marred the image, but even centuries of wilful wrong doing have not wholly obliterated the divine likeness. Even in the fall there have been preserved some of the attributes and qualities which were transmitted to mankind from the heavenly Father.

Man is Godlike even in his ruin. Though his nature has become perverted, he still possesses the power of endless life. In his immortality he is like God. When all other created things shall grow old and perish and be no more, when the firmament shall be rolled up as a scroll, when the material universe shall pass away, and the earth and the works that are therein shall be burned up, man shall still be young in the years of eternity.

Another inheritance which we have received from our divine Father, and which shows our kinship to him, is the possession of a moral sense by which we not only distinguish between acts and courses of conduct as right or wrong, but which impels us to approve the right and condemn the wrong. Sin has never been able wholly to obliterate this faculty; it persists, and it is discovered in the most unlikely places. No adequate explanation for conscience can be found in human heredity or environment or in any other thing than in the fact that we are the offspring of God, and have derived from him something of his own nature.

Man possesses, too, in the main, a benevolent disposition with a desire to promote the general good of his fellow-men. He is not devoid of spirituality, and his possession makes him capable of intercourse and communion with God himself. Love and sympathy which are attributes of Deity, remain in man as marks of his origin in God. The same may be said of man's intellect; he has intelligence; he is capable of thinking and reasoning and willing. All of these qualities, and others as well, possessed by man in his fallen state, furnish proof not only that man is the offspring of God, but they testify to the fact that the spark of divinity is not wholly extinguished.

If any other proof were needed than the Bible statement of the fact that man was created by the direct act of God, and not evolved by a gradual ascent through countless ages of time from fish or frog or ape, that proof is furnished in full measure by a study of man's moral and spiritual endowment. The theory of evolution might account for physical man, though even here there is an essen-

tial link missing in the chain, but no theory that ever has been conceived is adequate to account for man as he is, the marvelous union of body, soul and spirit. The only explanation of man that is rational and satisfactory and complete, is that given in Genesis: "God created man in his own image." This conception of man's origin imparts a sense of moral dignity and worth. It emphasizes the feeling of human responsibility, and accountability to God. If man was not a direct creation of God, if he was a mere indirect development through slow processes by a gradual evolution from inferior orders of being, the mainspring of moral accountability is gone.

A lowered conception of man, implies a lowered conception of God and of our duty to him, hence it is important that we be constantly reminded of the dignity of our station as the direct offspring of God.

If so much of moral likeness to God has survived the fall, how perfect and how Godlike must have been man's state before sin entered the world.

The Bible presents three pictures of man's condition and character. They are very unlike, and yet all are true pictures. The first is a picture of man as he came fresh from the hand of God. Sin had not yet spoiled the spotless purity of his soul; he walked with God and communed with him in the pristine innocence of his unblemished character and life. Conscious of his righteousness and purity, he walked upright before his Creator, and found companionship in his presence. Then came a fateful day, a day whose black shadow still falls across the world. Sin entered, and death both physical and spiritual, came as the necessary concomitant of sin. This is the picture of man after the fall. The divine image has been blurred and marred; the indelible stain of sin has disfigured the whole human race. Man no longer seeks the companionship of God, but, conscious of his unworthiness and guilt, he hides away from God. Sin has depraved not only his understanding, but his speech, his will, his heart, his life and left him in what is called the state of nature."

But there is another picture. It is a picture of man renewed; of man an object of divine mercy, a subject of divine grace, and fitted for sharing once more the divine glory.

These different views of man's condition and character are widely dissimilar. We can, of course, only imagine the glory of the life of sinless perfection in which man was originally created, but the other two pictures may be visualized without any assistance from the imagination. One is the sinner unrenewed, unforgiven, spiritually dead in trespasses and sins. The other is the sinner saved; adopted into the family of God, clothed upon with the righteousness of Jesus Christ, made a new creature and fitted for righteousness and holy living. This last picture represents the child of God, born a second time and made in the image of Christ.

Of the original creation it was said: "God made man in his own image." But man, made in the image of God the Father, failed to preserve that likeness. He fell, and the holiness which had made him Godlike, he forfeited through sin. He became an outcast, an alien, a homeless wanderer. Christ the Savior came into the world to seek and to save that which was lost and declared that: "Him that cometh unto me I will in no wise cast out." The penitent sinner comes to the Savior and by a definite surrender and act of faith, he receives him, and through the mysterious operation of God, he is born anew and becomes an adopted child of God, made in the image of Jesus Christ. All that had been lost in Adam's transgression is restored in Christ and we are exalted again to the station we had lost. But how much greater is our obligation to worship and serve, since now it is based on the double ground of creation and redemption.

Hagerstown, Maryland.

More and Larger Classes

Our teacher training classes are growing in number and size. Unfavorable conditions due to various causes have occasioned temporary delay, but the schools have not fully abandoned their plans for training classes this year.

Nappanee, Indiana

Some weeks ago Brother C. E. Kolb sent an urgent order for thirty copies of "The Educative Process in Religion." Although the communication did not say so, we surmise, that he is the teacher. Nappanee always makes good.

Philadelphia, Pennsylvania

More recently Brother Alva J. McClain ordered thirty-five copies of the same book. Later the class secretary, Miss Madge Hutt, sent in the class roster containing thirty-five names. To our knowledge this is the largest class in the brotherhood at the present time. Congratulations.

Hagerstown, Maryland

The latest order came from Hagerstown, in which Brother A. B. Cover requested twenty-four copies of our own book. At that writing he thought they would probably need an additional number. Those Marylanders may take first place. It is worth trying for, not alone for the honor but the increased efficiency which such a trained teaching force brings to the school.

Who'll Be the Next?

It is needless to say that we are delighted with these fine classes. What these schools are doing others may do in a larger or smaller way. Some are thus engaged at the present time and we will report their activities at an early date. We are particularly concerned about those schools that have no training work at all. Why not begin without further delay to train your own teachers? Who will be the next to report. J. A. GARBER,

WORK

(Continued from page 6)

thousand dollars to the support of the church, but you can give your all, even if it be but two mites. Your vocabulary may be very limited, but you surely are able to say an emphatic "Yes" or "No," that will save your soul and the souls of others for eternity.

A few things, however, are necessary to all and under all circumstances. In the last meeting on earth just before the Master blessed his disciples and ascended to heaven, he said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). These disciples were not fully equipped for the work that was before them. Isaiah was unfit for the work before him until his lips were touched by a live coal from off the altar of God (Isa. 6:5-8). Thus you see plainly God can not use us in his service, until we are equipped with the Holy Spirit; the real medium and secret of power. It is given only to them that obey him (Acts 5:32), to those who are willing to "break down every idol, cast out every foe," in order that they may be filled with the Spirit. Now if any man have not the spirit of Christ, he is none of his (Rom. 8:9).

How broad, how comprehensive is our Lord's last commission to his followers,—"Go, teach, baptize, teach all nations, teach them to observe all things (not only such things as suit their taste) whatsoever I have commanded you;" and listen to the promise Lo, I am with you always, even unto the end of the world (Matt. 28:19-20). The great work of inviting must go on to the end of the earth and to the end of time. "And the gospel of the kingdom shall be preached in all the world; what for? For a witness unto all nations; and then shall the end come" (Matt. 28:14). Every faithful child of God is an ambassador for Christ, entreating the sinner to be reconciled to God (2 Cor. 5:20).

Seeing then, such a great field of opportunity before us, what shall be the reward of those who forsake all for the cause of their Master?" What shall we have therefore?"

(Matt. 19:27-29). "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Is not this a glorious promise? Is it not worth striving for. Are we preparing by our activity to inhabit that place the Lord has gone to prepare? Or are we trusting to him to do all of the work while we wait for the reward? "They that do his commandments" (Not they that believe, or have faith in his commandments), "may enter in through the gates into the city" Rev. 22:14). We shall be judged according to our works, not according to our belief: "The Son of man shall come in the glory of his Father with his angles; and then shall he reward every man according to his works (Matt. 16:27). "The Father. . . without respect of person judgeth according to every man's work" (1 Peter 1:17). "And I saw the dead, small and great, stand before God; and the books were open: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). Remember, we will be judged according to our works, not according to our belief. The poet must have had this subject on her mind, when she penned those beautiful lines:

Work, for the night is coming
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming;
When men's work is done.—

In conclusion, the great question with me, is, will my work in life meet the approval of the great Judge? When we realize that it is he and he only, that can, upon the approval of our work here in this life, give us eternal life, should it not arouse us to a more consecrated service, and greater self-denial?

Losantville, Indiana.

Consecration

(Continued from page 9)

head what of the body and if all were hands what of the feet? Let us consecrate our lives to his service just as they are.

This does not mean a life of slavery as we think of slavery but instead a life of glorious and eternal freedom. When we remember that we have a perfect Master we need not question our servitude. He will always command what is best. St. Paul calls himself, "The slave of Jesus Christ," but meaning that he must not and wished not to do anything but what was pleasing to his Master.

It has been the experience of some consecrated people that it is impossible for them to make a sacrifice for their Master. Whatever they do with a view of making a sacrifice is so rich in returns that it can not be designated as such. And yet so few are willing to enlist in the life of service, else there would not be the scarcity of Christian workers that is so common. It is not a part of God's plan that children should go to Sunday school only to find no one prepared to teach them. Wherever this is the case, we may be sure that some one is not carrying out God's plan for his life. Too many Christians have to be drafted into service. How much better would it be if they would say as Christ said, "Not as I will, but as thou wilt," or with Frances Havergal, who wrote that beautiful hymn:

"Take my life, and let it be
Consecrated, Lord, to Thee.

Take my moments and my days;
Let them Flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as thou shalt choose.

Take my will and make it Thine,
It shall be no longer mine.

Take my heart, it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store.

Take myself, and I will be
Ever, only, all for Thee."

OUR PRAYER

"O God, thou only refuge of thy children, who remainest true though all else should fail, and livest, though all else die, cover us now when we fly to thee, rebuke within us all immoderate desires, all unquiet temper, all presumptuous expectations, all ignoble self-indulgence, and feeling on us the embrace of thy Fatherly hand, may we meekly and with courage go into the darkest ways of our pilgrimage, anxious not to change thy perfect will, but only to do and bear it bravely."

Ashland, Ohio.

MISSIONS

The Need of Missionary Education. By Mrs. Grace P. Srack

The National Conference did a wise thing in sending Brother H. V. Wall to Kentucky last fall. The stereopticon lecture he gave for the World Wide Missionary Society of the Long Beach church from pictures that he took while there, was both interesting and instructive and the offering the night of the lecture, February 28th, with what has come in since, as a result of the lecture, totals about \$111.

I tell you, Brethren, you who have supervision of our missionary enterprises, our people need instruction along missionary lines. We are densely ignorant of the need of our own fields of labor, saying nothing of our lack of knowledge of "The Field," which is the world.

People cannot be interested in what they know nothing about. It is impossible for us to "pray with the understanding" for things that we are not informed about.

Some of us know how hard it is to persuade people to read missionary books unless they are intensely interested in missions. Every church should have a missionary society for educational purposes.

Every one who has the spirit of Christ must of necessity have a love for missions, for our Lord was pre-eminently missionary. When the church at large is properly instructed; when she will "Lift up her eyes and look on the field," the money will be forthcoming, for Christians will give to work they are really interested in.

Brethren, have you ever taken a birds' eye view of the importance (?) given to foreign missions in district and National Conferences of the Brethren church? How about your district conferences in the past? What about the future? Now take a magnifying glass and search the minutes of the last National Conference. If you love missions, if your heart aches for the unreached millions dying in darkness because we have failed to obey him whom we call Lord, I know you will almost weep; God forgive us and help us to wake up to our own shortcomings.

I wonder why there are not more missionary societies in our brotherhood. Of course some departments of nearly every church probably have more or less missionary activities, but it is secondary and nothing like what there ought to be or our beloved denomination would never dream of a four year goal of 40 cents per member; it ought to be more like \$4.00 per.

The Long Beach church has a World Wide Missionary society, the sole object of which, since its organization, four months after dedication of the church, has been to enlarge our vision and increase our interest and knowledge of missionary activities, needs of the heathen world and the obligation of the church. This year we have a mission study class of about 20 or more members, studying Africa; we have very interesting times together in this study.

Our three Christian Endeavor societies have

their missionary departments; then our Sunday school is active in missionary lines. Now with no spirit of bragging—for we are not touching our duty, let alone our privilege,—let me remind you that in 1918 Long Beach was at the top of the ladder both as to amount given and amount per capita in the Easter offering. Our pastor is a missionary pastor, but many other pastors also are real missionary in spirit and in teaching. Don't we wish they all were? We believe that our missionary propaganda has been very helpful, to say the least, in opening our purses through a greater understanding of the great need.

Let us "Lift up our eyes and look on the fields" by studying the need of at least our own fields of activity, Kentucky, South Amer-

ica and now Africa, dear, dark, dying Africa; that stupendous task that we are attempting for God; but, glory to his name! it is also with God.

We need more letters from our missionaries that will make us see conditions as they see them.

Dear ones on the field, give us pen-pictures of your people and their lives, and what the Gospel is doing for them. Read "Mary Slessor of Calabar" and "Bolenge," and make things real to us as Mr. Livingston and Mrs. Dye do.

Really, I believe we all want to "let this mind be in us that was also in Christ Jesus," to wake up and be interested in what he gave his life for, to take a real hold of the work by our prayers, our purses and our sympathy. Please help us to understand.

Long Beach, California.

Letter from a Little Missionary

Brazzaville, French Equatorial Africa,

Jan. 22nd., 1919.

My Dear little Friends:

Another month has passed by since I wrote to you, and I have had an experience of suffering. After the epidemic of Spanish influenza had passed by and I had suffered only mildly with it, then I had an attack of malaria. It was slight, but it made me weak, and mamma says the germs of influenza were still in my little body, and overcame me completely. I was very sick in bed for a week, and very, very cross indeed, especially at night. I kept almost everybody busy. Daddy took most of the care of me at night, and Aunt Toddy by day. Mamma was doctor and housekeeper and relief nurse. The very first thing, I was annoyed. I couldn't understand why Uncle Will (Mr. Haas) put the oil on my head and prayed so earnestly to Jesus to make me well. And then daddy and mamma and Aunt Toddy prayed too. Although for four days I got worse instead of better, still, we all believed Jesus would make me well. And now every day we ask him to make me strong again. I know that Jesus will make me strong soon, for he hears our every prayer. Mamma says I am as light as a feather, but I am sure she doesn't quite mean that, for she never seems afraid I will blow away.

Marie and Julia haven't come yet. Every day I look for them, talk about them, pray for them, and love them in anticipation. Every night I dream about them, and we three little girls shall be so happy together. Some day, too, Jesus will send a boat, and we shall all go to Ubangi-Shari together. What wonderful things we shall be able to write you then!

It is strange to hear so many languages. Of course I hear French, and talk it a little. Then I hear our boys talking among themselves in their own language—Bakongo. So I pick up from them words that papa and mamma don't understand, as they are not studying and do not use Bakongo, but Sango, the language of many in Ubangi-Shari, who

do not know Jesus. Of course I talk Sango to the boys and the toads and all living things, these not being white, could not, of course, understand English. But when Marie and Julia come I shall talk English to them. Daddy and mamma and Aunt Toddy want to talk with Marie and Julia's daddy and mamma in French, but mamma says there are so many things they want to ask, and so many things they want to say that they are afraid only the English language will be sufficient.

It is the rainy season now, and when the big storms come in the evening, I like to be snug and warm in my little bed, for our house is very open, and it is very easy to be chilled. When they come in the morning or in the afternoon, I wear my little red coat, which looks as warm as it feels. Jesus is very good to us to give us so many blessings and to provide for our every need. We thank him every day for his wonderful loving kindness, and rejoice that he has called us to tell the black boys and girls in Ubangi-Shari about himself. How happy we shall be to go!

Your little friend, MARGUERITE.

WHY THE BRETHREN CHURCH BELIEVES IN MISSION WORK

1. Because she owes her existence to missionary effort, she was established that way.

2. Because she acknowledges Christ alone to be her Master and the Bible to be her only creed which enjoins missions.

3. Because she believes that in order to live up to and hold her God-given name, Brethren, she must obey him who is Master and proclaim him to the lost sheep of the House of Israel: "Go ye therefore and teach all nations." For this reason the Mission Board has wisely set aside April 20th, Christ's resurrection day on which the pastors of the various congregations are to take offerings to carry forward this sacred work.

May God bless the day and the people that a liberal offering may be had to bear the tidings of mercy to the perishing.

J. H. SWIHART.

NEWS FROM THE FIELD

LAKE ODESSA, MICHIGAN

We closed our three weeks revival meeting on March the 9th, which we held by God's help. We had very good success considering the condition of the roads. The mud was deep, but in spite of that the people came. We had seven confessions and one renewal. We have baptized five and received them into the church. There are three more to be baptized. The Brethren were all willing to put their shoulders to the old Gospel wagon. They certainly did fine for a church which has been so long without a pastor. We had good singing by the chorus choir which was very faithful. They laid everything aside and went into the work with a full determination of winning souls for Christ.

We were not here long until we could see that the people had not forgotten what Brother Grisso had preached to them. They are surely free givers, as you will see by our offering for the superannuated minister's fund which was sixty-five dollars. We have mission day the first Sunday in each month and on April the 6th, the offering was \$21.32. We can make some of the large churches step aside when it comes to giving. We have a real live Sunday school under the leadership of our superintendent Brother Lester Miller. The teachers all seem very enthusiastic in doing their part. They are very seldom absent.

We are striving to fill out a part of the Four Year Program this year, so Michigan will not get another yellow streak this fall at General Conference.

We will hold our regular communion on Saturday, May the 24th, and all Brethren are cordially invited to attend.

Will close, asking the prayers of the Brethren. Fraternally yours,
M. V. GARRISON, Pastor.

GOSHEN, INDIANA

On last Wednesday evening a goodly number of the brethren and sisters of the Goshen Brethren church met to transact business. If we remember correctly there were one hundred and sixty-four present. A fine spirit prevailed during the entire session. A number of officers who had served the church well were re-elected. Among the number were Brethren Duker, Menaugh, Trimmer and Sharp. Miss Hamman our worthy pianist was continued. Even the corresponding secretary was re-elected ("With an increase of salary"). Well, if the Editor will be patient and correct all my mistakes and the church willing to overlook my blunders, I will do the best I can. But my candid opinion is that every pastor should, at least once or twice a year, give a writeup of the work of the congregation he serves. There have been fifteen or more added to the church in the past quarter, most of them heads of families. Both the attendance at church and Sunday school has been very good the past quarter; the attendance at Sunday school today was four hundred. Arrangements were made by Brother Culp to have a picture of the Men of the Sunday school, after the lesson this morning. The

artist lined up a hundred or more, (the result will follow).

Our pastor, Brother McInturff was called to serve the church another year. Our spring communion will be April 27 if arrangements can be completed. We expect to have a week's meeting leading up to communion service. An invitation to all who wish to attend is extended.

M. E. HORNER,
Corresponding Secretary.

ALTOONA, PENNSYLVANIA

It is with much pleasure that we read the report of the work of the churches each week, but feel that it is time we are heard from. This report will cover a year ending March 31st. We shall be brief. Our annual business meeting was held recently and was presided over by Brother L. Z. Kephogle. Brother Kephogle is a business man but not too busy to work for the church. As moderator and Sunday school superintendent he is rendering a valuable service.

The reports as read by the various officers at the recent business meeting show progress in spite of the hindrances and losses. Church was closed during October on account of the influenza. Arrangements had been made for communion the first Sunday in October, and while the service was held later, it was with a reduced attendance. There was much sickness among our people during the fall and early winter months. Loss in membership by death during the year, ten; loss by letter, two. Some of these were pillars; they were among our best workers. It is to us a great loss.

But the Lord has in many ways blessed us and to him we give thanks. There is always the other side—the blessing side. As we love to sing here, "Every cloud has a silver lining." There have been gains; there has been progress. In some respects this has been our greatest year. Members have been added,—three by baptism, two by letter and two reclaimed. It has been a year of spiritual growth and development. This is in part due to more efficient organization. The auxiliaries did splendid work; there were Teacher Training and Mission Study classes. More missionary instruction has been given from the pulpit. If the church at home is to live, the theme of the preaching must be the "Go ye," of the Gospel.

Financially, this congregation "went over the top." More money was raised than in any year in the church's history. Every apportionment to the mission boards has been met; Brother Beachler visited us in July and the congregation gave to Ashland nearly three times the amount necessary to reach goal eight; the local expenses were much higher than any previous year, yet the reports showed a surplus in every treasury. Perhaps there is a relation between spiritual growth and financial success. Perhaps we have had more at home, because we have given more to others. The financial obligations for the present year are still greater.

A two weeks' revival in February resulted in much good to the church and to the preach-

er. This was my third evangelistic effort in this congregation; was never better supported by the membership than in this meeting. Yes, we closed too soon. I have a conviction and have made a resolve. If evangelism is to be successful, we must begin to plan earlier and continue longer. Plans are already being made for next fall. The writer assisted Brother Hall and his good people at Martinsburg in a meeting just recently. This meeting has been reported by the pastor, but I will add a word. I held a meeting there two years ago. These folks are loyal and true though few in number. The hospitality of this people is difficult to excel. I was entertained, as before, in the home of Brother and Sister Fred Klepser. Brother and Sister Edward Byers, who are doing a great work in the establishing of a college, rendered valuable service. The choir from my own congregation was present on Friday evening of the first week; the local high school attended in a body on Thursday evening of the second week. Yes, it was a great meeting, but again, we closed too soon.

As we review the past, our hearts are filled with gratitude. God has wonderfully blessed us. The writer has just recently experienced another substantial increase in salary. The membership "stormed the parsonage" at Christmas time and left a very generous donation and a number of personal gifts. But greater than these are the things of the Spirit. Harmony prevails among the members and the best of feeling exists between pastor and people. We have dreams of greater things for the Brethren in this city. May we ask an interest in your prayers. "Prayer unlocks God's infinite power." W. C. BENSHOFF.

NORTH MANCHESTER REVIVAL

It has been the most extended one I ever got into. We began in January and finished—well, quit trying the 30th of March. We had tried to have Thomas, the Welsh evangelist; Elmer C. Miller, the South Bend, Union man; A. O. Newlin, the Winona Union man; McInturff, pastor-evangelist of Goshen and finished with Thomas for three weeks and Newlin, the last week. Fact is, we did try to go, as best we could for four weeks. All the while condition of roads and health made it all but impossible for the farmer-folk of which we have a splendid constituency, to attend. "Flu" that had been dormant for weeks broke out to the tune of forty cases in a small town near ours, two days before we started the last time. The health officer came that morning and asked me if I thought it was expedient. I said we shall go as long as we can. Thomas was in the pulpit and I myself leading what remnant of a choir we could muster in the singing. With more mud and rain than we had had for months, we waded in and on. Thomas preached great sermons. It is a travesty that more of our large churches do not invite a preacher of such worth to help them in evangelistic services when we have so few in the work of evangelism. More churches could be having the increase the Four Year Program demands if

they would but try. Not long ago, on the Program page, I said any church can have a revival any time if they will but meet the conditions. Now, I can go one better and say that even if conditions are not all they should be, great good can be done. We have to date forty confessions, nearly all being new converts. Many are from the Sunday school but some are right from the older people of the community who never have, or for a long time have not identified with the church. It was a great time of joy to see the many young people of the Sunday school come flocking home to God and thus attain the chief purpose of the Sunday school. It was a great time of rejoicing to see folks who have been attending the services of the church for months, finally align themselves with us to work for the Master. The end is not yet. We shall have good things to report from time to time resultant of this work of grace. Till that time, anon.

A Debate

The discussions of the Men's Bible class are often cut off by the ringing, too soon, of the superintendent's bell. It was so with the lesson on the "Ten Commandments." One proposed that we discuss it at the monthly business session. A counter proposal was that we have a regular debate on "Resolved: that the Ten Commandments were never more seriously violated than now." With the help of men outside of town, we had a most happy and profitable time. The crowd filled our large auditorium and the impression left was that all would be glad to have such debates often. They are, if engaged in in the proper spirit, very profitable and entertaining. I commend such debates to other men's classes.

CHARLES A. BAME.

LANARK, ILLINOIS

On Sunday, February 23rd, 1919, the dedicatory services of our new church home were held. The day dawned fair although the recent snow made neither sleighing nor autoing possible, but still the people came. At ten o'clock the Sunday school auditorium was full, the new class rooms were taxed to their capacity and when the report was made we found a good answer to the question: "What do you want with more room?" For there were nearly 400 in Sunday school with an offering of \$18.00.

Promptly at eleven o'clock the audience had filled both auditoriums on the first floor. The audience was provided with the dedication booklet containing the day's program. The choir loft seated 34 singers and after congregational singing the choir rendered the anthem, "I Will Extol Thee," and the men's chorus sang "The Lord is in His Holy Temple."

At this time Rev. Wm. H. Beachler delivered the sermon of the hour upon the subject, "The Lordship of Christ." It was just one of the only kind of sermons Brother Beachler delivers, so I need not say more than that it was characteristically good.

Pledges were received amounting to \$7,000. The afternoon service was one of fellowship with the other churches in town, the pastors being present and each felicitating appropriately for the occasion. The choir sang the

"Hallelujah Anthem" and pledges amounting to several hundred again received.

At the evening service the church was thrown into one great auditorium seating 800 people and practically every seat was occupied including the balcony. It was a grand climax to a perfect day. The audience sang with great spirit and the choir sang "Sing Praises." Brother Beachler spoke upon the theme "God's Cure for a Sick World." This was a timely and exceptionally forceful discourse. The formal dedicatory service had not yet been read and it was announced that it would not be until the \$10,000 had been raised. Suffice it to say, our friends were there; members of the church doubled their pledges, prosperous farmers and business men gave with a fine determination to go over the top, and over we went, so this church was really dedicated free of debt. The trustees did not assume the indebtedness to make such a claim, it was actually done, and it now has practically all been cashed.

The dedicatory service was read and a great day was done. What was really done, you must come and see to appreciate. But a descriptive word may help you to realize how commodious is our new home. The lecture room was left unchanged save interior decorating and lighting. The main church auditorium was reversed in its seating, the floor torn up and a hard wood, elevated floor relaid. The pulpit and choir loft are now one, much enlarged and at the south side instead of the north. An alcove is built in for the piano and a fine recess is back of the pulpit. All decorating is new as well as a fine scenic indirect lighting system installed. To this part of the church on the north was built a modern Sunday school auditorium consisting of three large class rooms in the balcony, four on the first floor and an audience room the entire width of the building to be used by the men's class and the social room of the church. The seating is in fine folding chairs corresponding to the other wood work. These class rooms are completely divided and closed by flexible rolling doors. This auditorium is separated from the main church auditorium by a partition of ten folding doors. The lighting is the same as before mentioned and a vestibule entrance on the west is the main entrance to both auditoriums. The extreme dimensions of the present building are 52x98 feet. The seating capacity is 800, the cost \$10,000. It was completed, paid for and built in war times, so we have come up through great tribulation but it has been worth while.

A Word Historical

The First Brethren Church of Lanark originated from the Bethlehem country church as also did Milledgeville. In 1884, the church was organized by H. R. Holsinger with eight charter members. The congregational church was purchased and revivals were held by J. H. Werst, R. F. Malott, Debolt and Stephen H. Bashor. Pastors who have served up to the present time are: J. W. Beer, W. D. Furry, W. A. Welty, J. H. Knepper, L. G. Smith, D. F. Eikenberry and Z. T. Livengood. Brother Livengood was the shepherd of this flock for 25 years in all and now is a member of the church and, a teacher in the Sunday school as well as assistant superintendent. I am sure

we all know that much credit is due him for his careful shepherding of this people through the years.

B. T. Burnworth is the present pastor, rounding out the fifth year and already having received a unanimous call for the sixth and accepted. One hundred and fourteen have been added to the membership during the present pastorate.

This church is prepared to do a splendid work in the future, and with 250 in Sunday school yesterday, April 13, it looks as though they are not only able but willing. We don't care to build another church in war times, but now it is done and we praise God who giveth the victory.

ROANOKE, VIRGINIA

The work here is still moving toward the goals of our PROGRAM. Attendance and interest is increasing at all services. Our Bible school and Christian Endeavor, maintain their Front Line standing. The S. S. C. E. is rapidly moving toward Banner standing. With our home force, we have planned an Easter week campaign for "Enlistment-Service," this will be for and in the interest of the membership but evangelism will not be forgotten. We will use "Enlistment-Service" cards for each individual member and hope to awaken new interest. The first goal of our Four Year Program suggested this to the writer, and we believe that all the other goals should be the OUTGROWTH of the first one. We will close this campaign with a communion service, Easter evening at 6 P. M., and a message at 8 P. M. A general invitation is extended to all who can be with us at this service.

L. G. WOOD, Pastor.

SOUTHERN CALIFORNIA BIBLE CONFERENCE

Since our churches have been closed for several months on account of the "flu," it was decided by the pastors, after prayerful consideration, to hold an all day Bible Conference and convene all the churches of our district in a day of prayer and Bible study, and thereby through the power and influence of the Holy Spirit energize our members for the great work that God has given them to do.

The conference was held March 6th in the First Brethren church of Los Angeles. The themes and speakers were as follows:

"The Bible God's Inspired Word," A. V. Kimmell. "The Deity of Christ," Sylvester Lowman. "The Resurrection of Christ," J. C. Beal. "The Atonement," N. W. Jennings. "The Second Coming of Christ," W. S. Bell.

These messages were so heartily received and thoroughly enjoyed by all of the great number present, that it was unanimously decided by the conferences that the messages should be sent to the "Evangelist" for publication, that its readers might enjoy the spiritual feast with us.

On this day was born an organization known as THE EVANGELISTIC AND BIBLE STUDY LEAGUE, a movement which to a large extent originated in the hearts of some of the laity of our district. A committee composed of A. V. Kimmell, W. S. Bell, A. E. Neher, T. J. Steves and Henry V. Wall

drafted the constitution for the organization, which was presented and adopted by the conference.

While this organization had its birth in an humble way, as has been stated it may be that God will bless it and make it a blessing to the whole brotherhood. It was so heartily endorsed and supported by our members, that many suggested it ought to be a national movement, with its officers distributed throughout the brotherhood. At present we are waiting upon the Lord for guidance as to further selection of officers, that are to direct this movement to the success that it should attain. The present officials are as follows:

A. V. Kimmell, President; J. C. Beal, Treasurer; Henry V. Wall, Secretary; N. H. Nielsen, Director; A. E. Neher, Director; T. J. Steves, Director; W. S. Bell, Director.

The object and purpose of the League is expressed in a portion of the Constitution as follows:

CONSTITUTION OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE PREAMBLE

Realizing the apostasy now threatening Christendom, in this age of Bible criticism, when thousands of church members are being swept into the fads and frauds of religious movements; with a dearth of spirituality in the churches and a growing indifference to the claims of the Gospel, we as members of THE EVANGELISTIC AND BIBLE LEAGUE feel bound, with our claims of a whole Bible and a whole Gospel, to put forth a special effort in leading men back to the Word of God and anchoring their faith to the Rock, Christ Jesus, and thus reaching forth to save lost men.

ARTICLE I.—NAME

This organization shall be called The Evangelistic and Bible Study League.

ARTICLE II.—PURPOSE

In addition to the general outline in the Preamble we agree to promote and encourage Evangelism and Bible study in the churches.

Section 1. EVANGELISM: This part of the work shall be carried on by having a Field Secretary and other workers, who shall hold meetings in the churches where arranged, and who will also give consideration to, and make provision for our weak churches, which otherwise might not be able to hold special meetings.

Section 2. BIBLE STUDY: The conducting of Bible classes in connection with the before-mentioned meetings, also by correspondence, using the Bible as the text book, thus promoting the interests of our churches as well as defending the doctrines and claims of our Lord as revealed in his Word.

Section 3. INSTITUTES: The arranging of plans, dates and other matters in connection with holding Bible Institutes in Conference Districts, or among groups of churches, or in the individual church.

ARTICLE III.—MEMBERSHIP

Section 1. Members of the Brethren church, in good standing, may become members of this League by signing a covenant declaring their belief in the verbal inspiration of the Holy Scriptures of the Old and New Testaments, as originally given of God, that they

are the infallible record of the perfect, final, and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.

Section 2. An annual membership fee of one dollar (\$1.00) shall be paid to the secretary. A life membership may be obtained by the payment of one hundred dollars (\$100.00).

The constitution is too long to publish it all in this article, but will be mailed to all asking for same.

Further information will be gladly furnished from the undersigned by request.

H. V. WALL, Secretary,
200 South Grand Avenue, Long Beach, Cal.

THE NORTHERN CHURCHES OF CALIFORNIA

I have just returned from a Bible Institute and Conference held by the churches of the Northern California District in Manteca. This district is composed of four churches, located in the San Joaquin Valley. The church at Turlock is the largest, having a membership of 200. Brother Roger Darling served this church for many years and is held in esteem by the members. Brother Francis Reagan accepted the pastorate last fall and is doing a great work. Turlock is a town of about 6,000 and is located in a fertile and productive district. The church is well located and recently purchased a parsonage. The work here has a promising future, and with Reagan at the helm, we expect big things.

The church at Lathrop is the oldest Brethren church on the coast. It is located about 35 miles north of Turlock, 10 miles from Stockton and 70 miles from San Francisco. This is the home of the Wolfe family. The building here is a union church, but occupied and controlled by the Brethren. The membership is 106, but a large number of these are living in adjacent towns. The church here, with Ripon and West Colony has recently been combined in being cared for by one pastor. Brother Leatherman, who came west last spring, has been selected as pastor and is doing acceptable work. This is his first charge, and he gives promise of being an able leader and minister.

Ripon is about midway between Turlock and Lathrop; it is a small town like Lathrop, but surrounded with a rich farming section. We own our church building here and Brother Leatherman lives at this place. The membership is small, consisting of 40 names, the work has had its hindrances but the people are hopeful and with Brother Leatherman on the job, the prospect was never brighter.

The West Colony church is located in the country. While the church building is dedicated to the Brethren church, there is no church organization as yet. They have a good Sunday school, and it is a field that has a future for development. The work here was developed under the faithful ministry of Brother Wesley Platt, who has been several years working under great handicaps in ministering to this group of churches. And he is to be commended for his faithfulness, loyalty and sacrifice for the work. He, as well as his wife, are loved by all.

The Jenny Lind church was burned. The membership is scattered, but God has some of

the most faithful here. It was a privilege to visit in the home of Elder Jacob Shank and his wife and to find a family so loyal to the cause. It was their daughter, Ida, who for a time taught in Lost Creek, Kentucky.

The Conference and Work at Manteca

This little group of churches, outclassed any district conference I ever attended in the East. The Bible Institute was a grand success; addresses and lectures were well received. I am impressed that our conferences in the East could be made more effective with Bible Institute work.

The business was transacted with unity. The preaching of the Word of God brought conviction and sinners were saved.

They literally captured the Devil's fort in that the place of convention was called the Palace of Amusement. The chorus occupied the stage, the speaker's platform had steps made from beer cases, the secretary had a poker table for a stand, the audience was seated on the dance floor. The ladies' dormitory occupied the bowling alley, and the men's dormitory was located in the pool room. The chart talks by A. V. Kimmell were given with a billiard cue for a pointer. The Cafeteria was used for our meals. Now if that is not capturing the Devil's fort and turning his own guns on himself, I miss my guess.

Manteca has had a wonderful growth in the last two years and will make a good town. It is only a few miles from the other churches of this district and was selected for the convention with the hope that a movement would be made to build a church here and establish our work. This materialized as \$5,000 in cash and pledges were made at the conference for the work and Brother Platt, whose home is here, was called to take charge of the work and give all his time to this field.

Formerly, the few Brethren here worshipped in a union church, which Brother Platt served for several years. This has not been satisfactory. Before 1920, we can expect to hear of a new Brethren church in Manteca.

I am greatly impressed with the spirit of giving and doing of the people in California. Every church is being cared for by competent, consecrated men of God. The field is large and promising. I enjoyed meeting at this conference Brother Roger Darling, whom I had known and worked with in former years. His home is in San Jose, where we have several members and some day expect to see a Brethren church. Brother Darling ranks among our leading men as a preacher, and he expects after another year to give part of his time to evangelistic work.

An Announcement

After prayerful consideration, I have decided to give my time after September first, to evangelistic work for a year, and leave my family on the coast. The Dayton church has granted my request to be released from the pastorate there. So, any church desiring my service for evangelistic meetings should write to me early for arrangements and date. My address will be, 602 Stanley Avenue, Long Beach, California, until June first. We are co-operating in a tabernacle meeting in Long Beach through this month and will follow with a campaign in our own church in May.

W. S. BELL.

COMMUNION NOTICES

The First Brethren church of Louisville, Ohio, will observe the Holy Communion on Sunday evening, May 4, at 7 o'clock. This will be the last communion service of this church at which we will officiate and we are hoping for a large attendance of the members. Neighboring Brethren and others who can conscientiously observe the Brethren communion are invited to attend.

GEO. S. BAER, Pastor.

Holy Communion will be observed by the First Brethren church of Altoona, Pennsylvania, on Sunday evening, May 4th, at 7 o'clock. Brethren of neighboring churches are invited to come and enjoy this service with us. All members are urged to attend.

W. C. BENSCHOFF, Pastor.

The church at Portis, Kansas, will observe their spring communion on Sunday evening, May 11. The isolated members and all others are urged to be present.

ROY BRUMBAUGH, Pastor.

BUNKER HILL, INDIANA

We will begin our revival effort at the Corinth church at Twelve Mile, Indiana, on the eleventh of May. We will begin it, but very soon thereafter Brother A. T. Wirick, who is now in Florida, will be present to continue the meeting. Brother Wirick was pastor of this church five years previous to his going south, and it is with great joy that we look to his return and co-operation with us in a revival. The meeting will be followed by our regular spring love-feast, to which we invite all those who can attend. C. A. STEWART.

REPORT OF SPOKANE BUILDING FUND.
Beginning September 16, 1918.

N. W. Jennings,	\$ 15.00
National S. S. C. E.,	30.00
Mrs. D. J. Hurley,	5.00
Russel Humbert,	15.00
Mrs. Ella Fudge,	25.00
Philathea S. S. Class, Sunnyside, Wash.,	30.00
Nancy Haines,	2.00
Mahlon Peck,	3.00
Mrs. Edwin C. Hackett,	3.00
Vienna Hackett,	2.00
Elizabeth Gnagey,	10.00
Mrs. H. J. Frantz,	5.00
Mrs. Robert Boring,	5.00
Hattie Ireland,	10.00
A family in Turlock, Calif.,	12.50
Vina Snyder,	25.00
Rachel Benschhoff,	5.00
Nancy Haines,	3.00
Mrs. E. C. Hackett,	5.00
Ellen G. Lichty,	15.00
Vianna Detwiler,	12.00
Orion Bowman, Bal in Spokane Building Fund, 11-27,	70.50
Mrs. Hattie Ireland,	20.00
Nancy Haines,	3.00
Mrs. E. C. Hackett,	2.00
D. W. Early,	30.00
Nancy Haines,	3.00
First Breth. Ch. Long Beach, Cal., ..	10.00
Samuel Cook,	5.00
Mrs. E. C. Hackett,	5.00
Lillie Warren,	5.00
Mrs. J. E. Peck,	5.00
Austin Miller,	20.00
Nancy Haines,	3.00
Mrs. E. C. Hackett,	3.00
Nancy Haines,	6.00
1st. Breth. S. S., Los Angeles, Cal., ..	10.13
Mrs. D. J. Hurley,	5.00
Israel and Rebecca Penrod,	10.00
Total since Sept. 16, 1918,	\$456.13

For all these gifts from the generous hearts who have given these offerings we are doubly grateful. We only seek to be worthy of the confidence and trust in us and our work here. We prayerfully seek to be faithful and wise stewards of that which is the Lord's. To all those who have sent in \$30 or more we have sent one of our bonds. If any are entitled to a bond and have not yet received one, let us know at once that we may rectify our mistake.

This leaves approximately \$2,000 of the \$2,500 which the brotherhood at large is going to assist us with, still to come. Now is the time to send it in, Brethren. Now is the time when we need it, for now we are facing the heaviest load in actual completion. May God bless you for all your prayers and assistance, I am, Respectfully, R PAUL MILLAR.

Business Manager's Corner

"GO WORK IN MY VINEYARD"

The greatest opportunities for acquiring wealth seem to be found in developing undeveloped fields and undeveloped industries. Fortunes are usually made by getting in on the "ground floor." We have found this same principle to exist in the field of endeavor as we have sought to enlarge the subscription list of the Evangelist. There have been many undeveloped fields in the brotherhood. Many churches have not really been worked for a number of years, and some of them seem never to have been worked at all. While there are many fields that have been cultivated with an ordinary degree of faithfulness that have in the last two years shown a wonderful growth of Evangelist enthusiasm, and our list has grown largely through the more intense methods of cultivation, yet there are still many congregations that furnish virgin soil for a campaign of this kind.

One of the most noticeable victories of recent weeks was that at Maple Grove, or the Eaton, Indiana, church. Brother J. L. Kimmel is pastor here as well as at Muncie. The Muncie church has already won its honors for the second year, and now Brother Kimmel has brought the Maple Grove church to the Honor Roll with an increase of practically EIGHT HUNDRED percent in the subscription list. Of course, had the original list been large, it would have been impossible to have done this, but there are many more churches where the list of subscribers is so small that it would be possible to increase it from two hundred to eight hundred percent. These are the fields we must reach, if we are to win our goal of FIVE THOUSAND before our financial year closes in July.

Better Days

We well remember some of the words of one of the songs we sang in High School thirty years ago, a part of the chorus ran thus—"Sing tra la la la la la, there are better days before you," and we confidently believe there are "better days" before us in all the work of the church, especially in the publishing interests of the church, and we think we can announce several surprises to the brotherhood within a few weeks. Some of our brethren and some of our congregations are getting desperate and if they do not win a place on the Honor Roll it will not be because they have not tried. We are always glad to learn

of the churches that are making a sincere attempt to win these honors and we are willing to do anything we can to help them win for we glory in the successful achievements of any of our churches.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland), D. A. C. Teeter	
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berlin, Indiana, 2nd Yr., ...	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Mans
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Eaton, Ind., (Maple Grove),	J. L. Kimmel
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr., ..	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Ft. Scott, Kansas,	Mrs. L. C. Webb
Fostoria, Ohio,	M. S. White
Freemont, Ohio,	H. M. Oberholtzer
Gretz, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Laurens, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel), ..	Geo. T. Ronk
Linwood, Maryland, 2nd Yr., ..	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr., ..	N. W. Jennings
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Los Angeles, Cal., (Compton Ave.),	J. C. Beal
Meyersdale, Pa., 2nd Yr., ..	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
Oakville, Indiana,	W. R. Deeter
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr., ...	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana,	W. E. Ronk
Salisbury, Penna.,	E. D. Burnworth
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr., ..	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Washington, C. H., O., 2nd Yr.,	B. S. Steffer
Waterloo, Iowa, 2nd Yr., ..	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

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1919

The BRETAREN EVANGELIST

· ONE · IS · YOUR · MASTER · AND · ALL · YE · ARE · BRETAREN ·



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CIVILIZATION PRAYS FOR TRUE PEACE —
Righteous, Just and Godly

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

"I Have Compassion On the Multitudes"

Who is not familiar with the stories of Christ's compassion on the multitudes and his feeding of the thousands of men, women and children who followed him into the desert? Who does not know the parable of the good Samaritan and appreciate the emphasis placed by our Lord upon the relief of human suffering? How sympathetically human those incidents reveal him to be! How our hearts are drawn out toward him in love and admiration as we hear him say, "I have compassion!" But those words were spoken so many centuries ago. We think of Jesus as healing the sick, cleansing the lepers, relieving the distressed and feeding the starving in the days of his flesh and not in the present time. To most of us it seems like a beautiful romance of ancient Palestine more than a present day reality. But it was never more real than now, and his command to his disciples to distribute to the multitudes the bread he has blessed was never more urgent than now. How terrible must be the agony of his soul as he sees the countless multitudes stricken with disease and war wounds, wondering about helpless, homeless and starving! As certainly as Christ the Savior was not for one age, but for all ages, so certainly is Christ the sympathizing Friend and Helper not for one age but for all. There is a goodly number of noble souls who can testify to this fact. They have seen him going up and down the war-devastated countries of Europe and Asia and have heard him say with awful agony, "I have compassion." And they have obeyed his summons, as did the disciples of old, to make the people sit down and to distribute to them the bread received from his hands.

In the very land where Jesus accomplished his earthly ministry, his servants have been going in his name inspired by his compassion to the relief of some of his suffering little ones. Nearly half the population of 127 villages is dead—murdered, starved, dead of disease. In one place only the younger children of the Syrians and Armenians escaped murder. These children were given shelter and just enough food to keep them alive, evidently with the intention of rearing them as Mohammedans. But at the coming of General Allenby and the British forces the Turks fled. These children were then cared for by American Relief workers and given all they wanted to eat. They were given toys with which to play, lessons to learn and work to do. They were made happy once more after all they had suffered. But they are only 644 out of the more than six thousand in the Lebanon district alone who are still homeless and hungry.

By the waters of Babylon the captive Jewish exiles "sat them down and wept" when Babylonia was a great power subjugating all the little nations of Western Asia. By the waters of Babylon Armenian exiles whose fate has been far more tragic and terrible than

that of the Israelites of the Captivity have sat them down in a misery too deep for tears. But their oppressors have been conquered by a new Cyrus the Great and modern Ezras have arisen to restore them to their distant homes. Refugee camps have been established at certain intervals along the route over which these destitute wanderers tramp wearily back toward their northern villages. Here they rest a day, are fed and bathed and disinfected and the sick cared for.

Outside the city of Bagdad not far from ancient "Babylon the Great" is a camp where the British authorities are sheltering in tents, feeding and caring for medically 40,000 destitute refugees, while representatives of the American Committee for Relief in the Near East carry on an industrial relief work, giving employment fitted to his capacity to every man physically able to work. Into an orphanage are gathered 700 children uncared for and unclaimed by any one. The Mesopotamian campaign will not be truly ended until these refugees between the two great rivers are repatriated and permanently rehabilitated.

A great work is being done by this Relief committee in the Near East. More and more workers and supplies are constantly arriving, and as fast as supplies reach them they are distributed to the districts where the need is greatest. But the need is so great that the supplies that are sent are only a mouthful compared with the amount required to meet the demands.

Dr. Howard Bliss, president of the Syrian-Protestant College in Beirut, who has just arrived in New York, relates that every day he had to serve notice on men and women that they were doomed to die—that there was not enough food to provide for them. "Every day men and women came to the college with pitiful stories of their own or their children's need," said Dr. Bliss. "I had to tell them that there was no alternative before them but to prepare themselves for death. It was wonderful how they received my words. I was their last hope. I had no help to give. In almost every case they braced themselves and went from me to inevitable death with dignity and resignation. Sometimes I appealed to them when they came to me. 'You see,' I said, 'that I am responsible for 650 students here under my care. You come to me for food? From whose mouth shall I take this food?' And it hardly ever failed to bring the response: 'God has forbid that you should take the food from another's mouth to give to me.'

"Conditions in Beirut now are better," continues Dr. Bliss, "but still distressful enough to make the heart ache. Those who have survived starvation, have done so only at the expense of lowered vitality and intense mental depression. Medical relief is one

of the first needs of these people. Many are ill with diseases induced by unnatural and insufficient food. All have used up their every reserve force, and are not more than half alive."

Dr. Bliss told of crowds fighting over a few grains of corn spilled in the dust by passing wagons. "I look now on a grain of wheat as one of the most precious things in the world," he said. "It was hard," he continued, "to get used to passing people in the street who were dying for want of pittance of food—dying of hunger under our eyes, and we could do nothing to help."

Words cannot describe the awful horror of the countless multitudes of dying wretches in those famine stricken, war devastated countries. If we could catch a vision of the hundreds of sick and dying men, women and children who present a spectacle of skin and bones, the horror intensified by frequent mutilated and diseased bodies we would turn heart-sick at the sight. But perhaps it would move us to a passionate sympathy and to deeds before unknown until we should share more than we ever have the compassion of Christ for the multitudes. If we could be made to understand, every Christian man and woman of us, the terribly destitute condition of these people, many of whom have been used to better things but have been brought low by the murderous Turks, we would see the awful sinfulness of our waste and luxury. By what right do we demand our luxuries while our brother men are dying for the barest necessities of life? By what right do we lavish many times the food we need, on dinners and banquets? Why should we pamper our returning soldiers with great feasts and seek to increase their gluttony by peddling doughnuts and sandwiches to them at every station stop? Our soldiers are returning not starved but well fed, and they are virile men, not soft dandies or vain fops. Oh, men are dying and we are indifferent to their cries for food and healing. May it not be that the Lord of mercy and compassion will meet us, as we approach heaven's portals at the last to receive our rewards, with the cold judicial sentence, "Depart from me; I never knew you. For I was an hungered, naked, sick and in prison and ye did not minister unto me?" May we not be so hardened to the piteous cries of God's unfortunate little ones as to deserve such a sentence, but may we hear him say, "I have compassion on the multitudes" and then enter into the fellowship of his sufferings.

EDITORIAL REVIEW

There is an announcement in this issue of the sectional conference to be held at the Fairhaven, Ohio, church on Sunday, May 25th, with Homerville church co-operating.

Brother Drushal gives us some interesting testimony to God's loving providence and answer to prayer. He also states that the school at Riverside closes the year in a splendid shape.

A very interesting report comes from Brother Atkinson of Cabrera, Argentina. He tells of the starting of a mission Sunday school in a neighboring town and of the difficulties there encountered.

There are some interesting reports from Intermediate Christian Endeavor societies to be found on the Christian Endeavor page. They are from Goshen, Indiana, and Linwood, Maryland.

It is seldom we have the privilege of reading a report from the pen of Brother P. M. Fisher, but we have this good fortune in this issue. The New Enterprise, Indiana, church is in a prosperous condition under his pastoral care. That church went "over the top" in its Easter offering and the Evangelist is being put in every home.

Brother Beal, pastor of the Compton Avenue Brethren church of Los Angeles, California, gives us a splendid report of a most unusual spiritual condition. His church is learning how to pray as few churches know, and they are finding that the prayerful church is the powerful church. Every department of the work is in a fine shape.

When we were about to go to press Brother Bauman's "First-Fruits" report came in and we immediately made place for it in order that the many anxious hearts might have some idea as to how the battle goes. In addition to those reported by Brother Bauman, we happen to know that Ashland, Ohio, is sending in an offering of \$300.00 and Louisville, Ohio, will go about \$170.00. Dr. Miller phoned

that the Rittman mission gave more than a dollar per member and Zion Hill's offering will be more than \$60.00. Let us thank God and keep the good work going. There will be many churches reporting a dollar and more per member very soon. Send your offerings in early to Brother L. S. Bauman, 5045 N. Smedley Ave., Philadelphia, Pa., or if you must be late about reporting, address him at Long Beach, California.

Brother Goughnour calls for final reports on the Four Month's Sunday School contest and states that he has in hand the \$175.00 for the three prizes of \$100.00, \$50.00 and \$25.00. They will be impartially bestowed according to merits shown by reports. Let everybody report whether your showing is as good as others or not. Be prompt, send report now to H. L. Goughnour, Waterloo, Iowa.

We are given a report of a successful evangelistic meeting held at Clay City by Brother Bauman and the pastor, Brother Kinsie. The pastor feels that aside from the number of additions to the membership of the church, the evangelist prepared the field for a much larger harvest in the future. The financial success of the meeting shows that the Brethren cause has some friends outside the church.

The Fillmore, California, church is still moving forward under the leadership of Brother Lowman. They have recently been engaged in an evangelistic campaign with Brother Jennings doing the preaching. The results were very gratifying, and with faithful shepherding, which Brother Lowman will doubtless give them, these new recruits will mean much to the future of the Fillmore church.

Brother Wirick writes from St. Petersburg, Florida, stating that he is soon to be back in the harness in Indiana, beginning his evangelistic work at Corinth, in co-operation with Brother Stewart, the pastor. Brother Wirick will be open to the call of the churches for evangelistic work, giving preference to the smaller churches, and will also do supply work if needed.

The article by Dr. Main in this issue is a cable report to the New York office of the American Committee for Armenian and Syrian Relief and was sent to the Evangelist office. It is so appealing and so necessary that every one should know about it that we are passing it on to the Evangelist as well as giving this urgent matter our attention editorially.

Brother Brumbaugh, pastor of the Portis, Kansas, church gives us a report and is jubilant over the showing his church made in the college endowment campaign. The good people there certainly did splendidly and they are not suffering from the effects of their giving either. People never do who give cheerfully. Giving is the way of getting, the best way. But why should it be thought strange, it is God's way: "Give and it shall be given unto you."

From Garwin, Iowa, comes an interesting report of the Brethren church at that place. Brother Freeman Ankrum writes that the work there is progressing splendidly since liberation from the "du" ban. They decided to pay off the parsonage debt and proceeded to do it in a very short time. The Sunday school is going forward, and the church is about to enter an evangelistic campaign under the leadership of Brother Coleman of Leon, Iowa.

The secretary of the Northern California District Conference gives us a report of the proceedings. We commend her for her wisdom in making this report. Sometimes every detail of the conferences are given in making reports through the Evangelist. A long detailed report is less valuable than a short concise one, because the short one will be read by nearly every one while the long one will be read by a very few. Sister Mansfield's report is interesting, gives a good general impression of what took place at the conference and will be read by nearly all the Evangelist family.

For several weeks we have had in our possession a marked copy of the Falls City (Nebraska) Journal telling of a most generous gift on the part of the Falls City church to their pastor, Brother H. F. Stuckman. On account of the crowded condition of our news department we have been unable to give it space until now. This magnificent surprise shows two things: first, that the splendid work being done by Brother Stuckman is thoroughly appreciated by his parishioners and second, that at the very time the Falls City church was rallying about the College Endowment campaign so loyally as to gain first place among all the churches canvassed they were not forgetting to give the same royal support to their home interests.

GENERAL ARTICLES

The Setting of the Central Fact in Christianity. BY G. W. RENCH

God has never received any revelations from mankind, for as high as the heavens are above the earth, so high are his ways and thoughts above ours. From time to time men have made important discoveries and have been the beneficiaries of special revelations from God. These revelations have been so many links in the chain of our Father's purpose by which he seeks to identify himself with all humanity.

Assuming that this connection of God with all humanity and assuming that Christianity is the culmination of the highest expression of God's unfolding purpose in the scheme of redemption, we readily conclude that every fact or event necessary to the accomplishment of that scheme was as well a part of the divine purpose. "I, and if I be lifted up from the earth, will draw all men unto me." "I am the resurrection and the life." "Christ must needs have suffered and risen again from the dead." Paul declares that the facts of the gospel are embodied in the death, burial and resurrection of Jesus. The essence of the gospel story, then, ARE THE THINGS WHICH BEFELL OUR LORD. The gospel was preached to Abraham by promise. By types and shadows, such as are to be found in the deliverance of the children of Israel from Egyptian bondage, the thunders of Mt. Sinai, the manna, the fountain out of the rock, the passage of the Jordan, these are the main facts of our Christian journey AND OUR LEADER'S LIFE. The substance of the Christian system the prophets have foretold, and when men were narrating the things which befell our Lord, they were preaching Jesus.

But, for a period reaching well into five years, the world has been convulsed in the wildest and most gigantic tornado of destruction ever recorded on the pages of history. The shrieks of the dead and dying—including women and children, yet fill the air and the whole world is so appalled, that it is now in the desperate throes of resuscitation. Of course it is a different world than it was prior to June 28, 1914, when the pistol shot was fired that brought twenty-seven nations to arms, cost ten million lives, and destroyed fifty billion dollars' worth of property, without counting that used in actual war material. The world has been thinking so long in terms of shot and shell, poisonous gasses, torpedoes on the earth, under the earth and in the air, estimating the value of every machine by how much life it can destroy, until destruction—awful destruction—is still a factor of the world's thinking. The sacred precincts of holy religion have been invaded by friend and foe, declaring that the battle fields of Europe have so changed the religious view-point of man that religion must be reconstructed. The lines along which this reconstruction is to proceed have not been made very clear, but its advocates are persistent that it should be done, lines or no lines.

"The World War convulsed religion, as it did everything else." Many are saying, "So much the better for religion." It is said that a great evangelist when returning from the front said, "I have learned from these boys what religion is. . . This war is reconstructing the old theological ideas. And it's the boys in the first line trenches who are doing this rebuilding." This was written in a popular American magazine. The headline of a newspaper reads, "U. S. Armed Legions Aid New Religion." The news article under this heading begins, "America's armed legions, sent across the seas to crush autocracy, are the fighting evangelists of a new religion for the world. . . The Rev. Mr. —asserted today before a joint meeting of the Y. M. C. A." This minister of one of the leading evangelical Protestant denominations in the United States went on to say, according to the news article: "I have it direct from a captain who has been through the fire that our men abroad

have ceased praying and worrying God. . . Our men and the fighting men of Britain and France are laying the foundation now for the great religion of the future on both sides of the water." According to press reports, the dean of the Theological School of Chicago University has recently said, that orthodoxy has met its Waterloo in this war; and his illustration of his contention was that the Kaiser was orthodox!

A news letter sent out by the Chautauqua Press Bureau told of a Ministers' and Christian Workers' Week, in which the program was to center about "The Church's Next Step Forward." Among the topics to be taken up were, "The Church's Next Step Forward in Biblical Interpretation," and "The Church's Next Step forward in Theological Reconstruction." The first speaker named, in the program of the week, was the dean of the theological school which is the leading exponent of destructive criticism in America.

In a recent number of "Men and missions," a prominent writer says, "Religion is not a matter of creeds or of classes but of human life. The church of Christ is not a building or an organization, but a living body of believers in the humanity of God and the divinity of man." Well does Mr. Van Dyke say, "The church in past ages has often been inclined to abstract the doctrines of Christianity concerning the person and work of Christ from their union with his human life, and to condense them into a purely formal system of dogma for the intellect. The church in the present age shows at least a tendency to separate the image of Jesus from the truths which he taught, and hold him up to men merely as an ideal of holiness and goodness. But the one barrier that stands firm against both these false tendencies is the marvelous narrative of the Gospels, in which the life and the doctrine of Christ are woven together, one and inseparable, like a robe without a seam."

How can we understand his grace, unless we accept his truth? How can we appreciate his truth, unless we receive his grace? At every step, his action is interpreted and explained by his words. He trusts in Providence, and he commands his disciples to trust, not merely because submissive confidence is a beautiful and happy thing, but because he knows and declares that God is really a Father, worthy to be trusted (Matt. 6:25-30). He prays, secretly and openly; secretly because he is sure that God hears him always, and openly because he would fain give this assurance to others (John 9:41, 42). He seeks the sinful and lost, not merely because such a ministry is lovely and gracious, but because he knows and declares that it is the will of God, and that there is more joy in heaven over one sinner that repenteth than over ninety-and-nine just men that need no repentance (Luke 15:7). He cares for the bodies of men and he relieves their wants, but he cares infinitely more for their souls, and he teaches them to care more, because he knows that the soul is capable of immortality and more precious than all this world can give (Mark 8:36, 37). He moves willingly and obediently to the cross, not because it is inevitable, not because resignation is the crown of virtue, but because he knows and declares that this is the sacrifice appointed for him as the Christ, the laying down his life as a ransom for many, the lifting up by which he is to draw all men unto himself (John 12:32). He goes down into death with unshaken courage, not because it is a fine thing to be brave, but because he knows and declares that he is returning to the Father and that he will bring those who love him to be with him forever more (John 14:1-3).

Now these are declarations of great truths. If we deny them, if we make them uncertain, the life which was built upon them has no meaning, no substance, no power in it. It becomes a splendid illusion, a heroic mistake." And thus

Christianity is Christ, and Christ is Christianity, and however brilliant the committee may be, it will be just a little difficult to reconstruct either. And what can reconstructionists promise us more than they already have given us, namely, a Unitarian Christ, a Christian Science Christ, a Theosophy Christ, or some other human production?

I wonder if we should not exercise a little care in our proposed reconstruction. Religion emanated from God, and Bible religion is as old as he is. His holy religion might be restored, but reconstructing it might prove to be a difficult undertaking. It has gone through many a war besides this World War, surviving them all. "There is blood in God's religion: the shed blood of his Son, the Lord Jesus Christ." Is it the plan to leave that out in the new readjustment? That will be a very difficult feat to accomplish. "Are we keenly, intelligently alive to the far-reaching perils that the war has injected into the religious talk and thought of the whole world?" Some of us are willing to hear the gospel of "reconstruction," hear it patiently, but before we begin the excavations for the foundation of the new structure, prefer to examine the "blue prints." Since it is no secret

that Germany for 50 years has been working away on this reconstruction problem, the first thing we shall look for is the "Made in Germany" sign. Remembering the experience of France about 100 years ago, together with Germany's "latest advances in religion," we are a little anxious to know whether our religion is to be "reconstructed" up or down, toward God or away from him.

God, Jesus Christ, and his church, and the Bible, have been before the world for a long time. Numerous attempts have been made to obliterate, modify, and reconstruct one or all of these holy agencies, and with what success you full well know. A great many men, and in every age, have never been satisfied with the religion that Jesus brought to this old earth. That Holy One of God, who knew no sin, who never made a mistake, who never reversed himself in his teaching, who never apologized for his conduct, yet MEN HAVE NOT BEEN satisfied with God's IDEAL. Is this Ideal to be reconstructed? and who is to do the reconstructing? One sometimes wonders to what extent Bolshevism has laid its hands on the work of God and the church.

South Bend, Indiana.

Prevention More Profitable Than Rescue. BY PROF. W. P. BEARD

This is a day when things are being done on a large scale. New and more intensive methods are being applied. Tasks which before seemed stupendous are now being attacked with such vigor that it amazes one at what can be done.

The world seems like a giant having come from a fray with still a lot of energy to spend on something. The country has been worked to a high pitch by the recent war and a sudden let up in that line leaves us with tremendous ardor to do something. How fortunate that this is the case, for there were few times in history when there were more places and problems needing attention.

Many of the denominations are capitalizing the situation and are putting on drives for sums of money which before the war would have seemed fabulous. What is more they are going over the top in these drives and furthermore doing the actual subscribing in a few hours' time. The churches have adopted business methods brought about by the war. During the war it was often heard, "Had all this money been spent for missionary work might this all not have been avoided?" Whether or not the churches are consciously working on this basis or not the work they are doing is along that line. Whether or not the prevention of future wars is the aim or not, it will have at least the influence of reducing the number of wars. The main thing is that the church is working as never before and so long as God is at the head it must bring forth fruit in abundance. One might sum up the whole movement in the one word prevention.

It seems rather queer to be harping on this old time worn subject. It seems, and is axiomatic to say that prevention is more profitable than rescue. It may be the commonplace aspect of the subject that makes us so often negligent in applying it. However these phases of the thing appeal to us, if we are going to work at the highest efficiency, we must use the prevention rather than the rescue method of improving conditions. We have had physical prophylactics for some time. Why not use the same method with religion? Science has taught us that to prevent smallpox we should be vaccinated. We even apply the principle to the prevention of diseases of live stock, yet we fail to apply it to things religious. Science has taught us to treat grains before planting to prevent smut and other fungus diseases that the mature grain may be pure. We have been taught physical cleanliness as a method of preventing disease. Still more appallingly lax do our methods seem in dealing with sin when we consider that Jesus emphasized this principle in his many remarks concerning children.

One of Germany's philosophers said some years ago before the war, "Determine your national policy and commit

it to the children." We are all familiar with the policy Germany committed to her children. Nevertheless the devil is making the same use of this vital asset that the church should be using. It is said that Protestantism is stronger today in Rome than ever before because the time has come when generations are reaching manhood and womanhood in whom the seeds of Protestantism were sown when they were children.

Some one may remark concerning the comparisons drawn in a previous paragraph that in order to secure immunity from diseases the individual is inoculated with a slight form of the disease. There, however, is this dissimilarity between the two methods. In the vaccination the virus is of certain strength or under control. In arguing that to be a stronger Christian one should have some idea through personal experience what sin is, this statement is often made, "Every young fellow must sow his wild oats, when he gets married he will settle down." This they might claim as the inoculation. The trouble is that when the devil inoculates he uses serum that is too strong for the average human and besides he is inoculating not to prevent, but to cause.

This same statement is often given as an excuse for young people's shortcomings. It is queer how calmly the serious things of life are taken. How utterly foolish the idea of postponing training and then letting it come under the head of rescue, may best be illustrated by a few examples. When a person's home is burning down he does not calmly excuse circumstances with "There is no use to try to do anything now I will wait till my neighbors do something." When the business man sees an opportunity to make a profitable deal he would hardly allow the prospect to be seized by another without making an effort to secure it to his own benefit if he expected to remain in business very long. The farmer would hardly let his registered stock grow up in the pasture without giving it attention until he wished to sell or exhibit. The young colt is not allowed to develop as best he may with a poor ration and improper care, if there is in him the possibilities of a superior individual. Any number of these familiar examples might be cited, all showing our carelessness in dealing with the problem of making the best Christians possible.

It is not the purpose of this article to suggest methods, but it might be well to take a partial invoice of the things the church has at hand to use in the solution of the problem. The home of course is of tremendous importance in the policy of prevention, but how often it fails. The week day school is also of value but it is not closely enough associated with the church. The most important institution at the di-

rect disposal of the church is the Sunday school and its possibilities. When one considers that eighty-two percent of the church members and ninety percent of the preachers come up through the Sunday school, its importance is seen in true perspective.

Here then is the place to put the emphasis. The more effort that is put on the Sunday school now the more will eventually be forthcoming from school and home. Modern methods of teaching, or rather, the basic principles of the Master Teacher must be applied. The laboratory method is a fairly modern method of teaching. The use of sand tables, and dramatizing of the Bible stories are forms of this method of instruction. A study of the New Testament will reveal the fact that Christ used this method in training his disciples. He taught them in the "Sermon on the Mount" and then took them out and supervised the applications of his gospel to matter of fact problems. It is gratifying to see Sunday school officials using such methods. They however may be intensified more than at present.

It is up to each church to adopt a program of action. The next step is to keep interest aroused to the point where things will be done. Our Four Year Program is an instrument for this very thing and if interest lags it is not the fault of Brother Bame. Still another means by which we may attain this end is the campaign conducted by Brother Beachler. If the Brethren church is ever to be a "Greater Brethren Church" she must have more leaders. If she is to have leaders there must be a place and an opportunity for the leaders to receive training. If we fail to do our best in the campaign for Ashland we will suffer in all future drives. We are doing fine in comparison to the goal but that is no reason why a higher aim than the first shall not be striven for. The Brethren church will be held down or allowed to serve in just the proportion that she supports her college.

To the person who suggested the Four Months Program for our Sunday school belongs a great deal of credit. The idea of a permanent benefit was well incorporated in it. When this contest is over can we not have some thing of the sort that will cover a period of greater length and still maintain the interest that this does? This kind of subsidiary program will materially aid our Four Year Program.

What Makes the Sunday School Interesting to Boys. BY C. L. ANSPACH

It is with a great deal of hesitancy that I undertake the discussion of this topic due to the importance of the subject and the limited knowledge of the writer. Because of the vital relation which this topic holds to the church, I feel that it is not being given the consideration that is due it. Have we as a church ever paused long enough to consider that the Sunday school to hold the children must be made to meet the needs of the children that attend and not the needs of the adults that stay a home. We and all other churches have too many members who stay at home during the school hour, forcing their children to go and then legislate in business meetings the procedure of the organization to meet their own imaginary needs and then wonder why the Sunday school does not fulfill the needs of the children. The Sunday school is the source of the church's future strength, because from it must come the majority of the church's workers. We have now come to realize that the proper method of building the church is not so much in popular revival services at regular intervals as in the education of children in the Sunday school, graduating them into a body of alumni that will be the church's future support. In an endeavor to bring a few suggestions as to the manner in which some of this work may be done I shall deal with boys between the ages of 12 and 15.

Because of wrong methods in teaching, the Sunday school has come to hold in many instances an unpleasant thought for the boy. Many Sunday school teachers and ministers assume the attitude of the jailer with the result that the boy has come to look upon the Sunday school as a jail.

One is often forced to wonder where our active members of a few years hence are to be found. In ten years who will be the ones to shoulder the responsibility of conducting the business of the church? Who will we have for deacons? Will it be a hard matter to find some one? Who will be the superintendent of the Sunday school? Who will be the ones to look after those necessary but inconspicuous details that are always indications of leadership in the church, viz., taking care of the linen used in the love feast, and getting ready the bread, meat, tables. Homely service, yes but how do those in your church who do those things stand as to leadership in the bigger things?

The Sunday school is a means of imparting religious information and giving training in its application. The programs we have on foot at the present are very well to keep up interest. WE still have another asset that will serve the purpose of a training school for the above mentioned duties and responsibilities. Every church should have a Young People's society in which the training for these duties may be secured. It gives the young people practice in talking to audiences on religious topics, and in the conduct of affairs similar to those later to be assumed in the church. A young people's society is no easy thing to start and maintain but nothing worth while is obtained without great effort.

There is plenty in our church at present that may be used in the policy, "Prevention is more profitable than Rescue." Let us see if we can use these things at hand for that purpose. If we will keep in mind the greater efficiency of this method we will more heartily support these things. Let us look on our Sunday school as a means of religious education to direct the energy which otherwise would be devoted to things of the world. Let us back our Sunday school with teacher training and keep as our ideal the methods used by the Master Teacher. Let us support our programs more enthusiastically that we may have trained leaders and a higher aim. Let us enforce it all with the realization that to prevent is a more certain method than to try to rescue. Let us think seriously on our efforts and enforce our convictions with prayer.

Brookings, South Dakota.

The first thing that has to be done is to eliminate this idea and it can only be done by gaining the confidence of the boy. Employers recognize the fact that little can be accomplished without the confidence and co-operation of their employees, but we have forgotten this principle and have attempted force. The most effective way of gaining any person's confidence is through being a friend, and with boys you must be a boy. We must not make the mistake of believing that every boy can be won by the same method for they have not all been run through the same mold.

Every boy has a point of contact and it is the duty of the teacher to find that point and having once found it you have a guide by which to begin your offensive. To learn what this point of advantage may be you must study the boy; learn his likes and dislikes, his wants, his troubles, and triumphs and his ambitions. Do not make the mistake of thinking that a boy has no ambitions, for he has and they are very real to him. Many a boy has become a mighty man because of childhood dreams. Encourage him and help him to build the highest ideals possible. Many a teacher has lost a pupil because of lack of encouragement. Encouragement should be freely given. Mr. Willys of the Willys-Overland Incorporated, says, "In the game of salesmanship there is no psychological moment, every moment is that moment." I believe the same is applicable here. Confidence and friendship beget confidence and friendship, which is a gradual growth and not spasmodic.

Having once gained the confidence of the boy it is a comparatively easy matter to get him to come to Sunday

school, for his friend who has become his ideal is there. Now that he is at Sunday school is the work finished? No indeed, the work is just begun. Now we face the problem of increasing our forces. In doing this there is one method that must be applied, viz., the appeal to the imagination and the curiosity. This can be done in various ways, for instance, organize the class into an army. All the boys naturally start in as privates and receive promotion in the following manner, every Sunday that he attends and is able to repeat the golden text, has studied the lesson and has good deportment during the class session, shall be promoted one rank. For every new scholar brought and retained as a permanent member, he shall receive a promotion of five ranks. When the student has attained the rank of general and after holding that title three Sundays, he shall win a battle. As a reward for his success he shall receive a prize. Each Sunday a commander-in-chief is chosen, whose duty it is to keep order in the classroom. The class is also divided into groups and each group placed under the command of a squad leader, whose duty it is to keep order within their squad, ascertaining how many studied their lessons, and hearing the golden text repeated. Under such a plan the interest and attention if the class is held very nicely and the teacher finds it possible to speak with ease.

Now we have our class working; how are we going to unite them into a unified body in order that they may gain a spirit of love toward each other and feel that each member is an inseparable part of it? As a solution to this problem the writer offers the plan of organizing the class into teams of various kinds, such as basket ball, base ball and other sports. Organize as many teams as you can. Arouse

the spirit of competition. After they have been organized, train them. If you are not able to do it yourself, obtain the services of some one who is. After they attain to a fair degree of skill, arrange for a few games with outside teams. It will arouse pride in the boys and make them feel that they have a vital part in the activities of the Sunday school. Do not stop here, it is not enough. Take the boys on hikes. Occasionally on Sunday afternoons go for a long walk to the woods, perhaps to enjoy the beauty of the wild flowers, the charm of the birds; perhaps to the wood stream to study the water plant and aquatic animal.

Another method of binding the class together is through good live class meetings. Play games, read, try stunts and tricks and plan methods for obtaining new scholars. In fact, be a boy with them. Get away from the spirit of individualism and call forth the group spirit. This can be done and the class can be brought to feel that the other boy's need is his need. This was brought to my attention a few days ago when several of the boys of my class called and one told me with tears in his eyes of an accident that had happened to one of the members of the class. That is the spirit that binds. And should that not be the spirit of the Christian? "LOVE THY NEIGHBOR AS THYSELF."

The person who is not willing to spare the time to develop a class has no business attempting to teach one. It takes time and a lot of it. The Sunday school class can not be successfully taught in one hour a week. The child despises a slacker and so does Christ. Sunday school teachers, upon the Sunday school of today rests the hope of the Sunday school of tomorrow.

Ashland, Ohio.

Armenian and Syrian Relief. BY DR. G. H. T. MAIN

(President of Grinnell College, Grinnell, Iowa, now serving as Commissioner to the Caucasus of the American Committee for Armenian and Syrian Relief.)

I have been handling refugee concentration along the former boundary line between Russian and Turkish Armenia. Alexandropol, a large center and Ejehmiadzin, a small one, are typical. In the one are 68,000 refugees by actual census at our bread and soup kitchens. In the other there are 7,000. Refugees have streamed into these places hoping to find it possible to cross the border into their former homes in Turkish Armenia near Kars. Concentration at these two places and many others without food or clothing and after a winter of exile in the Caucasus and beyond has produced a condition of horror unparalleled among the atrocities of the great war. On the streets of Alexandropol on the day of my arrival 192 corpses were picked up. This is far below the average per day. One seventh of the refugees are dying each month. At Ejehmiadzin I looked for a time at a refugee burial. Seven bodies were thrown indiscriminately into a square pit as carrion and covered with the earth without any suggestion of care or pity. As I looked at the workmen I saw a hand protruding from the loose earth. It was a woman's hand and seemed to be stretched out in mute appeal. To me this hand reaching upward from the horrible pit symbolized starving Armenia. The workmen told me that the seven in this pit were the first load of thirty-five to be brought out from the village that morning. The cart had gone back for another load.

The refugees dare not go forward. They halt on the border land of their home. The Turks, the Kurd, and the Tartar have taken possession of their land and will hold it by force of arms. A line almost like a battle line from the Black Sea region, where is located the Southwestern Republic with Kars as its capital, to the Caspian Sea, where Baku is the capital of the Azerbaijan Republic, together with a line of Turks, Kurds and Tartars between these two extremes holds the refugees where they are. The total number is more than 330,000. To these must be added the local inhabitants also suffering indescribable hardships. The Allied forces on the Turkish side are not in sufficient numbers to dominate the situation. The only solution is a con-

siderable number of troops to be used as a policing force supplied by a mandatory power. Many Armenian soldiers would be available for such service. Such action must unhappily await the findings of the Peace Conference, and the votes of governing bodies. Every moment of delay means enlargement of existing horrors.

The Armenian republic on the Russian side of the line and our relief committee working together are not able adequately to feed the refugees. Meanwhile seeding time is here and passing. Another season of famine is inevitable unless there is immediate action by some compelling power. The world appears to be unconscious of the overwhelming human tragedy that is being enacted in the Caucasus. The Turk and his racial confederates are carrying forward with growing efficiency the policy of extermination developed during the war by the method of starvation. Starvation is aided by typhus; and already as if in anticipation of the hot season, cholera is developing.

At this last moment can Christian civilization do something to restore and heal? In the emergency I have told the officials of the Armenian Republic that our committee would take over the orphanages until some mandatory power is given authority to assist in establishing order and giving financial stability to the peoples concerned. This move on my part I firmly believe is demanded by the conditions and by the most elementary principles of humanity. Should our government delay in reaching out a helping hand to these suffering people? The question of political expediency ought to be forgotten in the presence of this world catastrophe. These people look to America. Our government is under moral obligations to respond.

If we are to stand the sifting process in church work we need to prove ourselves number one hard wheat in our personal life and faith.

Where Christ reveals himself there is satisfaction in the slenderest portion, and without Christ there is emptiness of the greatest fulness.—Alexander Grosse, 1632.

THE BRETHREN PULPIT

An Appeal for Ashland College. BY ROY BRUMBAUGH

(Sermon preached the Sunday previous to Brother Beachler's coming to canvass in the interest of Permanent Endowment for Ashland College. TEXT: Ever learning and never able to come to the knowledge of the truth. II Timothy 3: 7.) -

Paul was constantly coming in touch with this kind of men. Paul met this class everywhere. The Jews and the Greeks and the Romans were only wise in their own conceits; they turned down Christ, the true wisdom of the world, hence they were ever learning and never able to come to the knowledge of the truth.

Paul spoke again of others measuring themselves by themselves and comparing themselves among themselves; they were not wise and became as fools. They profited only by their own experience, they refused to profit by the knowledge of the Christ, hence ever learning and never able to come to the knowledge of the truth.

Paul had met many who professed themselves to be wise and became as fools. Ever learning. That is the reason he was concerned about Timothy his son in the Lord. He was anxious that this should not befall, or be said of him. There were many inducements and enticements in that direction, that is, to accept the wisdom of the world. Paul was anxious that Timothy should be wise with a saving knowledge of the truth.

They were ever learning from their false teachers, but false teachers and teaching never lead to the truth. They had a form of godliness which they thought gave them authority to teach, but they denied the power of godliness. Hence they could never bring their constituency, their followers to the knowledge of the saving power of Christianity.

What a deplorable condition for one to endure, ever learning and never able. But there are many today who answer to this description, even some professed Christians. The Apostle says "grow in grace" and yet some men have no more grace than they had years ago and some not even as much. They hear many good sermons but they are willing hearers but forgetful doers. Therefore they are unable to become wise unto salvation.

The man with all his wisdom and knowledge-getting who does not get him a heart of understanding by getting Christ is a failure. Too many men and women die in early manhood and womanhood; too many have made and are making an utter and complete failure out of life; too many men and women have been side-tracked and gone down to ruin and destruction, because they were ever learning and never able to come to the knowledge of the truth. Illustrious examples are men like, Ingersoll, Paine, Voltaire, Shelly, Byron, Burns, Poe and a host of others.

When Christ was before Pilate for judgment, he asked Christ "What is truth?" Jesus left the question unanswered. Perhaps because Pilate knew. Before Pilate stood "the way, the truth and the life." The truth and true wisdom was in Jesus. Jesus was the living embodiment and a walking example of the truth. The truth was before Pilate and he had to accept or reject it. Pilate was ever learning and no doubt never came to the knowledge of the truth.

There are two kinds of education in the world and you have observed both. There is an education of the head only and one of the heart. Some men either see their own feet or the stars when they pass you. They are the stuck up and the proud. They wear a number six shoe and a number ten hat. This class of men are of no essential benefit to the world, more than being able to draw their salary. The quicker the last pay day comes the better.

Then there is the education of the heart; that which is sympathetic, kind, patient, willing to help others, willing to consider others better than themselves for Christ's sake. "They first gave themselves unto the Lord." It is the kind that has a word of good cheer, that which is bent on finding

its chief joy and glory in serving others. Did not Jesus well say, "He that shall be greatest among you shall be servant of all?"

Life is an investment, a trust, if we do not invest and trust in the eternal truth, our bank of dependence will fail in a day when we are not aware of it, and we will have made an utter and complete failure out of our trust, our life.

Schools are set and established for learning; are they leading to the truth as it is in Christ Jesus? If not they are making a failure, because all else is a side issue and of only secondary importance. Ashland College our own church school is set for the leading of men to the knowledge of the truth. In years past she has made commendable success. Sometimes she has failed in making out of the students sent what the parents expected, but usually the parents have failed first. I have heard my friend, Dr. Jacobs utter words, something like this and I am sure he will pardon me for using the same, "Send a fool to college, even to Ashland, with his ways set and determined, with an unchangeable spirit, with bad habits formed, and he will usually be nothing more than an educated fool when he returns." Ashland College is not a reformatory as some have thought. However this I will guarantee, for I speak from four years of experience, that it has the most wholesome religious atmosphere and environment to be found anywhere.

The need of the hour in the Brethren church and all churches is more ministers, more and better trained leadership. A well equipped and well endowed college will not answer all the difficulties but it will help mightily. Other churches in some instances have even furnished board and clothes to put their students through school. They are still short today but where would they have been had not they done this. If they cannot supply all their pulpits by even doing this, ought we not to at least meet our students half way if we expect to live and grow, by fixing up for them a respectable place to which they may go.

Another thing that has held us back is that salaries oftentimes have been below a living wage. One text people quote too often, "Freely ye have received freely give." They ought to tuck something like this on the end of it, "The laborer is worthy of his hire," and again, "It is more blessed to give than to receive." Ought we not all to sacrifice to meet each other half way? Then there will not be such a shortage of ministers; they will get along better and so will the laity.

You say yes but men can preach without going to college, yes, and men can live without going to common school or high school. But I think that when a man starts out to preach without an education if he has had a chance to be educated he insults his Lord. Yes, men can preach a heap better with an education. Men sometimes point to men like Sunday and Moody and what they have accomplished and are accomplishing without college training. But what might they not have done or be able to do, if they had had the knowledge of the world coupled with the knowledge of the Lord Jesus Christ? This is what helped make Paul such a mighty preacher and a force in early Christianity, he was thoroughly educated and Christ could use him the better. The church in changing pastors in the east especially, ask, "Can he preach?" "Is he an Ashland College man?" You yourselves have heard men who were really sincere, who wanted to do and did do all they could, but they were not impressive; they were handicapped all their lives long because of a lack of training. Some people think, Open your mouth and the Lord will fill it, yes, with wind. We must

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Junior and Intermediate Awakening. By Miss Nora Bracken

This is the time of the year when new life bursts forth. We look about us everywhere and see Springtime awakening. Nature has thrown off her winter garments and is being clothed with spring vestiture.

The first to tell us that spring is here, were the little birds. You were no doubt awakened one morning by a robin, warbling forth his merry notes, on a bough near your window. Now you hear a chorus of many voices from early dawn until late in the evening.

Soon after these messengers, came others—the flowers. The little crocus pushed her head up through the moist earth. The yellow daffodils peeped from behind the curtains in the windows of many homes. The trailing arbutus crept over the mountain side and the violets are spring up in the old meadows. Now we see the buds on the trees bursting open to give room for the green foliage which will soon be mother nature's choice garment. All these, awake and at work, tell us that slumber days are over. All these tell us of God's love. They tell us that God is good.

What great lessons these little forces of nature should teach the boys and girls. Our winter slumber days, if such we have had, should also cease. We should be up with the birds and the flowers and be busy in our Endeavor work. There are many ways in which you young Endeavorers can be serving the Master. Your field is filled with opportunities. The Master wants you to attend your weekly Christian Endeavor meetings. He not only wants your presence but needs your voice. Every time you read a verse of Scripture, every time you help to sing his praises, every time you speak a word for him, you grow stronger. These meetings will make you happy. We don't see boys and girls come out of Christian Endeavor meetings with sad countenances, but instead we find them with sunny smiles and cheerful voices. This is the kind of boys and girls the world is looking for.

There are many of our young and little

people who have not yet given their hearts to God. They have not yet found him. Now you, who have found him, should be winners of souls. You should seek others for Christ. You should tell them of his love. Many are dying for a little bit of love—go tell it. This is what it means to be Endeavorers.

These spring days are joy days. They are filled with enthusiasm. They are the best days

of the year. So why not make these the best Endeavor days? Why not let this be our spring song:

The Christ in the heavens above;
The birds in the trees;
The bees in the clover;
The flowers at our feet;
The boys and girls in the Christian Endeavor;
All are at work for God and his fellowmen.
720 Linden Ave., Johnstown, Pa.

Junior and Intermediate Work

It is gratifying to note the growing interest in Junior and Intermediate Christian Endeavor. Through the maintenance of these societies certain churches have been provided with choice workers. This splendid work with the boys and girls nourishes and gives direction to the spiritual forces of life during the most trainable and impressionable years. To put into the boyhood and girlhood of those crucial and pivotal years what we want to find in the manhood and womanhood of maturer years is to employ the finest kingdom strategy. Blessed are the men and women who follow the gleam of this thought, multiplying themselves in manifold ways in the life of those whom they train and direct. We are glad to publish the reports given below in the hope that these messages will inspire increased activity among the boys and girls during the spring and summer months. Let others report their work.

J. A. GARBER.

Linwood, Maryland

The Intermediate Christian Endeavor society was re-organized on November 22, 1918 with eleven active and four associate members present.

With Mrs. E. M. Riddle as our most helpful superintendent, we are striving in every way to faithfully keep our pledge.

Our two committees—Lookout and Social—are doing splendid work.

At every meeting we strive to have as much originality as possible, and as was planned and has so far been carried out, have

at each meeting had some kind of special music.

We observe each monthly consecration meeting; also observed Ashland College night and from our special offering sent \$5.00 to Ashland College. We now have \$5.96 in our treasury.

We have up to this time held two socials.

Our membership has now increased to twenty-four; eighteen active members, every one a church member and five associate members.

WILLIAM BRANDENBURG,
Secretary.

NOTE: The article on page 13 under the head, Goshen, Indiana, should have been placed on this page, but was misplaced in the making up of the paper.

Facts About United Society Folks

A. J. Shurtle was a member of the Pennsylvania State Guard during the big strike riots.

Daniel A. Poling was once the intercollegiate champion of the running broad jump.

William Shaw got his start as salesman in a carpet store.

Amos R. Wells rang the bell and pumped the organ while in college.

Arthur W. Kelly was for a short time secretary to John B. Gough and lived in his home.

Robert P. Anderson was once, in Scotland, a designer of lace curtains.

Dr. Clark's first book, "Our Vacations," was an account of his vacation walking-trips taken while at Dartmouth College.—C. E. World.

White Gifts of Victory and Peace

The following "White Gifts" received since last report.

Aleppo, Pa.,	\$ 7.00
Brush Valley, Pa.,	5.00
South Bend, Ind.,	28.85
Summit Mills, Pa.,	25.00
Mt. Pleasant, Pa.,	2.00
Martinsburg, Pa.,	2.50
New Enterprise, Pa.,	5.64

Total,\$ 75.99
Previously reported,\$2,969.79

Grand Total,\$3,045.78

This is a commendable showing, the best ever. There are remaining a few schools in

each district, however, that have been contributors to this work heretofore, that have not yet responded this year, owing to the closing of the schools at the usual time for the lifting of this offering. These we will hear from later as well as some schools that will be new contributors. When every Brethren school falls in line, even in a small way, in support of this work, our Association will be in position to launch out on a larger and more effective plan for the advancement of the church's interests.

The NEXT item of importance is the STATISTICAL REPORT of the schools for the year ending with March, 1919, for annual report to National Conference. Report Postal Card blanks will be mailed within a week to

every superintendent whose address we have. Every loyal Brethren superintendent will readily see the importance of promptly filling out this card and dropping it into the mail. It is just as important that we secure a report from the small school as from the large school. If one school is missing the report to National Conference is not a true representation of our work.

YOUR church wants to know about YOUR school.

ALBERT TRENT,
April 17, 1919. General Secretary-Treasurer.

MUCH BUZZ; LITTLE HONEY

"Many a man dat's as busy as a bee," said Uncle Eben, "uses up all his time buzzin' an' don't make no honey."

MISSIONS

Lost Creek, Kentucky

The school work for this year at Riverside is now over. Eventful indeed has the year been. In it all the Lord has made himself more real to his children at this place than ever before. We praise his holy name for it.

The first thing that I wish to tell you about as a testimony to his power, is the constraining, impelling influence of the Second Coming or personal return of our Lord in the air for his "bride," the church, over those who are looking for him in that way. As you know we had no one to look after the dormitory work during the fall, i. e., no one regularly on the job. We did not intend to open the winter term without some one here for that. We prayed; others prayed. Finally close to the end of the time, word came that Brother and Sister Russell Humbert, and Mary Elizabeth of Flora, Indiana, would be here for that work. They came, and have again returned to their home at Flora, Indiana. Their work was very, very satisfactory. They indeed are workmen of whom none need be ashamed. It was a real sacrifice for them to come and leave their work at home. But Brother Humbert gave testimony that one of the main reasons why they came was that they might do something MORE for their Savior than they had been doing, before he might return again. These are not the "housetop" expectants, but those who want "to occupy" acceptably, "until he comes again," and in so doing, work hard and efficiently even to the last minute. We feel constrained to give this incident as a testimony to the power of the word.

The second thing that we wish to report is somewhat a personal matter, but with your pardon we will give it. It relates to the sickness of our baby girl about two years old. Four weeks ago she had pneumonia fever. When that fever broke she sank very, very low, so low that life seemed extinct. Then following that, there was a siege of three weeks of some other kind of fever, not known just what it was. During this last three weeks her temperature went as high as 105 under the arm, which they tell us means 106 at the mouth. When she first got seriously low, she was anointed by her father, he being the only elder present. At that and other times, much prayer was had in her behalf. At the time of the break of the pneumonia, the teachers and workers were all in the room in prayer. After much prayer there, some of them retired to another room, and prayed her "through," i. e., they in the other room continued in prayer a long time, and we all felt that it was only that praying that morning that kept the child alive. Then later when her fever would go so high, and it seemed as if she could not endure it, all were called together for prayer, and mark it, every time her fever fell some after prayer was had for her, sometimes more than others, but it fell, and the child had rest then. To us it was nothing other than a wonderful, definite an-

swer to prayer. The child is now fully recovered.

Indeed the Lord has been very good to us here this year, this terrible year of suffering, sickness and death. There has not been any of our worshipers taken away this year by death, and none of the scholars. We have had some very severe cases in the dormitories, but all recovered, and while there is much sickness about us yet, we now believe that with the coming of settled weather there will be better health, and more work done for him.

The spiritual phase of the work seems good at this time. Usually after school closes, and the pupils go home, there is a noticeable drop, in a way, in the services. But this year such was not even noticeable. The services are holding up fine now, with as much sickness as there is about us. But better than all, this school year has witnessed the greatest turning to the Lord of any school year. There have been seventeen confessions, some of whom have already been baptized and received into fellowship, and the others will be later. Some of these have already been mentioned, and I will not repeat that. But the thing that was especially pleasing this year in our confessions, was the number of young men, and the apparent genuineness of their conversion. Why in the past we could not

reach more young men, has always been a matter of much concern and disappointment. WE FULLY ARE AWARE OF THE FACT THAT IF RIVERSIDE CANNOT PRODUCE ANY MEN WHO WILL CARRY OR HELP CARRY THE GOSPEL ON, THAT THEN THERE WILL BE NO EXCUSE FOR THE CHURCH TO MAINTAIN RIVERSIDE. But it seems as if a better day is coming, for we have succeeded in reaching young men this year, more, yes much more, than ever before. We now have a young man who has pledged his life for service anywhere that his Lord may call him, and he is a fine fellow too, and had been a successful president of our Christian Endeavor. This young man has not completed what Riverside can give him, but this year he has had to drop out of school to help make some money for his folks, and has found employment as brakeman on the railroad, a mighty poor place to develop the spiritual life. Here is a difficulty that we find with some of our young men, who otherwise might be working for the church. But there are other prospects that look quite good now. We hope to report this year some advances along the religious line directly, if health conditions improve as we hope they will. We still have some "flu" about us, also smallpox and measles. We ask for your prayers that we may live in his will, that he may be acceptably glorified by his children in this mountain work. G. E. DRUSHAL.

The First Fruits

The first fruits of the Easter Offering are coming in. At this writing (Friday noon, April 24th) the following churches have reported:

Muncie, Indiana,	\$ 31.50
Middlebranch, Ohio,	70.60
Third Church, Philadelphia,	110.00
Cerro Gordo, Ill. (4)	17.40
Coopers Cove, Va.,	3.40
Quicksburg, Va.,	12.76
Roann, Ind.,	150.00
Dayton, Ohio,	363.60
Gretna, Ohio,	72.35
Roanoke, Va.,	57.85
Goshen, Ind.,	240.00
Sidney, Ind.,	46.35
New Paris, Ind.,	72.30
Martinsburg, Pa.,	44.85
Terra Alta, W. Va.,	37.50
Philadelphia, Pa., (1st Ch.)	260.00
Long Beach, Calif.,	\$2,550.00

This is not a regular treasurer's report, understand, but it is given here to tell the story of the first fruits of the Easter Offering for 1919. If the first fruits are to be taken as a fair indication, then the greatest Easter Offering in the history of the Brethren church is coming in beyond all doubt. I am not taking time to look up the figures for last year, but practically all these first churches reporting have far exceeded last year's gift. We have not received the money from all of these—just a word as to what the offering was in

some cases. Just study these figures, and see how the missionary spirit is growing in our church! Terra Alta has had no pastor for some years, and her church enrollment is only 35 members, and yet she goes more than \$1.00 per member. New Paris, that was scarcely on our map before this year, goes over the top with more than \$2.00 per member. The Third church of Philadelphia, whose largest offering before amounted to \$35.00 goes over the top now with more than \$1.50 per member. The First church of Philadelphia has been sending in \$1.00 per year heretofore. What has happened to her? Long Beach telegraphs, "Easter Offering over twenty-five hundred and fifty and more coming." May the "more coming" go over \$3,000 is my prayer. The above are not just picked churches, but ALL the first reporting. Keep the ball rolling, brethren, and we may go over the \$1.00 per member mark, and then we will secure that needed property for Bock and Atkinson in Argentina, and clear off that mortgage for Yoder, send Sickels down immediately to care for that Auto Coach, spread smiles all over the faces of the warriors at "the siege of Brazzaville," and do a lot of other things that will bring the approving smile of the First-and-Greatest-of-All-Missionaries down upon the Brethren church. We are just making this first report that all may rejoice with us in the prospects!! Will those yet to come do as well as these?

LOUIS S. BAUMAN.

NEWS FROM THE FIELD

CLAY CITY

Our evangelistic meeting at Clay City is now a matter of history. L. S. Bauman came to us on Monday, March 10, and laid siege to the forces of sin that night, continuing for three weeks. It is almost needless to speak of the powerful broadsides hurled into the enemy's camp, in his characteristic way. But the battle was not an easy one. Clay City is anything but an easy field. However, the Lord was pleased to crown our efforts by giving us the joy of seeing just twenty souls take a definite stand. Of this number two were re-consecrations and two came in the church by relation. Fourteen were received by baptism, and two yet await baptism. Again, among those received were four husbands with their wives, as well as a wife from one home and a husband from another. The others were young people. This we feel is a great victory. But we are conscious of the great responsibility this brings to the church, and wish therefore to ask the brotherhood to pray that we may be faithful and wise in the discharge thereof. This makes a total of thirty-six people who have been received into the church in less than two years, or almost one-half of the present membership.

But the above does not tell the whole story. There are other indications of the dimensions of our victory. For example the splendid hearing accorded Brother Bauman gave a splendid opportunity for bringing our plea before the people of this community in a way which had not been granted us hitherto. And we feel that seed so faithfully sown is bound to yield a most abundant harvest in the months and years to come. Then the financial outcome of the meeting speaks eloquently of its success. Nine free-will offerings were lifted, (with such little urging that Brother Bauman thought we were almost sinning), which aggregated \$274.35. And the greater portion of this amount was given by interested outsiders (outside our own membership).

Brother Bauman won his way into the hearts of the people of the community, and we shall be glad to have him with us whenever he can come.

I am also pleased to announce that one of our most splendid young men, Robert R. Goshorn, (now in France), has written me of his determination to offer himself for service on either of our Foreign Mission fields. This is his Easter offering. What will yours be?

GEO. W. KINZIE.

COMPTON AVENUE, LOS ANGELES.

This work at Compton Avenue Church is moving forward. We had the common experience of churches relative to the "flu" but the work is back to normal and from present prospects there are great days ahead for the work here. Since the last report things of more than passing importance have been transpiring. A church constitution was adopted at our last annual business meeting. This meets a long-felt need. The church membership has been revised in preparation for a forward movement. We have learned it is un-

wise to carry a lot of dead timber when the war against evil is to be waged. At our annual business meeting every department showed a balance on the right side of the ledger. All this in spite of the handicap of the eight weeks' closing on account of the "flu". While other churches of the city were compelled to borrow money to meet their current expenses the loyalty of these people made it possible to meet all our financial obligations besides have something to the good when we were again permitted to begin services. The financial condition of the church was never better. Practically twice as many people as ever before are sharing in the regular weekly contributions. What makes this out of the ordinary is that it is entirely voluntary. Not a single bit of solicitation has been necessary this year to have the people meet the regular financial needs of the church.

All the departments of the work are in fine shape. The Sunday school is doing a fine work. A number of our boys have returned from camp and have added power to our work. Best of all, the Lord has been wonderfully blessing us. On the last Sunday in February, the Holy Spirit was poured out in a truly marvelous way. At our regular services there were twenty-six reconsecrations and six confessions of Christ as Saviour. Never in all my experience have I witnessed such an outpouring. Each Sunday since, with a single exception, we have had confessions. Twice during this time there have been confessions at prayer meeting. Since the last report seventeen have been baptized who have gone to another church. Four who have made confession have not yet been baptized. Home influence is keeping some of these away. Two most excellent people have been received by letter making the total additions to the church since last report nineteen. Besides this the church has taken on new power. Never has the spirit of the Lord been so manifested as now. Sixty were present at the last prayer meeting. All this is acknowledged to be due to the work of the Holy Spirit in our midst in answer to prayer. These people pray as they have never prayed before and they pray as few people have learned to pray. Besides the regular Wednesday evening prayer meeting, the Friday evening cottage prayer meeting, and the home devotions, we have a band of women who meet on Saturday afternoon for two or three hours and a band of men who meet on Saturday night and sometimes pray until the wee hours of the night. Prayer is made for the work in general and especially for the Sunday services. Is it any wonder the Lord is moving things and that souls are being reached? All honor to him who gave himself to save sinners.

A new church building project is being discussed and no one need be surprised if Compton Avenue has a new building within the next few years that will more adequately meet her needs.

We are now planning for our Easter program and Foreign Missionary offering. We are hoping for a larger gift from this church than ever before. "The fields are white un-

to the harvest" and the call is very definite. We want a small share in the work of saving the lost.

We covet the prayers of the entire brotherhood that we may continue to let him have His way with us.

J. C. BEAL.
6201 Compton Ave.

GOSHEN, INDIANA

The Goshen church is pleased to have a large number of boys and girls connected with its growing work. Their instruction in the Sunday school is supplemented with training in the Endeavor societies, there being almost a hundred Junior and Intermediate.

The Junior society is the older of the two. During the last quarter twenty-one new members were enrolled. Besides the regular programs the children are drilled in the String of Pearls memory tests, and are making good progress. They are encouraged to help the church, contributing recently two dollars and a half to the parsonage fund.

Seeing the need of a separate organization for the older children we organized an Intermediate society on September 8, 1918. There were seventeen charter members from whom the following officers were selected: President, Fern Miller; vice president, Paul Warner; secretary, Mamie Noel; treasurer, Loren Duker. Since our membership has been increased by sixteen giving us a total of thirty-three. In addition to the use of the regular programs these young persons learn the books of the Bible, The Ten commandments and Beatitudes. They, too, enjoy helping the church, and gave five dollars to the parsonage fund.

The writer superintends both societies, but has a splendid helper in the person of Brother Charles Gill. We find much joy in our work, but, realizing its great importance, desire an interest in the prayers of all Endeavorers. In the name of our boys and girls we extend greetings to all working for "Christ and the church."

MRS. EMMA HESS.

PORTIS, KANSAS

Brother Beachler has come and gone, and we wish him godspeed and strength to finish the remainder of his campaign for Permanent Endowment. He will tell you when our report appears that Portis did not leave him sleep in any of the Kansas mud, and you will discover that there are no flies on the church here, for it is not yet dead; neither is it dying, but living and active, pumping across her share for at least everything in a financial way that is designated in the Four Year Program. It is a joy to serve a church that is not afraid of dying if a few big dollars leave home. Praise God for the Brethren churches that have a vision of the world's need.

While Brother Beachler was here he preached for us as his custom is each evening. His sermons have the awakening jolt, just

what is needed for the world today. While he was with us one made the good confession. I continued the meeting for one week after he left and one more accepted the blessed Christ. We had thought to continue the meeting longer but unsettled weather, bad roads and a busy time for the farmers called us to a halt. We felt as though we had made the truth plain and had given men a chance to honor and accept Christ. Good crowds were in attendance when weather and roads permitted.

The Sunday school is about back to normal. One week ago Sunday we had 104 present. I might also add that the S. S. M. M., the S. S. C. E., the Christian Endeavor and the Sunday school, all lined up for their share on the raising of Permanent Endowment. At our recent business meeting I received a unanimous call to serve the church another year. Of course I am staying, one ought to stick by a good thing when he has got it as long as he can. Portis sure knows how to treat a man and make him feel at home. May God's choicest blessings be upon us for the coming year. May he lead all our churches into a greater work.

ROY BRUMBAUGH.

ST. PETERSBURG, FLORIDA

After spending a year and six months in the beautiful sunshine of Florida, we are now about ready to start for Indiana once again. We hope to do some work among the churches this summer. Our first meeting will be at Corinth, beginning May 18th, with Brother Stewart as pastor. This will be our seventh meeting in this church and we are expecting good results and a fine visit among old friends. I have had so many calls during my past ministry to visit some of the smaller churches and always thought I would do so, when I found a little more time. So I hope to give them the preference this summer. I will also act as a supply for some of the churches that have no pastor at present. After June first our address will be South Bend, Indiana. Those writing to me before that date can reach me at 102 S. G. Street, Marion, Indiana.

I am hoping that this may be the best year the church has ever had. Why not fill up the missionary treasury with the surplus money that has been made and let them go ahead in a big way for the Lord? Pray for us.

A. T. WIRICK.

NORTHERN CALIFORNIA

The Northern District of Brethren churches held their annual Conference and Bible Institute at Manteca, California, from March 23d to 30th, inclusive. A hall had been procured for the purpose in which was held the largest and best conference this district has ever known, owing to the fact that we had with us National Moderator W. S. Bell and A. V. Kimmel from the Southern District, as well as our own able ministerial brethren, Francis J. Reagan, N. V. Leatherman, J. Wesley Platt, Roger Darling, C. E. Johnson and G. B. Noag. The Brethren Forward Missionary Movement was kept uppermost in the minds of the leaders of the conference with the result that over 5,000 dollars was raised in a

short period on Sunday afternoon for the purpose of establishing a new Brethren church at Manteca, California,* of which Brother Platt was called to have charge as pastor for the following year.

In the course of the conference there were eighteen people who decided for Christ.

It was a spiritual feast to all who attended.

We ask the Brethren throughout the land to pray for the continuance of this effort to extend the work of the Master.

Elders present as delegates to Conference:

Francis J. Reagan, Turlock, California; J. Wesley Platt, Manteca, California; N. V. Leatherman, Ripon, California; C. E. Johnson, Turlock, California; Roger Darling, San Jose, California; Jacob Shank, Jenny Lind, California; D. W. Ronk, Ripon, California; Columbus Ronk, Turlock, California.

AUGUSTA C. MANSFIELD, Secretary.

GARWIN, IOWA

While we have not been heard from lately, there may be a reason. During the epidemic there was nothing to report, and since it has passed we have been too busy to report.

We commenced our services the last Sunday of February and have been able to continue without interruption. We were anxious to get to work and while we were not able to make up some parts that had been missed during the time we were closed, we have commenced with new life and interest.

Contrary to many reports our attendance has been better in the morning, than it was before we closed last fall. Our Sunday school has been increasing in attendance each Sunday since good weather made travel possible. Sunday, April the 20th, we had enrolled in our classes 160. The attendance for the morning church service has been splendid. The main auditorium frequently being comfortably filled.

March 12, when our business meeting was held, we decided to pay off the parsonage indebtedness. Six weeks was set for the raising of the \$1,802; in four weeks we were oversubscribed. Some improvements are contemplated and will soon be completed. Our foreign mission offering will be taken April 27. We held a memorial service April 20, for Raymond Peterson, one of our boys and members who made the supreme sacrifice in France. The church was entirely filled on this occasion.

An Easter program was given Sunday evening, April 20, and was appreciated by a large crowd. We now have our plans completed and will start our revival meeting, May the 18th, with Brother Coleman of Leon, Iowa, at the helm. We are looking forward to a great meeting, may we have the interest of the brotherhood?

Considering the fact that we were closed for practically five months, and have had services only six days at the present writing, our progress has been good. With the completing of what we have in view, and have already finished, this church year of only seven months, is going to be one of the best, if not the best years in the history of the Carlton Brethren church. This we attribute to a sincere and hearty co-operation of all.

*We of the parsonage are often remembered by the people by various gifts and presents. Mrs. Ankrum has received a number of gifts and presents from time to time and I have not been overlooked. May we have the interest of the brotherhood at large in the work we are attempting to do for the Kingdom?

FREEMAN ANKRUM.

NEW ENTERPRISE, INDIANA

There has been no report from this church for some time, so we thought we would let the readers of the Evangelist know that we still exist. We took charge of the church about January first as they failed to get a man at the beginning of the Conference Year. There were no services for some months on account of unavoidable hindrances, but the work seems to be taking on new life. We had our Easter service on the 13th. It was a splendid service with some special music, recitations and the regular sermon. Our offering was more than our required amount per capita. The Brethren Evangelist is being placed in every home. The credit for this is due Sister Anderson who is getting the list of subscribers. I am well pleased with the work. We have a fine class of people, zealous in good works. This church had no revival this last winter but we would like to pave the way for some good evangelist this fall or next winter. This is a splendid field.

I would like to say some good things about the Evangelist, if I could say them without the Editor hearing them. Well, you know what I mean. My prayer is that the work in general may take on new life along every line in these last days.

P. M. FISHER,

Mexico, Indiana.

FROM SOUTH AMERICA

Cabrera, Argentina, March 4, 1919.

Dear Readers of "The Evangelist:"

The Apostle Paul said: "For a great door and effectual is opened unto me, and there are many adversaries." In the Argentine Republic countless fields of opportunity are awaiting the "sower." An invitation to make known "the power of God unto salvation" to the people of the neighboring town of Deheza was given us by a sausage seller who called at our door. Before leaving he was handed a pamphlet—"Porciones Escogidas"—containing numerous verses of the Bible. On his next visit he spoke of his interest in the Gospel. Said that the first tidings of the good news had reached him while he was working on the Panama Canal, and that he was now anxious to have us organize a Sunday school in Deheza, for the benefit of his children. The invitation was accepted. A canvass was made of the town, leaving a Gospel at each door. A goodly number of parents spoke favorably of a Sunday school, but no suitable hall was obtainable at the time. Within a few days there came to the rescue the sausage seller, who wrote me that he would help us out in finding a room. On calling at his home I found him repairing his cart. We both managed to put in a stubborn bolt to hold the spring; then we got in for a ride through town, to see if something

adaptable to our need could be found. There were few offers. Finally an Italian agreed to rent us a small room with dirt floor for ten pesos a month, but there were no seats. The neighbors promised to lend us chairs and benches on each Sunday morning to be returned promptly. On the first Sunday (in September) eight children came out. Then there were ten, twelve and fourteen, etc. Within a few weeks there would certainly be a school of thirty or forty, so we thought, but there was an adversary, and he is still with us.

A neatly dressed young man came to Sunday school one morning. By the hush that fell over some of the children it was plain that our visitor exerted influence over them. At the close of the session he greeted us cordially and went his way. I was told that our visitor was the school teacher who had come to spy out those present, and that he had started a campaign of opposition against us by stating that the third chapter of St. John which had been distributed contained questionable reading for the young people, and also that he had warned the parents that all children who attended our school would not be tolerated in the public school. The result is, that four families have withdrawn, and that our loyal children are compelled to endure the taunts of their playmates as well as the threats and slights of the teacher, for six days a week in order to study the Word of God for one hour on Sunday morning. The adversary has been successful in breaking up a private school conducted by a gentleman who was faithful in attendance and who now finds himself obliged to seek work in his profession amongst isolated ranches in the country. In visiting with the families I find that the public school teacher threatens all Protestant children with expulsion, and that he hopes to convince everybody that our religion is deceptive and foolish. I am constrained to name our adversary as one of "the enemies of the cross of Christ."

The door of opportunity in Deheza has not been shut, nor will it be. We need some one to contribute towards the rent and seats. Recently we located in a hall with a board floor. The prayers of all who may read these lines will "save some" who are now reading the Bible. More workers are needed in this district. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Later I shall write of the mission in Cabrera. Pray for us.

EDWARD G. ATKINSON.

FALLS CITY, NEBRASKA

The following is a clipping from the Falls City Journal, March 24, 1919:

Pastor Remembered

At the close of the evening service at the Brethren church yesterday, John Lichty, one of the members arose and in a neat speech presented the pastor, Rev. H. F. Stuckman with a roll of money totalling \$300. Of course the good person could do little more than say "thank you" to the ones responsible. Rev. Stuckman has been pastor of the local church for five years and in that time

has won the confidence and esteem of the church and community. His friends took this means of expressing the thanks for his service. The gift was entirely independent of the adequate salary which this church pays its pastor promptly. No doubt but what Rev. Stuckman will be in a position to buy Victory Bonds when the time arrives.

SECTIONAL CONFERENCE

One of the Ohio Sectional conferences will be held at the Fairhaven church on May 25, with the Homerville church co-operating. The Brethren of Zion Hill and Rittman, though they have had their conference, are invited to attend the Fairhaven conference. The work of the Four Year Program and the various other state activities will receive attention here as at other similar conferences. The members of the two participating congregations should be out in full force.

FILLMORE, CALIFORNIA

Dear Evangelist Readers:

It has been some weeks since you have heard from us but we are still on the map and doing business for the King. It seems hard sometimes for this is a hard field, it is a real man's job. We are located in the midst of the oil fields. And they are about like mining districts. Many of you know what it is to do Christian work in a mining country. There are a good many fine people here, but a lot of godless ones too. We have visited a good many homes that had no Bibles. We have sold and given away quite a number of Bibles and Testaments. Many of these people came to California to make money but it seems that more of them came here to have a good time. They left their Christianity on the east side of the Rockies. I am often made to think and say that these folks are money mad and amusement crazy.

But through the vision of Southern California Mission Board and the prayers of God's people and the loyalty of a small group of believers here at Fillmore, we go on to victory in his name who loves us and bought us with his blood. And we still believe in blood atonement and the vicarious death on the cross. For these reasons and many others we again wish to report a meeting here.

We secured the promise of Brother N. W. Jennings and his wife to help us in an evangelistic campaign. Most of you know Brother Jennings and have heard his burning messages about Jesus, the old rugged cross and his lovely way of presenting the gospel truth. On March 23 we opened the fight and from that time to April 13th, three weeks, we kept it up. There are many things against us as a people here, but if God be for us who can be against us. The crowds were good from the start and kept up all the time, notwithstanding it was a busy time. Brother Jennings brought the messages with his usual power and on Friday night the close of the first week when the invitation was given seven came forward and made the great confession. At the close of the three weeks thirty had made confession of Christ; twenty-three of these have been baptized and received into the church. Several await baptism and a few

will go to the other local churches. With all this bitter fight against Satan and his hosts, we got a great victory.

I wish the whole Brethren church might have as large a vision of God's work as these six churches of Southern California. I tell you the Brethren church would not hover long around the 25,000 membership but would leap ahead. Say, Brethren, let us buckle on the armor a little tighter and pray a little more and stick close to the teachings of Jesus, because as I go among the people here, I find a great desire to know the truth.

Let me say something here about the largeness of our field. There is no true immersionist church for 65 miles south of us, none for more than 100 miles north, none to the seashore west and none east for many miles. This seems strange to the people here. They come in crowds to see us baptize. Last night at the Wednesday night prayer service we had baptism and the church was more than half full of people. They asked me many questions about this strange baptism. Brother Jennings had endeared himself to these people during the three weeks' meeting, so we invited him to remain over the 14th of April and help us in the communion service which was a great blessing to the church. We only have 63 members now and when the tables were filled we had 60 surrounding them. Can the larger churches show a better percentage of membership communing than that? There were only four visiting members here, for we are 65 miles from any of our other churches. The visiting members were Brother and Sister Jennings, Brother N. C. Nielsen of the Long Beach church, and Sister Ruth McClain of the First Church of Los Angeles who played for us during the meetings. Pray for us.

S. LOWMAN.

NEW PARIS, INDIANA

The Easter missionary offering of the Sunday school of the First Brethren church of New Paris, Indiana, was \$72.31, with an attendance of thirty-six, or an average of over \$2.00 per scholar.

The school decided to divide the amount equally between the African and South American fields.

Although small in numbers, we feel that the Lord is with us and has blessed us in our work.

CARL E. KASER, Secretary.

COMMUNION NOTICES

The Brethren at Roanoke, Indiana, will observe holy communion May the 12th. Neighboring Brethren are invited to come and enjoy this most blessed service with us.

W. F. JOHNSON, Pastor.

The Fairhaven, Ohio, church will observe holy communion on Sunday evening, May 11th. All members are urged to be present and neighboring Brethren are invited.

B. F. OWEN, Pastor.

The Brethren at Berne, Indiana, will hold their spring communion May the 19th. A welcome awaits any Brethren who will come and enjoy these blessings with us. Any one from

1719 Two Hundred Years of Brethrenism in America 1919

A New and Up-to-date Brethren Day Program has been prepared for the celebration of the Two Hundredth Anniversary of Brethrenism in America. A letter containing full particulars has been mailed to every pastor in the brotherhood. If not received within a few days write the undersigned for a copy of the letter. Let us make the year 1919 memorable in the history of Brethrenism by an appropriate celebration of this bi-centennial and a great forward movement.

A. D. GNAGEY,

Ashland, Ohio.

a distance between to come may notify the undersigned and we will meet them at the station.

W. F. JOHNSON, Pastor.

The church at Portis, Kansas, will observe their spring communion on Sunday evening, May 11. The isolated members and all others are urged to be present.

ROY BRUMBAUGH, Pastor.

The North Manchester Brethren church has set Sunday, May 4th, 7:00 P. M. as the time to gather around the tables of the Lord in holy communion. Those of like precious faith are invited home, and our neighboring brethren will find a fraternal welcome with us at that time.

CHARLES A. BAME, Pastor.

Business Manager's Corner

A WOMAN TO THE RESCUE

Many a local church is largely dependent upon the women members of the congregation for the spiritual life and activities of the church. When Paul and his companion went to the place beside the river "where prayer was wont to be made" and spoke to "the women who resorted thither" he met a situation that has been altogether too common throughout the whole history of the church. But God bless these faithful women. Just how the church would get along without them it is hard to say.

The Brethren Publishing Company is indebted to one of these faithful ones for one more church being added to the Evangelist Honor Roll. When Brother Ditch sent in the list of subscriptions that placed the New Enterprise church, near Roann, Indiana, upon the Roll he said "the credit for this is due to Sister Anderson who secured the list." This is characteristic of the modesty of Brother Ditch whom for the twenty-five years we have known him has always been a model of humility; but we wish to thank both Brother Ditch and Sister Anderson for this good work done at New Enterprise. It increased the number of subscribers at New Enterprise just SEVEN HUNDRED AND FIFTY percent.

Indiana now heads the list of all the conference districts in the number of churches on the Honor Roll with TWENTY-THREE churches on the list. However there are still seventeen churches in Indiana that had bet-

ter say, "no twenty-three for me" and proposed to get rid of that unlucky number.

Southern California to the Front

While Indiana is in the lead in regard to the actual number of churches on the Honor Roll, Southern California is at the head of all the conferences in that every church in that district is now on the Honor Roll and the contagion is spreading northward and has already secured a hold on the northern conference district and the first church in that district to win a place on the Honor Roll is Turlock, which we gladly add to the roll this week. Brother J. Francis Reagan is pastor here and we have known for several months that he was after a place for his church and now it has become an accomplished fact. Thank you, Brother Reagan, it was a real victory for Christ and the church and also for you. The eastern churches had better watch their steps just a little or the great state of California will "pass under the wire" ahead of them all with every church in the entire state holding a place of honor in this campaign for FIVE THOUSAND subscribers to the Evangelist before August first. Who will be next? There is always room at the top, but the next fell low must climb higher. Now everybody climb.

R. R. TEETER,

Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church Pastor
Akron, Ind., (New Highland), D. A. C. Teeter
Allentown, Pa., 2nd Yr., A. L. DeLozier
Ankenytown, Ohio, 2nd Yr., A. L. Lynn

Ashland, Ohio, 2nd Yr., J. A. Garber
Beaver City, Nebr., 2nd Yr., (Vacant)
Berlin, Penna., I. B. Trout
Berne, Indiana, 2nd Yr., W. F. Johnson
Bryan, Ohio, 2nd Yr., G. L. Maus
Burlington, Ind., 2nd Yr., W. T. Lytle
Carleton, Nebr., J. D. Kemper
Clay City, Indiana, Geo. W. Kinzie
College Corner, Ind., 2nd Yr., Homer Anderson
Conemaugh, Pa., 2nd Yr., L. G. Smith
Darwin, Indiana, W. T. Lytle
Dallas Center, Iowa, R. F. Porte
Denver, Indiana, 2nd Yr., L. A. Myers
Dutchtown, Indiana, Homer Anderson
Elkhart, Indiana, H. H. Wolford
Eaton, Ind., (Maple Grove), J. L. Kimmel
Fairhaven, Ohio, 2nd Yr., B. F. Owen
Falls City, Neb., 2nd Yr., H. F. Stuckman
Fillmore, Calif., Sylvester Lowman
Flora, Ind., 2nd Yr., S. C. Henderson
Ft. Scott, Kansas, Mrs. L. C. Webb
Fostoria, Ohio, M. S. White
Fremont, Ohio, H. M. Oberholtzer
Gretna, Ohio, 3rd Yr., Edwin Boardman
Hamlin, Kansas, 2nd Yr., Geo. E. Cone
Huntington, Indiana, J. W. Brower
Johnstown, Pa., 1st Ch., J. F. Watson
Johnstown, Pa., 3rd Ch., Geo. H. Jones
Lanark, Ill., 2nd Yr., B. T. Burnworth
La Verne, Calif., 2nd Yr., T. H. Broad
Leon, Iowa, Geo. T. Ronk
Leon, Iowa, (Crown Chapel), Geo. T. Ronk
Linwood, Maryland, 2nd Yr., E. M. Riddle
Long Beach, Cal., 2nd Yr., L. S. Bauman
Loree, Indiana, W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr., N. W. Jennings
Louisville, Ohio, 2nd Yr., Geo. S. Baer
Los Angeles, Cal., (Compton Ave.), J. C. Baer
Meyersdale, Pa., 2nd Yr., E. D. Burnworth
Mexico, Indiana, 2nd Yr., L. W. Ditch
Milledgeville, Ill., 2nd Yr., M. J. Snyder
Morrill, Kansas, 2nd Yr., A. E. Whitted
Mt. View, Va., 2nd Yr., J. E. Patterson
Muncie, Indiana, 2nd Yr., J. L. Kimmel
Nappanee, Ind., 2nd Yr., C. E. Kolb
New Enterprise, Pa., Edward Byers
New Lebanon, Ohio, L. B. Wilkins
New Paris, Indiana, Ora I. Oxley
North English, Iowa, W. H. Miller
North Liberty, Indiana, C. C. Grisso
New Enterprise, Ind., P. M. Fisher
Oakville, Indiana, W. R. Deeter
Pittsburgh, Pa., H. M. Harley
Portis, Kansas, 2nd Yr., Roy Brumbaugh
Rittman, Ohio, J. Allen Miller
Roann, Indiana, W. E. Ronk
Salisbury, Penna., E. D. Burnworth
Sidney, Indiana, 2nd Yr., L. A. Myers
Summit Mills, Pa., 2nd Yr., E. D. Burnworth
Telford, Tennessee, (Vacant)
Tiosa, Indiana, Ora I. Oxley
Turlock, California, J. Francis Reagan
Washington, C. H., O., 2nd Yr., B. S. Stoffer
Waterloo, Iowa, 2nd Yr., H. L. Goughnour
Whittier, Calif., A. V. Kimmel
White Chapel, Mo., G. T. Ronk
Windber, Pennsylvania, E. F. Byers
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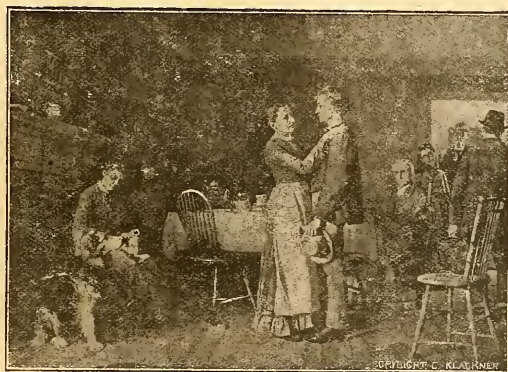
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ASHLAND, OHIO.

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1919

The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETAREN -



The Law of the Mother

“My Son, Keep Thy Father’s Command-
ments, And Forsake Not The Law Of
Thy Mother”

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

The Greatest Individual In The World

The greatest individual in the world is a comparatively inconspicuous person, and is a member of the so-called weaker sex. She is not to be found in the halls of fame. She does not lead armies forth to conquer the world. She does not rule great empires. She does not make it her business to amass immense fortunes, nor to direct the mighty industries of the world. She may in a measure share in all these, but they are not the things that make her great. True greatness is measured not by the possessions, nor power, nor eminence one enjoys, but by the quality of life, the self-forgetfulness in service, the permanence of influence and the positive contribution to the things of abiding worth. The one individual in all the world whose life turns quickest after God, gives self most when there is no hope of return, fashions life and influences character most largely and permanently and out of whose life flows forth the stream of life as from none other is mother,—humble, timid, unassuming mother, whose life is often hid away in our homes.

Mother is greatest in love. Her love is deepest, purest and divinest of all. This is inevitably true because her relation to the child is most intimate and her sacrifice has been greatest. She is closer to the child than any other. Of her own life she gives it sustenance and growth. Its every need is met by her motherly wisdom and its every comfort and satisfaction is made possible by her loving watchfulness. She lives with it and for it constantly. During the first few years of its life she is scarcely separated from it day or night. No one knows its life like she knows it and no one can love it as she can. She pours forth her very soul upon it. Furthermore she has paid the price of a great love. The greatness of love depends upon the price it costs. No great love can be cheaply purchased. And she who has paid most dearly loves most deeply. She who has gone down into the valley of the shadow for the prize she sought knows its value more than any other person in all the world.

Who can understand the love of a mother, save possibly another mother? And most unlikely, what man can understand a mother's love? It is beyond his power to comprehend. He has not been able to fathom the depths, or compute the strength, or measure the endurance of true mother love. It matters not where he goes, he cannot get beyond its reach; it follows him to the last and to the depths. Man can simply marvel in the presence of true mother love; it was not given him to understand it. God has given to mother the power of loving in relation to her offspring such as he has not given to man. I would that we could understand it, for then we should better understand the love of God himself. After God's love mother love is the

strongest, deepest, broadest thing in all the world. True love wherever found is the greatest force in the universe, and in mother it finds its fullest and most perfect human realization. Love is her strongest virtue and proves her greatest power.

Mother is greatest in influence. She is most constantly with the child, is most closely related to it and she is most completely identified with its life. Most naturally her influence would be greater. There is no desire to minimize the influence of the father; there is no need of it. But during the first ten years of the child's life and even before it sees the light of day, mother's influence is beyond comparison. During those tender years she can mold its little life almost as she may choose. For good or ill, she influences the child of her own flesh and blood. She may by her temperate life, her sweet disposition and her lofty soul send forth the life of her life with tendencies that will prove its strength and stay in later life, or by disregard for right living, by giving way to spasms of ill temper and by feasting the mind on vicious novels, unwholesome picture shows and unworthy thoughts, she can send her child out into life evilly disposed and to battle with unsurmountable handicaps through life. She may most wisely train the child as it grows from year to year and bind it inseparably to herself in such confidence that it will come to her to share its joys and sorrows, to get help in its difficulties and guidance in its perplexities, to tell its childish ambitions and its youthful dreams. She may lead the child step by step to confide implicitly in her and prove herself so invariably worthy of confidence that it will ever come to her first for information to satisfy its inquiring mind and as the child passes through the critical period of self-discovery she will be in a position to know its problems and to guide it wisely. Or she may by her own indiscreet conduct and her disappointment of the child cause it to refuse to confide in her and thus permit a barrier to grow up between them so that she will find it impossible for her to be her child's instructor and adviser just when it needs her help most. Before the pulpit or the Sabbath school begins, mother has already begun and has been weaving the plastic wax of character for weal or for woe, for heaven or for hell. A prodigious power this; the same power that sent Samuel out of the godly home of Hannah to bless the world, also sent the wicked Ahab out of the godless home of the unscrupulous and godless Jezebel to curse the world. Both "walked in the way of his mother."

Thank God for the noble women who do realize the wonderful possibilities of their influence for good and use that influence to the

greatest extent for God and the right. There are many mothers who are so fashioning the young lives entrusted to their care that they will be noble in heart and faithful in service. If we could know how many men owe their success in life to ideals and inspiration imparted to them by wise Christian mothers, I doubt not we should divide the honors more equally. At the starting point of a vast majority of successful Christian lives stands a Christian mother. God bless her whose ministry is older and deeper and more potent than that of the pulpit. She who presides over the cradle and impresses the infant soul with its first gospel truths exercises the greatest influence of all.

Mother not only exercises the greatest influence, she also bears the greatest responsibility. This follows logically. Turn over every opportunity and you will find on the other side a corresponding responsibility. If the mother is supreme in her power to influence and mold life, she must also be supreme in her responsibility to exercise such influence. What a sacred honor motherhood is; but we must also say in the next breath what an awful responsibility it incurs.

Notwithstanding the many good mothers for whom the world is grateful, there are found everywhere mothers who are negligent of their duties. The sad conditions of much of our young manhood and young womanhood is the result. Many a mother's heart has been broken by a wayward son or daughter because she has neglected duty or considered her responsibility lightly. Boys have been permitted to spend most of their time on the streets or in loafing places away from home and there have been led step by step into sin until they have brought disgrace upon themselves and their homes. Girls are permitted to tramp the streets at night unaccompanied, or accompanied by other girls as foolish and unstable as themselves until they come in touch with influences that soil the soul and make it impossible for the mind ever to be as pure as it once was. Such things are happening every day through the neglect of mothers and fathers. Fathers are doubtless more often blameable for the waywardness of their boys than are mothers and there is no desire to relieve them of their responsibility. Father and mother must stand side by side in responsibility for their children. But mother loves deepest and exercises the most subtle influence, and during the tender years has the children under her care more constantly than father.

(Continued on page 15)

EDITORIAL REVIEW

You will see by looking on the Christian Endeavor page that May is set for another "drive." This time it is "Tenth Legioners."

We have changed the size of type and measure of column for the Sunday school and Christian Endeavor pages temporarily. This step is taken in view of some plans we have which will be advanced by the change. More later about this.

Another splendid report comes to us from the Compton Avenue church of Los Angeles. More converts and more consecrations to service are reported. They are having a continual demonstration of the presence of the Holy Spirit. It pays to spend time in prayer.

A report from Brother Anderson tells us that the people of College Corner church were eager for the foreign mission offering and that the work there is in good condition, with every department working toward the goals of the Four Year Program. Brother Anderson also announces the closing of his pastorate at Dutchtown.

Brother W. R. Deeter tells of the continued progress of the work of the Oakhill, Indiana, church. Easter Sunday was celebrated by the baptism of more new members. There is talk of a new church at this place also. Let the good work continue, it speaks of intensive growth as well as extensive.

Our college correspondent, Brother W. R. Deeter has some interesting items to report this week; read them. Its a good plan to keep posted as to what is going on at our own school. Everybody is more deeply interested in it since so many have made investments there.

Brother Carpenter appears again with another of his characteristically interesting series of mission news. Brother Carpenter has the happy faculty of writing a lot in a short space and in a catchy way. Read what he says about Krypton's Foreign mission offering,

the new station, the need of more workers, self-support, etc.

Brother Carpenter reports the revival meeting at Peru, Indiana, led by Brother Thomas as evangelist. It was a hard fought battle, but victory came. The church experienced a reviving and a number of members were added to the church. There has been a steady growth at the Little Brown Church and this gives it an added boost. God bless Brother Carpenter and his faithful flock, and Brother Thomas as he continues his evangelistic labors.

Brother I. B. Tront of Berlin, Pennsylvania, reports accessions to the church since last report and states that the Sunday school is in a healthy growing condition. They are talking about a larger building to accommodate the increased number of scholars; that speaks well for Berlin and her pastor. May God prosper them still more in their good work. Brother Tront also speaks appreciatively of his visit to Dayton, in a separate article.

It is a pleasure for us to present our big family of readers a very interesting report from Brother Yoder this week. In the envelop Brother Yoder enclosed a post card picture of their Sunday school taking an outing, also a card on which is printed in Spanish what we guess are (for we don't know the Spanish language) "The Ten Commandments of God in the New Testament." The references are also given.

We don't often have the privilege of reading articles from the pen of our fathers in the church, such as Brother Swihart is, but he grants us that rare privilege this week. You will be anxious to read his interesting article. We are glad to have these veterans of the cross with us and hope that the few who remain may be permitted to abide with us for a good season yet.

We have at last caught up with our church news and hope to be able to publish your news letters quite promptly after they reach us. So send them on. And if you possibly can, send them so as to reach us the early part of the week. It will enable us to get our manuscript ready for the typesetter promptly. We want to say that we sincerely appreciate the co-operation we have been receiving. Thank you, friends, all.

A report from Brother Cover shows that the Hagerstown, Maryland, church is in a healthy condition and growing. Under the efficient leadership of the pastor and his wife, the Sunday school is being developed and enlarged. Brother Cover has been very successful in training workers, and he is not neglecting this important part of the pastor's work at his present charge. A two weeks' revival effort preceding Easter closed with the communion service and a number of converts.

The Mansfield Mission under the enthusiastic leadership of Brother Rowsey of the College is meeting with splendid success. He and Brother Owen, also of the College recently held a revival meeting, Brother Owen doing the preaching. The results speak for the meeting in more ways than one. Besides receiving a goodly number of converts into the fellowship of the church, these young preachers launched a campaign for the paying off of the church debt. And they went "over the top." May the gracious Father lead Mansfield on from victory to victory.

It is our pleasure to have a letter from Brother Stuckman. He assures us that something is taking place (and in an orderly manner) there all the time, and we believe him, because reports from that congregation have preceded his to the same effect. A great Easter offering was made at that place and an enjoyable communion service held on Easter Sunday night. He seems fearful about reporting in full about that surprise gift to the pastor. Brother Stuckman, you can't keep it; it's out already. But we wouldn't advise any one to try to get your job with an expression of confidence like that to rest on.

Some one asked Raphael how he made his wonderful pictures, and he replied, "I dream dreams and see visions, and then I paint my dreams and visions." We shall never have "A Greater Brethren Church" until we do some dreaming of larger things and get a vision of our larger possibilities and then try to realize those dreams and visions. Every church must catch a vision of service and enlargement for its local field beyond anything ever thought possible, then progress will be made as certainly as the youth grows into his visions of manhood.

GENERAL ARTICLES

Mothers Of The Bible

By Miss Marie Lichty—Editor, The Woman's Outlook

The Bible stands out to us as an inspired account of the dealings of men. We are told that the term men includes both men and women and we accept it. Yet we further believe that when we think of the Bible, if our thoughts turn to characters at all, they reflect upon the lives of men,—not women. The percentage of women mentioned therein is small as compared with the names of men mentioned. But such a fact does not bar us from the appreciation of the women who are pictured.

Many tributes have been paid to womankind and justly have they been. The emphasis upon a Mother's Day is highly fitting to those who have known motherhood. And now with the return of this day our minds turn anew to the praise and appreciation of motherhood. But is it not enjoyable to look back to those who mothered the men of Bible times? Though we admit that the real content of our sacred book is composed of the works of men we cannot deny the fine share women have had with their indirect influence. To Bible mothers did not come the opportunity of direct leadership but through that continual avenue of influence and inspiration mothers have been leaders through their sons. What finer example of a consecrated mother could you find than that of Hannah, the mother of Samuel? Hannah had wanted a son that she might "give him to the Lord all the days of his life." Her prayer was answered and her promise kept. As they were accustomed to go up to Shiloh once a year to offer sacrifice and to perform the vows they had made since their previous visit, Hannah took the child as soon as he was old enough to do without her care. In fulfillment of her pledge he was to be given up to the service of Jehovah, and to dwell in his presence. We are told that the pious surrender was solemnized by a special consecration. A bullock was slain at Shiloh, loaves, flour, and wine presented as an offering, and Samuel handed over to the charge of Eli; his fond mother breaking away from him, doubtless with many tears, after uttering the famous hymn quoted in Mary's magnificat. Hannah was a mother with a mother's heart and memory. Even though her child was apart from her she never failed to take up to him a coat each year that she went to Shiloh. And Samuel, in turn was grateful for his sonship and became so endeared to his mother's gift, that he wore it, for his mother's sake to his latest years.

Think again of Naomi who was mother indeed to the two daughter-in-laws so early widowed. Ruth and Orpha

acknowledged her help and mothering. Especially so did Ruth when she chose to make Naomi's people her people. Naomi had been worthy of the love of her daughters and they could not bear to leave her. But Naomi, kind and loving as she was, was no less practical. Marriage was the one great hope of the sex in those days. So Naomi entreated again that they go back to their home. Orpha felt the common sense of it and turned back but Ruth clung to her mother-in-law until many years later when she remarried and became the mother of one in the line of David.

The story of Moses in the bulrushes is old and beautiful but what part surpasses that where his sister, Miriam, at the direction of the princess procures Moses' own mother as the Hebrew woman who should care for the child. What part of Moses' real training, so evident in later life, can we not attribute to his mother's love and guidance? Imagine the gratitude and joy of the mother, called to care for her own in safety, when the terrible decree of slaughter was being enforced.

The name of David's mother has not been recorded but the writers tell us that we have her illustrious son's testimony that she was a godly woman, for he twice expressly speaks of her as a "handmaid of Jehovah." One in particular says, "could it, indeed have been doubted, even had he not done so, that he owed his early religiousness to her who had the training of his infancy, or that he is another gift of a mother's piety to the church of God. The very name she gave him—David—her "darling"—tells the story of her early years; how he clung to her as only a youngest child can, drank in her words, and reflected her gifts and graces. He may have taken his hero-soul from his father, but I cannot help thinking that, like so many other poets and saints, he owed his intellectual and spiritual greatness to his mother.

Distasteful as were the characters of women such as Athalia and Jezebel, yet their wickedness is lost sight of when we think of Mary and Elizabeth. Of all examples of motherhood, that of Mary, the mother of Christ stands out resplendent in the beauty of those qualities which characterized her. Closely akin to her was Elizabeth the mother of John.

Great mothers! Great sons! The mother's name may be forgotten but her character is ever present in the life of the son whose name is known and whose work is good.

Ashland, Ohio.

Mothers Of Great Men. By Lucile Teeter

The introduction and underlying theme of this subject could be expressed no more fittingly than by this quotation from Emerson—"Men are what their mothers make them. You may as well ask a loom which weaves huckaback why it does not make cashmere, as expect poetry from an engineer, or a chemical discovery from that Jobber." Michelet expressed a similar thought: "It is the general rule, that all superior men inherit the elements of superiority from their mothers." Not alone the direct physical and mental inheritance but the position of the mother as the earliest influence and instructor in a child's life has by many distinguished men been considered as one of the chief causes contributory to their success and greatness.

Perhaps Lincoln's appreciation of his mother is one of the best known examples. His statement of this influence, "All that I am or hope to be I owe to my angel mother," is very similar to that of John Quincy Adams, "All that I am my mother made me." It is quite generally known that

Lincoln's mother was of assistance and inspiration to him in gaining his elementary education, and while less is known of the mother of Adams, such a statement by so eminent a man is proof of her splendid qualities in influence upon the life of her son.

Lord MacCauley, in a tribute to his mother speaks of the memory of many evenings in which she read to him whatever was suitable to his age. So is it not very probable that to her might be traced his interest in and impetus to enter upon a literary career?

Henry Clay after the death of his mother, it is said, rarely met his constituents without some mention of her of whom he always spoke as a model of maternal character and womanly excellence.

Ruskin directly attributes much of his literary taste to the influence of his mother in these words, "My mother's influence in molding character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To

that discipline and patient, accurate resolve, I owe not only much of my general power of taking pains, but the best part of my taste for literature." He also spoke of his home training thus, "Nothing was ever promised me that was not given; nothing ever threatened me that was not inflicted, and nothing ever told me that was not true." These two statements alone certainly give an excellent characterization of a splendid mother.

It is said that wherever the name of Thomas Gray, author of "Elegy in a Country Churchyard," is known is also spread the memory of his mother's virtues. Her character he immortalized by this inscription, "The careful, tender mother of many children, one of whom alone had the misfortune to survive her."

Tributes to Mother

Our Mother. By Walter O. Nischwitz

As we approach the day that has been set aside in memory of and for the purpose of praising our mothers, we come to more fully realize what they mean to us. Just what does your mother mean to you? To me our mothers are the best earthly friends we are privileged to have. Think with me of the faith they have had in us and the loyalty they have shown. When we have gone astray and our mothers' hearts have been grieved by our own conduct, has any one been able to convince them that there was no chance left for us? Emphatically no, for it is at this time that our mothers reveal fully that which is akin to our Maker—mother love. If we could only go to the depths of this love and see all that is involved in it, what different lives we would live. Mother has all her interests centered on you throughout your life, although you may not be conscious of it. At times we become rebellious, thinking that our mothers are dealing too severely with us, but as we grow older and look back on those beautiful days spent with mother, we know that she was right. When we meet with success in life and try to discover the sources of our success, one word stands uppermost in our minds. It is MOTHER. We follow her tender, ever willing hand from the cradle up to maturity and exclaim with Lincoln, "All that I am and all that I ever hope to be I owe to my angel mother." How true this is with us. But does your mother mean all of that to you? If not, why not? Simply because you fail to appreciate all that she has done for you. What a pitiful sight it is to see a boy or girl, man or woman forsake their mother. Think how she feels then, after she has done all that was in her power to do for you. Has ever a man or woman acquired the highest success in life, who has deserted his or her mother? Roosevelt expressed the absolute truth when he said, "Show me the man who loves and cares for his mother and I will show you a man who will be successful in life." So let us be ever faithful and true to the one who is willing to sacrifice her all for us and best of all show her your appreciation on Mothers' Day and forever, for all she has done for you.

Ashland, Ohio.

The Debt I Cannot Pay. By Harold Beaver

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

Many are the tributes paid to warriors, statesmen, poets and musicians, but our obligations to these can in no way compare with the debt we owe to our mothers. No poem is half so beautiful as the poem mother taught, and no music is half so sweet as the sweet lullabies that mother sang. Mother! The name is far above all other earthly names. She charms our fancies and stops our fears. Mother! She was the refuge of our childhood days. It is the memory of mother that gives most sweetness to the recollection of childhood's happy days.

Though of less frequent occurrence there may be mentioned men of prominence whose mothers have had the opposite influence. Lord Byron, with all his eccentricities and faults of a nevertheless brilliant mind is commonly recognized as a result of the negative influence of a mother's character upon him.

If a careful study were made of the character-development of all distinguished men, it would be shown in various marked ways the part which their mothers played in the attainment of their success, for "It is generally admitted, and very frequently proven that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers."

Ashland, Ohio.

The influence of mother is the one great factor in the nation's life. Her influence in the home can make or mar the lives under her care, and through her she effects the nation. Some one has said that back of the throne is the nation, back of the nation is the state, back of the state is the home and the mother is the foundation of the home. It is impossible to overestimate the influence of mother on the home, state and nation, because the ideals and aims that mother cherishes for her children are mighty spurs to them to do their best to attain them. It is mother that brings out that which is best in us all and thus fashions society in all its departments.

The measure of mother's love cannot be found except in the great love that led God to give his Son to save a lost world; no love is greater than her love except that love. Though we sink to the depths of sin, mother's love will follow us. And the memory of her prayers and the charm of her life will lead us back to righteousness.

Mother's love everywhere is strong. In the animal kingdom, the mother will care for her young, protect them and fight till she dies to save their lives if necessary. There is no love like mother's. If there is one thing outside of God's love that should compel us on to a great, good and noble end, it is mother's love.

Ashland, Ohio.

Mother. By Mrs. Helen Vanator

When one's childhood home has been true and sweet its memories never can be effaced. Its teaching may go long unheeded, sin may sweep over the soul, life may be shattered and broken, but the memories of that early home life live on like the solitary star burning in the gloom of the night. Mother's voice of love and prayer comes back like a song in the night. All the reverence of your soul is kindled into deepest, purest admiration as you recall the love and sacrifice showered upon you. The gray hairs and the furrowed brow are testimonies of her care and toil for you. She lost her youthful freshness and beauty in her self-denying toil and suffering for your sake. The time to show your affection and gratitude is along the years, while mother is living and treading earth's paths. If you strew thorns now, why bear flowers to the grave? Kindness to the living is better than tears of penitence over the dead. The best monument for grateful affection to erect is a noble, beautiful life, a joy to the heart and an honor in the eyes of fond parental hope.

"Still fond memory points our hearts to thee,
And paint the pleasures of thy peaceful home;
While duty bids us all thy griefs assuage,
And smooth the pillow of thy sinking age."

Ashland, Ohio.

Mother. By Miss Margaret Banghart

It has been said that the three greatest words in the English language are, mother, home and heaven. It would be hard to pick from these the one which is the greatest but

when you are lonesome, homesick and blue your thoughts always turn to mother. Among the names that have been made the most of in the last few years is "mother." Poems have been written and songs have been composed about her. And well they might be for who but mother has had the worries and sacrifices of war? It is mother who takes away the troubles and cares and it is mother who always loves you regardless of how far away you have wandered. It is she who always stands with open arms to welcome you back again. An instance of the great love of mother is told of Rizpah, wife of King Saul, who when her sons were hanged stayed near the bodies from "beginning of harvest until water poured on them from heaven." She watched that no wild beast or bird came near them night or day.

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!
If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!"

Ashland, Ohio.

Tribute to Mother. By Miss Carrie M. Stoffer

Mother! How beautiful that name sounds on our ears! What memories it awakens in our minds of childhood's happy days with mother always near us! It was she who shared our joys and sorrows. It was her gentle voice that soothed us to sleep at eventide. It has been her love that has guided us in the past and that will remain with us to guide us aright. What can be more beautiful than the love of a mother for her children! That love which never wavers! That love which always trusts and forgives! That love which approaches the sublime, the infinite! What can be more noble than the sacrifices for those she holds dear! She often gives life itself that her children may live. Willingly she gives to them her all but yet does not think of reward. So silently and bravely she bears her part that we can say with Joaquin Miller, "The bravest battle that ever was fought, was fought by the mothers of men." Then too, how many can say with Abraham Lincoln, "All that I am,

I owe to my angel mother." That quiet influence with which she surrounds her children in those impressionable years can never be erased. It lives on through the years ever inspiring and guiding. For all of this immeasurable service, we can but express our appreciation,—the reward can come only from an all wise Father who rewards all.

Ashland, Ohio.

An Appreciation Of Mother. By Clayton Starn

We are glad for this another Mother's Day on which we can express our appreciation for our dear mothers. Her noble influence means much to us all through life and will mean much after she has departed to that realm from which none ever return. We often wonder when we have come to mature life why we did not appreciate mother more, and why we were so rude at times during our younger days. And we wonder what we might have been had it not been for mother's tireless efforts and tender care. She has spent many a moment in silent prayer for us, has endured many an hour of pain in our behalf, has answered every cry of pain and given us many a cheery word. Mother! How sad it is that we do not appreciate this maternal love as we should until she is gone. Then we breathe the words of that beautiful song:

"Mother, come back from the echoless shore,
Make me a child again, just as of yore.
Over my slumbers your loving watch keep,
Rock me to sleep, mother! Rock me to sleep!"

God pity the homes that have no true mother. If there are criminals and vagabonds today, it is largely due to the kind of homes and mothers those people had. Some go wrong in spite of a mother's training and in direct disobedience to her advice. Some young people get the idea that mother's ideas are not good and that her company is not the kind that will help them up in society. They feel just a little bit ashamed of mother when other young associates are around. God forbid that we should ever be ashamed of mother. It should be our great privilege and joy to have her presence. And may we so live that when she shall leave us here, we may in God's good time meet her in that Great Reunion.

Ashland, Ohio.

That Doughboy Religion. By Dr. Charles A. Bame

I presume that Judge Lindsey has had his supreme satisfaction over his recent assault on churches and religion. His commendation by a leading preacher of one of the most Biblical of the churches ought to quite offset the severe criticism administered by another of the church leaders. It is however amazing to me that such commendation should come from any lover of the church. Lindsey went to Westminster Abbey and saw a few scattered pewholders and no religion. He went to the trenches where he met a man who had been four years a burglar; another who had been convicted as a thief; another who had "promoted schemes to rob and exploit great masses of people who had all been converted to the new religion of war." Well, if that's the kind of religion to which they had been converted, all right. But to think that that could be recommended to our people in our church paper by a leader among us as to the point, is more than I can allow. That may be a part of the creed of the new religion; it is not a part of the religion of Christ. It may be a part of the religion we shall be asked to accept; but we are also asked to accept paganism. But be it far from me or my brethren to commend it! The plea of Judge Lindsey as well as Doctor Gillin is that we shall not over-emphasize the salvation of the soul to the exclusion of the salvation of society. Now, the question I'd like to ask these promoters of the salvation of society is how shall it be done apart from the salvation of the individual. We must learn the "religion of service" says Lindsey; who in the Brethren

church teaches else? Would Doctor Gillin have us drop our preaching concerning the doctrines he mentions to save society? Or, shall we go on preaching these doctrines in order that the lessons they teach shall be gained by society. If so, why commend a salvation that is not in accord with the plan of the word of God. Lindsey says "one of the most courageous had been one of the worst of 'sinners' in times of peace." So, what conclusion can one come to but that he thinks courage made of him a Christian? Will the Doctor who commends the article commend that? The crux of the whole affair is that we shall cut loose from the old standards and accept the new. All during the war, we have been hearing that these soldier boys will remake the world when they return. I have been saying so myself; but when the preachers and moralists of the church begin to ask that we let loose of the "landmarks" of our history and accept those set up by the "religion of war," I am ready to part company and stay by the revelation of the Book. By what new process can we save society wholesale? I am ready for the answer and ready to act on it, if it can be shown. But the fact is, we have found no better way of saving society than to take them single-file as did the Savior. Communism has been tried and tried in the name of Christ. Asceticism has been tried in the same holy name. Social movements in our great cities have tried the wholesale method and, the doctor knows well, came to the Men and Religion Forward Movement a few years ago and confessed their need of religion to finish the task. Now, Bolshevism makes its effort

and the worst condition in what the world thought was civilization is the result. No, the wholesale method is not the one. There is no method known to man by which the "salvation of society" can be accomplished save the one all Brethren have been using all their history and it is needless for us to try to break off a method which is slow for the sake of following a whim that has no foundation in fact. "Service" has been one of the biggest words in our church vocabulary. Duty is akin; and where on earth do you find that word more strongly emphasized than in the Dunkard fraternity. No, we do not strain out the gnat and swallow the camel when we stay close to the teachings (doctrines) of Jesus Christ even though it happen to contain the doctrine of post-or per-millennialism.

For years I have been preaching that there must come a social readjustment. The fact that a man by keen generalship of his fellow-men can start with nothing and in 30 years have millions of dollars which they have earned for him makes for social inequality and starts the movement that we now know as Bolshevism. I have even suffered

criticism and censure for preaching that these wrongs must be righted; but that did not take me away from the teachings of our church nor of the Christ. It did not lead me to castigate the preachers nor cast reflections on the church as it has Judge Lindsey. "Church forms" are needed to the establishment of religion else the Great Teacher would not have given them by his own example; without the form, we soon lose all else. "The body without the spirit is dead; so the spirit without the body has no home. The body is the temple of the spirit. The ordinance is the window through which we look for and receive the gift. John 15:5 with verse 10. The Four Year Program has already done wonders for the church. One leader said recently that it had done more than its promoters had ever expected of it. It has done good and no harm. Brethren, stick to the program and the ordinances. They are not contrary to the gospel. They point in the right direction. Until we are shown a better way, let's stick to the salvation of society by the best method the world has ever found—the way of the cross and the church—preaching the gospel to EVERY CREATURE.

Evangelism of the Early Days. By J. H. Swihart

In treating this subject I hardly know just what course to pursue that might be of interest to readers of the Evangelist. Of course what I may say will apply exclusively to the early evangelism of the Dunkard fraternity all divisions included. That the spirit of evangelism has existed within the church for many years has been evident to the writer. Once when in conversation with a German Baptist elder, when yet a young man the elder said, referring evidently to the working of the Annual Meetings, "It is believed by some that our church machinery is not complete, that the church should have evangelists so as to properly carry out the purpose of her mission. "Up to this time, say fifty years ago, there was very little attention given to progress and evangelism. There was an element in the church that favored it but there was also one that was not favorable to it. The one believed that the rigid rules of the church would finally curb the progress of the cause so as to endanger her real usefulness. The other entertained fears that the younger element, if not held in check, would introduce too much pride and would finally cause trouble that would bring about ruinous results, and so between the two the subject of evangelism was practically left to slumber, but was not dead. We know of a few instances that stirred slightly the matter to active energy. A few calls for mission work received slight attention even in those early days.

Our Call to the Ministry and Experiences in the West

A very short time after our call to the ministry in Indiana in the year 1866, we had a call from Illinois to do carpenter work at good wages. This being our occupation we accepted the call, moved west and went to work according to contract. There being no Brethren church in that part of the country, we naturally supposed we would not be called on any way soon to do ministerial work. In this we were however mistaken for we were soon called to preach a funeral. After that we were asked by the neighbors, regardless of denominational preferences, to hold regular services. This was surprising to me and on making inquiry found that there had been no religious services of any kind held there for nine years, and as a matter of course such as had any religious inclination were very hungry. We further learned that there were families of Dunkard faith living scattered through the surrounding counties who were practically without religious services of their preference, on account of their being so widely separated from each other and from any Brethren church. Finally however some ministers of the Western Brethren paid us a visit and much to our surprise suggested that we should look after those folks and minister to their needs by holding social and prayer meetings with them and hold an occasional protracted meeting for them. This kind of work seemed new and to me having never known anything done that way in Indiana by

Dunkard people. Obedient to their wish we however looked after those isolated sections and found families of Brethren and others of Brethren parentage. And sharers of the faith elated around through our immediate and adjoining counties who were willing to endorse the Gospel conditions of Salvation and accept the Bible as their rule of faith and practice.

Thus it was not hard, with a field ready to harvest, to obtain satisfactory results. And not a few of the sons and daughters of Adam of Brethren parentage turned to God bringing others with them, not because of any noble preaching or special methods were used but because of the effect of the Gospel, the power of God unto Salvation, delivered in a very ordinary and unassuming way. And that was about the way that the most of the preaching was done, so far as I know, by Dunkard preachers in those early times.

Many Things Have Changed

During our twelve years' stay in the west, we responded to unanimous calls and in consequence gave what time we could possibly spare, working through sections of Illinois and Iowa and by request held two evangelistic campaigns in Michigan. In those days it was not a very difficult matter to find large crowds in attendance and with the message presented in a plain manner without the use of any particular methods satisfactory results were usually obtained. But even then it was foreseen that things would necessarily have to change, that in order to keep pace with the literature of the age the church would be forced to cease striking at every little bug that chanced to cross her path and would have to devote the precious time thus wasted to education, which would do away with ignorance and superstition. Of course I am speaking now of the Dunkard fraternity at large for in those early days, we were all supposed to be members of the one great body. Experience and observation has proved to us that the things foreseen in those early days have come to pass. Preaching that would do in days of yore, would not answer a good purpose in these days with a thousand "isms" and thousands of other attractions to draw the mind from the one thing needful.

Mulberry, Indiana.

CHRISTIANS SHOULD SHINE

In the forests bordering the Gulf of Mexico shining beetles are common. They are about an inch long and have two spots behind the eyes filled with a luminous substance, and underneath their bodies there is more of this matter that shines. When they fly at night they give forth a bright light. The natives use them as miniature lamps. A young maiden may be seen with three or four of them under a gauze net on her hair.

So the Christian should shine and show others the way. That which shines in a man's life is his good deeds.—Ex.

THE BRETHREN PULPIT

The Golden Day. By Earl M. Riddle

(And this, knowing the season, that already it is time for you to awake out of sleep, for now is salvation nearer to us than when we first believed. The night is far spent and the day is at hand, let us therefore cast off the works of darkness and let us put on the armor of light. Rom. 13:11, 12.)

There are two days upon which and about which we should never worry. They are carefree, free from fear and apprehension. One of these days is yesterday. Yesterday may have had its aches and pains for some; it may have had its cares and faults for some; it may have had its mistakes and blunders for others, but yesterday has passed from our reach, except for the power of that wonderful gift, called memory which enables us to recall what we have experienced. Memory does not serve us to recall yesterday's experiences save those that came under our own experiences. We cannot undo or unsay any act or word of yesterday. All that it holds of our life is in the hands of the mighty love that can bring sweet water out of the bitterest desert, that love that can make wrong things right, that can turn weeping into laughter and give joy of the morning for woe of the night. Save for the beautiful memories, as all ought to be, that gives light to the soul as a bouquet gives fragrance to a room, yesterday holds nothing in store for us. It was ours, it is now God's.

There is another day—tomorrow. A great many people worry and fret about tomorrow, until they are not physically or mentally able to cope with the demands of the day. To be sure it will have its burdens and perils for some. It will possess promises and poor performances for others. It will have failures and successes but who is master of tomorrow to any greater extent than he is over the day whose sun has set, called yesterday. However we cannot forget that hope and anticipation of the heart which fills us for the day that is to dawn. With the exception of this star of hope, all else for me is in the hands of infinite LOVE who holds for us the treasures of yesterday.

Then, let us think of what is left for us, "Only Today," Today is the "Golden Day." Many of us are lost with the strife of yesterday, likewise with the problems of tomorrow, but any man can fight the battles of today. Be reminded of the blessing to the twelve tribes of Israel, according to desert, "As thy days so shall thy strength be." Indeed it is only when the toils and hardships of today, have heaped upon them the burdens of yesterday and tomorrow that we break down. The remorse for what happened yesterday and the dread of what may be disclosed by tomorrow is what drives men mad.

Today is a great day. The unsuspected of yesterday has become the reality of today. Those dreams of a few hours ago are now shaped into invented realities for a world of eyes to behold. In fact, nearly every activity of our whole life gives birth today to some great opportunity or privilege that was an unsuspected dream. We are now aware as never before of how rapidly our soldiers were transported across the great deep to the war zone. We have a vague conception of the magnitude of the achievement of our nation.

Upon the arrival of these thousands of home-comers cannot the church of Jesus Christ make an appeal; an appeal that will call forth some of this unbounded energy such as has been displayed in these latter days, that we might herald the words, "Choose ye this day whom ye will serve," and "this is the day of salvation." In the recent world struggle we have seen men and women as leaders who stood head and shoulders above their fellowmen. We have seen this same thing in history for centuries even to the thirteenth and fourteenth when the Crusades, expeditions and wars were conducted by the Christians of Europe to uphold the rights of pilgrims at Jerusalem, and ultimately to establish

a firm foothold for Christianity. This "Golden Day" ought to be launching a great Crusade, not of wars or destructive expeditions but one of greater organized effort and import for the sake of America. It is my conviction and I feel that I am not alone, that America is destined under God to be the moral leader of the world. Just as heroic and chivalrous as our young men and women helped to save America from the threatened peril, so ought, at least some be, when such a day of opportunity confronts us to save our country for Jesus Christ.

Young people, will we not in whatsoever walk of life, more fully align ourselves with the forces of this country which make for right since this day has opened every tribe and nation to the renewed message of the gospel of Christ?

Therefore if we faithfully and dutifully run our course and work the appointed task of this day, God, the Almighty and the all loving will care for all else.

Linwood, Maryland.

Enthusiasm in the Sunday School

By Miss Pauline Lichty

A Sunday school without enthusiasm is like a piece of pie without the "filling," or a piece of cake without the icing, or like the reproduction of a great painting without the beautiful coloring. No Sunday school can be a good Sunday school without a large amount of real sound enthusiasm. And I might say in the beginning that I do not mean the kind that springs up like a mushroom, over night, then in a day or two withers and dies.

Now where should the enthusiasm of a school come from? First I should say, no school can be full of snap, without an enthusiastic superintendent. The whole "workings" of a modern Sunday school hinge on the superintendent. Even in so small an item as the announcement of the hymns, or the reading of the Scripture, or the lesson comments, all must be given with snap together of course, with a spirit of reverence. But a school may have an enthusiastic superintendent and yet may be "dead," so to speak. He has to impart to his fellow officers his enthusiasm, and I think the first person he should begin on is the Sunday school secretary. So much depends upon the way Sunday school reports are given. They must be optimistic, never discouraging, and instead of always picking out the flaws, he should pick out the good things and emphasize those. Of course, I do not mean to say that the bad parts should never be brought out, but how much better the people feel after school, if they have been patted on the back instead of scolded. The secretary by his access to classrooms and class records, should be the first one to see when some of the machinery needs oiling, or old parts should be replaced with new. So you see a live secretary can be a very valuable asset to a superintendent.

It seems that next to the secretary, the entire teaching force should be enthusiastic. Now the logical place to impart this enthusiasm to the corps of workers is at the monthly cabinet or workers' meeting. And, by the way, I haven't much faith or confidence in the school that neglects or fails to have these monthly meetings. All plans and schemes for making a more efficient school should be born at these meetings. If a short snappy program is planned before hand these meetings cannot help but be beneficial. A good superintendent will welcome suggestions here from his workers too. In fact, enthusiasm is so contagious that

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OUR DEVOTIONAL

The Close Walk. By George S. Baer

OUR SCRIPTURE

And Enoch walked with God: and he was not; for God took him (Gen. 5:24). These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God (Gen. 6:9). There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit (Rom. 8:1). I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace (Eph. 4:1-3). Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise (Eph. 5:14-15). Walk as children of the light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness ((Eph. 5:8b-10). Thou hast a few names in Sardis that have not defiled their garments; and they shall walk with me in white: for they are worthy (Rev. 3:4).

OUR MEDITATIONS

The Christian life is like a walk and the conditions of that walk vary greatly. Some walk uprightly and circumspectly, seeking to prove worthy of the calling wherewith they were called. While others walk indifferently and carelessly, not realizing the importance of their right conduct before the world. Some walk with face constantly forward, sometimes wavering and weak it may be, but ever looking to him who is able to save to the uttermost all them that call upon him. While others walk aimlessly and along the line of least resistance, seeking to enjoy as much of the forbidden pleasures of this world as possible without being counted out of church membership. There is a kind of walk suggested in God's word which would make the Christian life more enjoyable and profitable to us all and cause the name and church of Christ would receive greater glory. It is suggested by the phrase "walked with God." We cannot walk with God unless we remain close to him. That is our glorious privilege, to walk side by side with the Master.

But if ye are to walk the close walk we must enter into the spirit of sacrifice with Christ. We must sacrifice personal preferment. The interests of others and of Christ's kingdom must be placed first in our lives. How often do we find ourselves limited in influence and hindered in service because we are unwilling to sacrifice our own convenience and interests for the welfare of others. This gives us a feeling of aloofness from Christ also. For he forgot self in the desire to serve others. He was never too busy with his scheduled duties and never too tired from a hard day's work to give time and energy to the relief of other weary souls. Never do we hear of him being too tired or too busy or too selfish to minister to other needy souls, but we do hear of him walking many a weary mile that he might raise the dead, heal the sick and feed the hungry multitudes. His life was one of continual sacrifice that he might serve others. His purpose was "not to be ministered unto but to minister." And what must he think of us wishing to walk with him and yet seeking to be served rather than to serve; seeking our own pleasure and profit rather than the welfare of others? Soul of mine, how close do you think you may walk to the Master when you seek continually your own rather than another's interests, when you are unwilling to make sacrifices for his sake and for others?

If we are to walk close to Christ, we must surrender our wills and permit him to have his way in our lives. If

two persons are to walk together, they must be agreed. Two little girls were walking down the street arm-in-arm; they could not have done so if they had had opposing purposes and aims. They were surrendered each to the other. If we are to walk arm-in-arm with God our wills must be surrendered to him. The Master set us the supreme example in this regard. His will was surrendered completely to the Father's. The prospect was not very bright, but he said, "nevertheless not my will but thine be done." Is the servant greater than his Lord? Jesus surrendered his will, why not we? O, I know, as I look within, that we are too self-willed. We want to walk with the Master, but we want to do it in our own way. We want to do work for him, but we want to do it in our own way. We set our wills over against God's. We ought "to walk even as he walked."

This close walk requires of us obedience. This follows easily when once we have surrendered our wills to him. If our relationship with Christ is to be that of a companion or friend, we must be obedient to his will. Here again Christ set the example. He said, "I do always those things that please him (the Father)." "I must work the works of him that sent me." "My meat and my drink is to do the will of my father which is in heaven and to accomplish his work." And he desires that even as he kept his Father's commandment and was obedient to his will, we should obey him. He says, "If ye love me keep my commandments." And "Why call ye me Lord, Lord, and do not the things which I say." If we are to walk close to the Master we must obey his will. And when we have brought ourselves to do that, we shall find that it was only for our own welfare and happiness, our own life and enlargement that he makes all his requirements. Obedience will be found the pathway of joy and self-realization.

OUR PRAYER

O Father in heaven, thou knowest how we like to have our own way. We are so selfish, so all rapt up in self, that it is hard for us to see any way but our own or recognize any values but those which concern ourselves. We are prone to seek the bypaths of sin, to wander from thy side away. Gracious Father, forgive us for our wilfulness and waywardness, and help us no longer to be unwilling to sacrifice for thy sake and our brothers' sake, or to deny thee when thou wouldst place thy hand upon us and direct us as thy holy will mayst choose, or to refuse to do what thou in accordance with thy benevolent purpose mayst bid us do. Give us the willingness to sink our own wills into thine own, that we may ever walk close to thee. Then thou wilt lead us in pleasant ways and we shall have peace. Thou wilt make us to know joy and in thee we shall have life for evermore. Hear us we pray, in the name of Jesus Christ our Savior and constant friend. Amen.

Enthusiasm in the Sunday School

(Continued from page 8)

one really has to be careful not to catch it.

Probably another factor which would help to make a live wire school and should not be overlooked, is the music. No little care should be taken in the selection of the Sunday school music. And a good "peppy" chorister to lead the singing adds much to the enthusiasm of the school.

Now in conclusion let me say that to have an enthusiastic Sunday school, there must be an enthusiastic superintendent, an enthusiastic corps of workers and a people willing to be led by the workers they have chosen.

Get out of old ruts. Sing new songs. Do something different each Sunday. Put enthusiasm into your songs, prayers and teaching. Pray as though you really knew God would help those who ask him. Read the Scriptures as though you were sure there is a message in it for you, and teachers, teach the word of God as though you really knew it to be the only salvation for a sin sick world. And lastly, laymen, trust your officers, stand by them and all will agree to the lines that run, "We can if we will."

Waterloo, Iowa.

THE SUNDAY SCHOOL

Topic for May 18: The Saving Grace of God. By Dr. J. M. Tombaugh

The mercy of God is free. The procuring cause of man's salvation is to be found, not in deeds of righteousness which men may do, but in the rich, unmerited favor of God. Jesus very distinctly not only taught the doctrine of the insufficiency of human righteousness to secure salvation, but he made it necessary that we should recognize that doctrine. He demanded an admission and confession of it when he said: "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do." Our Lord would have us know and feel, and moreover, confess, that we owe all to his mercy.

However devout and holy a man may be, though he may hate iniquity and serve God loyally, yet after all, the salvation he has received has not been merited or earned, but is the gift of God. He may have ten thousand virtues beside, but the only coin which rings true when he would purchase his entrance to the kingdom of heaven, is the pure gold of Christ's righteousness made his by grace through faith.

Salvation cannot be bought with money or penances, or tears, or good deeds, or any other thing that man can offer or give; it comes only to those who, realizing that they have nothing with which to pay for the forgiveness they need, are willing to accept it as the free gift of God.

It is natural that proud, self-sufficient man should wish to salae himself with the reflection that what he has received he has got through his own merit. Paul, reasoning of the insufficiency of "works" to secure the sinners' justification, declares that the "law of faith," that is salvation by grace through faith, excludes boasting.

Perhaps it is this desire for a ground of boasting that prevents so many from accepting salvation on God's terms, and inclines them to persist in the utterly futile effort of winning heaven by righteousness of their own. However that may be, and whatever may be the cause of his lapse from Apostolic doctrine, it is nevertheless true that there are thousands of people today, both in the church and out of it, who believe that men are saved by the lives they live, and not as the Scriptures teach, by the blood of Christ.

And the saddest, the most pathetic feature of it all is, that many who hold this view have never once suspected that they have departed from the "faith of the fathers," or that the doctrine in which they now stand is unscriptural and new. The marrow of the whole matter is revealed and the difference between the Scriptural and the popular doctrine is set forth in these two questions: "Are men saved by what they are, or by what Christ is for them?" and, "Are they saved by what they do, or by what they accept?" These questions go to the root of the matter, and bring to view the two different schemes of salvation. If the answer is that we are saved by what we do and by what we ourselves are, then it is not true that salvation is of grace; it is not the blood of the Cross which saves, and we have found means by which we can "climb up by some other way." It cannot be so. If we rely for salvation upon anything else, even upon copying in our conduct in the world the example of the Lord Jesus himself, the doctrine of the atonement is without meaning or value to us at all. And it is true that this precious doctrine has become meaningless to thousands of persons, many of whom are church members.

The efficacy of the blood has been lost sight of, and emphasis has been given instead to the saving power of good works. Moral reform, church machinery, organization, culture, social service, practical charity and a hundred other things, important, even essential, but not of saving power, have occupied our attention to the exclusion of God's one and only plan of saving a lost world, and that plan is

salvation by grace through faith in the cleansing blood of Jesus Christ.

This doctrine of Jesus is set forth by types and symbols and parables, and is repeated and amplified and emphasized over and over again in many positive and unmistakable passages in the Scriptures. So important is this truth that the Holy Spirit employs every possible means of making it clear. Sometimes it is put in a negative form and we read: "By the deeds of the law there shall no flesh be justified in his sight," and that other passage: "Without the shedding of blood there is no remission." Sometimes it is stated positively, as in this verse: "Ye were not redeemed with corruptible things, but with the precious blood of Christ." Illustration, repetition, everything is employed to make the teaching plain, yet still men will misunderstand, or having once understood, soon forget, and begin again to exalt other things, in the scheme of salvation, to the place where God has set the atonement.

In popular judgment men are supposed to be saved by what they are and by what they do. If a man be regarded as upright in character and blameless in conduct, and if, in addition to that, he builds a seminary or endows a college, or contributes generously to worthy charities, he is popularly supposed to be saved by his good works. These are good works, the very kind of "works which God has ordained that we should walk in them." Their value and importance must not be underestimated. God has owned and honored and blessed the service his children have rendered in these various activities. He richly rewards the generosity which prompts his children to make sacrifice, to relieve the necessities of others. Such living is beautiful and noble and worthy of all praise. But none of these things, nor all of them together, nor any other thing, created or revealed, can take the place of the blood of Christ and the grace freely given, for effecting the salvation of sinners. If there is one truth more plainly revealed in the Bible than any other, it is that only those are saved who have accepted their salvation by a definite act of faith in Jesus Christ." "Saved by grace through faith." The grace whereby we are saved is the kind, tender, forgiving mercy of God, bestowed freely and abundantly without any merit or deserving on our part. And the faith which is the vehicle bringing salvation nigh, is belief in, and acceptance of, that divine arrangement by which the Son of God shed his own blood to redeem us from sin and its consequences.

Paul declared that this plan, God's plan, of saving men, excluded boasting on their part. Being saved without any merit of their own, having contributed nothing but poverty and helplessness and need and sin, coming to him with penitence and confession and hunger for pardon, having no confidence in self or in their own righteousness, but having all confidence in him and his saving grace, the pardoned sinner becomes a child of God. He has become a member of the household of faith, an heir of God, a joint-heir with Jesus to an eternal inheritance. He is forgiven, redeemed, sanctified, saved, and the glory belongs alone to him who gave himself for him. There is in his heart no spirit of boasting, no disposition to recite the meritorious deeds by which his deliverance was effected, but instead he humbly and gratefully exclaims with Paul: "God forbid that I should glory save in the Cross of Christ."

MOTHERHOOD

Motherhood is the crowning glory of womanhood. Naturally the question is asked, why? One reason is because of the wonderful opportunities which come with motherhood. The timeworn expression, "The hand that rocks the cradle is the hand that rules the world," is true. Some one has wisely said, "When God wanted a great man, he first made a great mother.—Ex.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

May, Tenth Legion Month

Dear Endeavorers:

This is to be a friendly talk through the printed page. I wish we might talk face to face.

As you all no doubt know, May is Tenth Legion Month. You all know what that means. We have had a month for this and a month for that and now is Tenth Legion time.

No need for me to explain what the Tenth Legion is for you all know that it is the enrollment of those who pay at least one tenth of their income to the Lord's work.

No need for me to explain why we should tithe for if you will study your Bibles from beginning to end on the subject of "Giving and Offerings" you will find that tithing is taught all the way through. If you will ask anyone who tithes, they can tell you the joy and the blessings that come from following God's plan.

Among other things the war has taught us how to give. We gave millions for this cause and more millions for that cause. We raised billions for Liberty Bonds time and again. Now we are starting another drive. If our country can raise its millions and billions for war, we as Endeavorers and as a church should raise our thousands for missions.

Our goal is 2,000 Tenth Legioners by 1920. We can reach our goal and we should go over the top as far as possible, even double the number.

Tenth Legion superintendents, what are you going to do?

Christian Endeavor presidents, what are you going to do?

Sunday school superintendents, what are you going to do?

Pastors, what are you going to do?

If our Christian Endeavor presidents will call their committees together and plan for one or more Tenth Legion meetings this month, if our Tenth Legion superintendent will talk Tenth Legion to everybody, if our Sunday school superintendent will ask the Christian Endeavor president or other Endeavorers to present the Tenth Legion before the Sunday school and if our pastors (with nothing else to do) will preach tithing this month, we will be sure and go over the top.

This is our work for this month. This is a part of our Four Year Program. Now over the top and off we go. Our slogan is "Now then do it and do it now."

Yours for success E. A. MYER,
Binghurst, Indiana. Tenth Legion Superintendent.

Twenty-four Reasons. By Grant Chambers

Twelve Reasons Why Some Folks Do Not Tithe Their Income

1. Because they are not vitally concerned about the welfare of Christ's Kingdom.
2. Because they have never understood that the law of the tithe is binding upon us in this age.
3. Because they feel that it would be a great sacrifice that the religion of Jesus is hardly worth sacrificing for.
4. Because they do not take the great commission of our Lord (Matt. 28:18-20) seriously and fail to realize that they will be held responsible for what they might have done.
5. Because they do not know that God promises temporal prosperity to the one who tithes, and so fear that they would be impoverished by it.
6. Because their hearts are filled with unbelief and they have not the courage to take God at his word.
7. Because they fail to recognize God as the owner of all things and themselves as merely his stewards.

8. Because they fail to realize that not to tithe is to rob God (Mal. 3:10), and makes them as guilty in his sight as though they had robbed their neighbor or embezzled the funds of a bank.

9. Because they think they will have more if they do not tithe than if they do, and with them policy takes precedence over principle.

10. Because they fail to realize that one cannot fight against God and win, and that God has a thousand ways of punishing disobedience.

11. Because their chief concern is for themselves and the lost and hopeless condition of the unsaved causes them no grief.

12. Because they feel that a Christian should not be required to do as much, under grace, as the Jew was required to do under law.

Twelve Reasons Why We Should Tithe Our Income

1. Because God commands it. Mal. 3:10.
2. Because it is a debt we owe to God (Lev. 27:30-34) and we cannot be honest without paying our debts.
3. Because it is the one and only God-given plan for financing the work of Christ's Kingdom.
4. Because with the present plans and methods the world cannot be evangelized in the next million years.
5. Because under this Bible-plan, every need of the kingdom could be met and the world evangelized in the next generation.
6. Because the one who religiously tithes his income will have increased temporal prosperity. Mal. 3:10-12. Prov. 3:9-10.
7. Because the one who religiously tithes his income will be taking God into partnership in his business affairs.
8. Because the one who religiously tithes his income will experience marked development in spiritual life and power.
9. Because the one who religiously tithes his income will not be open to the charge that religion with him is a mere sham.
10. Because it is a part of God's great Moral Law and could no more be fulfilled in Christ, nor abrogated in this age, than the law concerning theft, murder or adultery.
11. Because Christ recognized it as binding and in full force, practiced it himself and commanded the keeping of it. Matt. 23:23.
12. Because this plan will lift the churches out of their place of mendicancy and weakness and give them their rightful place in the community as institutions of divine power and influence.
Parsons, Kansas.

Some one has taken occasion to thank God for the old-fashioned mothers. Such are not the women of the period, painted and enameled, with their lives wrapped up in society manners and dress, with hands so jewelled and white that they cannot minister to the needs of the children of her life. The old-fashioned mothers are those whose voices are sweet with lullabies and words of love and cheer, whose eyes shine clear and deep with love, whose hands are worn with toil, whose love gently guides in person the steps of childhood and whose life lavishes its own kindnesses upon the helpless little one and will not wholly give over to another the joy of such service. Blessed is the memory of such mothers, for they were true mothers. And that is all we can mean by the old-fashioned mothers, the mothers whose love causes them to put life above fashion, and motherly care above social position. God bless the mothers who now bless the world by such holy service and make sacred the memories of those who have lived with such aims.—B.

MISSIONS

Kentucky Home Mission Notes. By G. C. Carpenter

Easter at Krypton

Brother Cook writes: "We have had about one hundred out to the Easter service here, and we raised \$37 for our Easter foreign missions offering, and are trying to make it even \$40 before we send it in. This is our first offering for foreign missions and somehow we think it is fine for Krypton."

We think so too. Some of our churches up north will have to hustle to keep up with Krypton. "Give and it shall be given unto you."

One Hundred Fourteen Years Old

Watch for that story in the near future about the old man of the mountains, perhaps the oldest. He has a tax receipt that shows him to be at least 110 or 112 years of age. He rides a horse everywhere. They say he never used tobacco, coffee or whiskey. But I must not spoil Brother Cook's story which

will appear soon in the Evangelist.

A New Station

Miss Elizabeth Haddix is now located at a new and needy place about as far beyond Krypton as Krypton is beyond Lost Creek. She will conduct the Sunday school under the direction of Brother Drushal and Brother Cook. And we have the good news that Brother Thomas Allen is planning to give all of his time to Christian work beginning this fall. Let us pray that the Lord will make him a great blessing. He is a good man and a good preacher.

Training Workers

Some of the young people in College who feel the call to the mountain mission work should present themselves to the home mission board for that work and then make their preparation with that definite end in view. God may be calling some of the Brethren

young people who are not yet in college but who at home are reading these lines. Let God have his way.

Enough

"Whooping cough, mumps, measles, 'flu'" and smallpox, all at once. What they do not have in Arkansas we have in the mountains of Kentucky."

Fads

"The fad now is the Holy Rollers as we call them. I have been giving them some hot shots the last few nights," writes Brother Cook.

Self Support

Brethren Drushal and Cook are teaching the mountain people to give systematically and Biblically for the support of their pastors. Both Lost Creek and Krypton promise to do well this year and full reports of their giving toward self support will be given as we approach the end of the year.

Rio Cuarto, Argentina. By C. F. Yoder

Since writing last we have not made any great advances as our meetings have been hindered by the continuous rains. The people here attend very well in bad weather considering that few of them are prepared with umbrellas or overshoes and most of them live where there are no sidewalks or very poor ones. In the nine years of our labors here we have never had to miss more than one meeting on account of not having anyone present.

At our Sunday school last Sunday we had a few over a hundred present including the cradle roll of 14, while the evening meetings fill the house. We now have two branch Sunday schools in town and two in the country. The public schools have begun and the children are busy, with the exception of the col-

lege students who are on a strike again. This time they are trying to get rid of several professors whose morality is so scandalous that they feel justified in taking such measures to oust them. The government is very slow to act and we do not know how long the matter may go unsettled.

Since the first of the year the wife of one us, with their two children because their little boy has the asthma and this climate is much better than the climate of the province of Buenos Aires where they have their mission. The Mennonite missionaries has been with sion. A week ago she became ill with typhoid fever and at this writing is quite serious. There is always so much sickness here in spite of the good climate that we feel very thankful that we have escaped so far.

We have a number of new people interested in the Gospel but have not baptized any more recently. A Seventh Day Adventist has been in town for several months causing us some extra work. He follows the customary dishonest method of selling books without revealing their true character and trying to get into the homes of our members in order to mislead the ignorant. Fortunately our people know the scriptures on the Sabbath question sufficiently that none of them have been deceived. This week I visited the work in Cabrera again and spoke several times at an all day meeting. A heavy rain hindered the attendance but the work is growing in stability and everyone has confidence in Brother Atkinson.

March 26, 1919.

NEWS FROM THE FIELD

OAKVILLE, INDIANA

A word in addition concerning the big revival mentioned by Brother Kern sometime ago. I want to say that it was the greatest meeting we ever held. Yet it was not I but the prayers of the people back of the movement with the help of God, and we give him the glory for it all. Thirty-three souls for God, and twenty-nine baptized for the church is a great victory. Since taking up the pastorate here in January we have grown to love the people and the work. The attendance has increased and is averaging above the record of the past. The interest of the church is being felt among all; even outsiders are quite considerate for the future welfare of the church as filling a community need. The outstanding need is more room.

A movement is already started for a church fund, and ere long we shall have a fine new structure in Oakville that will take into account the needs of a community church and fill a long felt want. We are almost compelled to say we never preached to a more responsive people. We received the largest cash offering for the meetings that we ever have gotten anywhere. Two weeks after the meetings closed the non-church people and Christians of other churches of the town and community made up a purse of \$54.00 and presented to us one evening after the close of services. This was indeed a great surprise, and we hardly knew what to say in a response, but it was very gratefully received as a token of appreciation of the folks outside of our own membership.

One of the sad features of my short pastorate was the announcement and death of one of the new members. His death occurred just six weeks after his conversion. But he went away triumphant in the faith, and admonished his friends and associates to come into the church and enjoy the realities of the Christian life. This was the largest funeral service ever held in the Oakville church. His life was harmonious with a moral community spirit, and his uniting with the church made his influence all the more appreciated.

Brother Kern is our efficient superintendent and is adjusting the school to the new Standard and we are hopeful of attaining the goal by fall. Another class has been added, and there is a need of one other class being divided, which has become too large for one,

As soon as warmer weather comes we shall have to occupy a room in the public school building which is near the church.

The Endeavor has been re-organized and Roy Keesling is leading it on to higher ideals. The Junior Endeavor is one of the adjuncts which will count for the church of tomorrow.

At a recent business meeting the church gave us a call to serve them till the close of the church year, September 30th. We are going over once a week while in school, but we hope to abide with them during the summer vacation.

On Easter Sunday we baptized four more and received them into the church. These were a father, mother and two daughters—a whole family in the church. How true the scripture, "As for me and my house we will serve the Lord."

Traveling four hundred miles a week, and caring for a church and keeping up school duties is strenuous indeed, but we are happy in the Lord's work.

W. R. DEETER.

Ashland, Ohio.

PERU, INDIANA

The special revival campaign is past and ten were added to the church. Three others made the confession but were hindered. Brother A. E. Thomas, our evangelist, did his part well, preaching splendid sermons from the beginning to the end. Mrs. Thomas assisted in the singing in a helpful way and Little Dorcas was the center of attraction. Everybody loved Dorcas.

It is more difficult than ever to have a real revival of religion. The war has not sobered this fast world in the least way. The fact is that hearts are harder than before the war. Peru has always had the name of being a self-righteous, personal-liberty-claiming, sin-loving city, and Brother Thomas now believes it, as does Evangelist Newlin who was engaged in a revival at the large Baptist church of Peru at the same time. Thirty men at a special men's meeting were about the limit in that church.

Our church was strengthened and revived and that is a worthwhile blessing in itself. Without a living church there will be no winning of souls. And now we are going forward with a special summer campaign and are not expecting any summer slump. Five were added to the church between the first of January and the opening of the revival, making a total of fifteen added since the beginning of the year.

Delegations from the Brethren churches at Mexico, Loree and Center Chapel each week of the meeting helped us very much with their interest and their prayers. The Peru church appreciates the loyalty of the surrounding Brethren churches. Pastors Ditch, Fisher, Stewart and Ronk gave loyal support. The "Little Brown Church" was filled on the third Sunday afternoon at our "Rally of the Brethren churches of Miami county," at which time Brother Thomas brought an enthusiastic message that must have stirred and aroused every member of the Brethren church who heard it. We thank Brother

Thomas for his ministry in Peru and our prayers will be with him in his next campaign which is at Huntington.

G. C. CARPENTER.

FALLS CITY

There is always something taking place, even in the sleepest congregations, if it be nothing more than squabbling. Our activities have not been along that line. Its peculiar how some Brethren think there is nothing doing in the Kingdom, unless there are constantly wranglings, and differences being expressed in an unchristian way. For almost five years we have adjusted our differences here without disruption. Whatever our faults may be it is not factions. We are all one in Christ Jesus. Our advancement has not been as rapid as we had anticipated. It is a gigantic task to gather our forces after being stampeded through the winter. But gradually we are winning. The past month our Sunday school has been normal in attendance. Our preaching services have not been disturbed so greatly. Our own Brethren are still interested in the preaching of the Word.

Following Beachler's visit, some of the Brethren set about to show the preacher that he (Beachler) did not get all the money in town by gathering a very large amount of money together and presenting it to the pastor as a gift at the close of a Sunday evening service. I would not like to tell you the amount for fear some one would want my place among these good people.

We planned largely for Easter Sunday, the day was ideal and we had the greatest time together since our coming here. We had our foreign mission rally in the morning and the communion service in the evening. A large crowd in the morning gave an offering to the Lord for missions of almost five hundred dollars. In the evening the tables were filled for the communion service. We were ably assisted by Elder W. J. H. Bauman of Morrill. Also we enjoyed the presence of A. W. Lichty of Morrill. Some of our isolated Brethren came in on the train for the service. We count it a great day for the Lord. Brother Bauman stayed over and preached on Wednesday evening. Slowly but surely we are planning and moving forward in the way. We solicit the prayers of all like minded.

H. F. STUCKMAN.

THE WAYNESBORO REVIVAL

It looked for awhile as though the Waynesboro revival would be postponed indefinitely. The writer was asked to go to Waynesboro and assist the pastor, M. A. Witter, with a meeting last fall but the "flu" stepped in and halted our plans for the time. Then we planned to begin the meeting March 9th, and again Mr. Flu stepped in and laid the entire Witter family on their backs and date of meeting was changed from March 9 to March 16. Just as we were about ready to leave Sergeantsville for Waynesboro death called a halt and we tarried long enough to preach the funeral of Sister Ann Buchannan, a good sister in Israel, who had requested that we grant her this last favor at her death. This was the end of delays, however, and we

proceeded to Waynesboro to fill our engagement with the good people there.

We arrived at our destination Thursday evening, March 18 and immediately opened the campaign for the strengthening of the church and the salvation of souls. We preached the old fashioned doctrine of salvation through the finished work of Christ on the cross. We held up Jesus Christ as the only way to the Father. We honored the Holy Spirit and God gave us the victory.

Fifteen signified their intention of allying themselves with the church. Twelve of these confessed Christ for the first time. One young married lady, a member of another church, came forward to join our church. Then on the last night of meeting a young man told us that he and his wife would join the church as soon as their baby, who had been ill with pneumonia, was well enough to be left alone. These confessions together with the general feeling that the church had been strengthened made us feel that the Lord gave us the victory. To him be all the honor and glory.

Some of the special features of the meeting are worthy of mention. One of these was the singing of the men's chorus. In addition to rendering special selections frequently they joined the choir and splendidly assisted the evangelist by singing the gospel to those who needed Christ. It was a great inspiration to have such a fine bunch of men back of us as we preached from night to night and I know that part of the success of the services was due to the efforts of the combined choir who were in their places every night. The solos and duets by Mrs. Sands and the writer seemed to be enjoyed by all. Altogether we received very excellent support from pastor and people and it was a real joy to work with them.

Our home was with Brother and Sister Koontz. And any one who has been there knows what that means. It was a real home and we enjoyed every minute of our stay.

Other homes were opened to us and every effort put forth to make our stay enjoyable in a temporal as well as spiritual way. Our greatest trouble was to keep them from overfeeding us. The Pennsylvania women are great cooks and their hospitality is so gracious that it is hard to say no when the pie and cake and ice cream are passed. If you don't believe me ask Beachler.

We have a nice church building at Waynesboro but we noticed some need for extension work. They are feeling the need for better Sunday school facilities and I would not be surprised to hear that they have added some roofs for this purpose. I heard, too, that the ladies were going to carpet the floor and the men were going to fresco the walls. If they make these improvements they will have one of the neatest and most comfortable churches in Pennsylvania. Brother Witter and his people deserve much credit for the way they have builded from the ground up and made a splendid success in the Lord.

May the Lord bless them and make his face to shine upon them in my prayer.

MORTON L. SANDS.

MANSFIELD, OHIO

Even though the readers of the Evangelist have not heard of the happenings at Mansfield for some time; it affords a heaven-born sense of gratitude to report that the people have been, "Expecting great things of God, and attempting great things for God." It is not the purpose of this article to give a detailed report of the past year's work, but rather to mention some of the outstanding experiences through which the church has passed.

I. A Church Rally

It was suggested by the Moderator of the Ohio Conference, that we should have in the churches over the state, a number of church rallies, for the purpose of planning work for the remainder of this year. Mansfield was one of the fortunate churches selected as a meeting place for such a rally. On Sunday, March 23rd, we enjoyed the blessings that attended such a meeting. The outside representation was small, nevertheless we had a real feast. We hope next time more of our fellow Brethren will feel the importance of making the meeting vital and inspiring by their presence. It seems to me one of the greatest needs of our church, as in many others, is co-operation.

II. A Victorious Revival

The people unanimously say they enjoyed a real spiritual feast during our revival which closed March the 31st. Brother Benjamin F. Owen had charge of the campaign. To say he rendered a magnanimous service is to put it inispid. Brother Owen neither spared time or life; he very energetically poured out both on the altar of service, in order that souls might be strengthened and the kingdom of our Lord and his Christ might be enlarged. The evangelist quietly won his way into the hearts of the Mansfield people and they responded enthusiastically to his earnest appeal. As a result of such effort twenty-one people were added to the church. One young man who had lost his first love, came forward and expressed his desire to render his Christ a bigger and better service in the coming days. Yes, it was a great revival and to him who gave the victory we give the praise.

There is one other aspect that stands out in the minds of every member of the church as a golden star.

III. A Victory Church Fund

During the campaign we launched a budget in order that we might pay the old debt and remodel the church building. We asked the people for \$2,000.00 (two thousand), but they saw we were not asking for enough, so they gave us \$2,400.00 (Two thousand four hundred). We had a thermometer on the church wall, but it would only register \$2,000.00. As the hundreds and five hundreds came in it was an ineffable joy to see the mercury burst out of the top. I never saw an American soldier go "over the top," but if he was thrilled half as much as the writer when the old mercury went over the top and started up the church wall, he was not careful how hard he struck the enemy. For you to enjoy with us our present feelings you will have to draw a mental picture of a church that has for sixteen years been in debt, stand free from all

debt, plus the much needed remodeling of her walls. It is needless to say Brother Owen rendered a noble service in helping raise this fund. It was a real pleasure because of the way the members responded, both to the plan and the appeal for money. Let me say for the benefit of some Christian Endeavor society that is anxious to render a real service that our Christian Endeavor society gave \$500.00 (five hundred).

At the close of the campaign one man said to me, "Well that's what I call a real revival." I believe he was a good judge, don't you?

The people of Mansfield are jealous for the prayers of the brotherhood. Remember us when you talk with him. It is the desire of this church that we may labor faithfully in his vineyard until the "Prince of Peace" gathers up the refined elements of the church and changes them into the eternal jewels for the kingdom.

E. A. ROWSEY.

LOS ANGELES, CALIFORNIA

Easter Sunday was another great day for Compton Avenue Brethren church and Sunday school.

Two hundred and thirty were present at the regular Sunday school session. After the Sunday school session a most excellent and well prepared program was rendered. I consider it the best program we have ever had. The last number on the program was the Easter offering for foreign missions. Although the offering is not as large as one might wish it is about three times as large as the offering last year and averages practically \$1.50 per member. The total offering from the Junior Christian Endeavor, the Sunday school, and the church was \$185.00. At 7:00 P. M. the Juniors (forty in number), the Intermediates and the Seniors held their usual Christian Endeavor meetings. They were unusually good meetings. At 8:00 P. M. our pastor, Brother Beal, preached a powerful sermon on the subject, "Did Christ Rise from the Dead?" The usual invitation was given and one more of the Junior boys came forward and gave his heart to Christ. He and another boy from the same class who accepted Christ one week ago, were baptized on Wednesday evening after prayer meeting. After the invitation was given to sinners to accept Christ an invitation was given for those who were willing to lay their lives on the altar for service at any time and in any place the Lord might call them. In response to this invitation fourteen people came forward and thus placed themselves in the Lord's hands to be used as he sees fit. A number of these are at present doing work in the Bible Institute of this city in preparation for this larger service.

We have been having some wonderful demonstrations of the presence of the Holy Spirit in the last few months. This is because the people are praying as never before. We give all the praise to him who is able to do for us more than we are able to ask or think.

A. E. NEHER.

BERLIN, PENNSYLVANIA

The church at Berlin is still on the map even if it has not been heard from through

the Evangelist very recently. Four have been baptized since the last report. Like most congregations we have a large percentage of earnest and consecrated workers and we have some who are barely on the list of the living. For these latter we are hoping and praying that the Lord will breathe the breath of life in them so that they will become of more value to both him and the church.

The Sunday school is in a healthy and growing condition. The children and the young people are taking a most commendable interest in the work. We are to a point where we have to choose between two things, viz., let the Sunday school stand still numerically, or build larger so as to be able to accommodate the increasing numbers. Of course we will do the latter just as soon as conditions will permit.

On Wednesday evening of each week we have a mid-week Bible study, which is accomplishing a great amount of good. We take up the most interesting chapters of the Bible. Immediately following the Bible study the teacher training class is conducted. This class is doing very commendable work.

Two things we deplore,—quite a number of deaths have occurred among the members in the past year, and several of our best workers have moved to other places. All of these are missed by us, and with a tinge of sadness, when we assemble, we have to work just a little harder to make up for the loss. We are hoping for recruits to the ranks as time goes on. Some have already stepped in. Others will do so in the near future, we believe. Many other things might be reported, but, to sum up the work from the pastor's standpoint, I will say:

The general outlook is promising. Hindrances and difficulties are by no means things to cause pessimism, but rather to incite one to more earnest and intelligent effort. Obstacles to surmount tend to increase the tact and skill and determination of the workers, without which victory can not be won anywhere. The fact is that very few of us would like to exchange troubles with our fellows. Usually the worst troubles in our lives never happen anyway. We have a lot of fine workers both among the old and the young, and upon these we base our hopes for the final success of Berlin, and we believe it is not misplaced trust. There is always some dead wood, and we must bear with it, for sometimes it does really take on new life.

I. B. TROUT.

ASHLAND COLLEGE NOTES

Dr. West of Brooklyn, New York, a former Army Y. M. C. A. worker, spoke in the chapel on the evening of April 29th, to the students. After the meeting the students held a short reception in the Philo Hall, and Dr. West gave some interesting heart-to-heart talks to those who asked for information about over-seas experiences.

Dr. Jacobs and Prof. Garber attended a conference at Columbus on April the 30th. Both came back reporting a splendid time.

The first games of tennis were played on the last day of April. The wet season has retarded outdoor sports considerably.

A baseball team has been organized and

the boys are playing as often as they can spare the time.

At the recent field meet, the students showed a great deal of exhilaration and enthusiasm in the games. Wholesome exercise is one of the things that counts for efficiency.

The College Trustees are meeting the first week of May and considering the work of the coming year. Plans are on foot for another good year of work. Some improvements will be made and the general work of the College will be pushed along all lines.

J. A. Garber was with Brother A. L. Lynn at Ankenytown, Sunday, April the 2th and had a great day. They went over the top with their Easter offerings and other offerings were taken care of that puts the church among those of the front.

One of the best Easter offerings the College church ever made was given Sunday, April the 13th. Over \$300.00. That is going over the top in great strides. These are days in which you can't keep folks from giving for worthy causes.

The men in the Christian Evidence class are getting quite enthused and full of discus-sional ability. Wherever they meet some phase is mentioned. Even the Hermeneu-tics boy's class are receiving a distinction that will be lasting. Lynn has assumed the name of Scofield; Anspach, Weymouth, and Joe Gingrich, Dummelow. Put your hard question to Anspach! W. R. DEETER.

A PLEASANT SEASON AT DAYTON

It was the writer's happy privilege to enjoy a very pleasant season of fellowship and work with the First Brethren church of Dayton, Ohio, of which Brother Edward M. Cobb is the pastor. The work began on Sunday morning, March 30, and closed Thursday evening, April 17. From Monday to Friday of the first week Brother L. S. Bauman, of Long Beach, California, and Brother W. A. Barnhart, of Pleasant Hill, Ohio, aided in institute work. The work done by these brethren was of a high order, and all those present were greatly benefited.

The revival resulted in a number of baptisms and other additions to the flock there. They now number over nine hundred members. This church is a fine monument to the labors of the pastors who have had charge in the past years. The work tells for itself and needs no words of praise from any one. Brother Cobb is doing a splendid work, and the forces of the church are rallying around him in a most admirable manner. The Sunday

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school, the S. S. C. E., the Christian Endeavor, the Juniors, and every department of the work of the church are being handled in a way to add strength to the church.

A report of this meeting would not be complete without mention of the splendid work done by the choir, the orchestra, the ladies' quartette, the soloists, the duets, etc. These and many other factors conspired to make the meetings a season of spiritual enjoyment never to be forgotten by those who were fortunate enough to be able to be present. May God bless the Dayton church, its pastor and every one of its workers, until it becomes still more famous for its Christianity, its zeal, its numbers, and in everything that enters into the Master's service.—I. B. Trout.

COLLEGE CORNER

The work of the Lord at this place is in good condition. Every department is working to reach the goals. There was the finest spirit shown when we announced that we had the foreign mission envelopes. We do not know how many we had. But we do know that we did not have enough. We cannot tell just what was given. But we know that they were not satisfied; they wanted to take another collection Easter. So College Corner has the spirit. I want to say a word right here. That we are paying more money to keep a few half-hearted Christians in the church, than it would cost to convert all South America. This is a shame, that converted people must be fed the Gospel every Sunday and let a nation starve for the want of it. What we need is more love for one another. This is the new commandment, that Jesus gave to the disciples. At least this is the way we live it. Some claim that feet washing was given only to the apostles and so some of us think that to love one another was given only to the apostles. Yet Jesus said, "By this shall all men know that ye

are my disciples, if ye have love one for another." We can go to church without the pastor coming and telling us that there is Sunday school next Sunday.

College Corner will hold their love feast May the 26th, we shall report this later. All wishing to commune with us are invited.

HOMER ANDERSON.

A RESIGNATION

We wish to announce that we have resigned the work at Dutchtown, Indiana. And any one wishing to write me will find me at 2013 South Lafayette Street, South Bend, Indiana.

HOMER ANDERSON.

Communion Notices

The Elkhart, Indiana, church will observe communion services Wednesday evening, May 14. A cordial invitation to members of nearby Brethren churches.

H. H. WOLFORD, Pastor.

The Brethren church at Denevr, Indiana, will hold their spring communion on Monday evening, May 12th. All neighboring Brethren are invited to attend.

L. A. MYERS, Pastor.

The New Enterprise church, Indiana, will observe the holy communion on Monday evening, May 12. An invitation to every member and others of like faith.

P. M. FISHER, Pastor.

The First church of Ashland, Ohio, will honor the Lord in the observance of holy communion on the evening of May 18th. There will be preaching services nightly during the week preceding. A cordial invitation is extended to nearby Brethren and others who may find it possible to visit us at that time.

J. A. GARBER, Minister.

(Continued from page 3)

If all this is true, then mother is deserving of supreme reward and reverence. We ought not to be reticent about expressing our love for our mothers nor negligent about showing honor to them. There is too frequently manifested on the part of young men a disposition to treat mother with more or less indifference, to be unresponsive to her love and to accept her kindnesses in a matter of fact way, with no expressions of gratitude. Too often mother is allowed to labor for us in our homes with little or no attention except when her services are needed. We do not think of trying to make her happy, though she never ceases to spend herself in efforts to make us happy. We love her but we are unwilling to warm up enough to tell her so. We know she is the most unselfish person on earth, but

we seldom take the pains to let her know that we appreciate her unselfishness. We show too little honor and express our gratitude too infrequently to the most deserving persons on earth—our mothers. Lord MacCauley's advice is good for every young man or young woman, whose mother is yet with them: Make much of it while you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes, the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but you will never have the inexpressible love and gentleness lavished upon you which none but a mother bestows. And if mother is no longer with us in the flesh, may we not reverence her memory and try to be the kind of a man or woman that our mothers hoped we would be.

Business Manager's Corner

"O, Ye of Little Faith"

"It can't be done" was the declaration of some pastors when it was suggested that the individual congregations take up the matter of placing the Evangelist in every family of active Brethren in their membership. Especially was this said to be true of the large churches, but some of our pastors had a larger vision of the possibilities of the plan and were willing to make the effort; and that they were largely successful is indicated by the achievements of such churches as Waterloo, Iowa; Lanark, Illinois; Flora, Indiana; Nappanee, Indiana; Conemaugh, Pennsylvania and Johnstown, Pennsylvania. And to prove that the plan is feasible each of these churches named has done it the SECOND TIME. The last one of the number was Johnstown from which we received last week a list of one hundred seventy names, as neatly prepared as any that ever came into this office.

This list places Johnstown away head of any other congregation in the brotherhood, but let me send out a challenge here to other of our larger churches to do what these have done. Come on Dayton, Goshen, North Manchester, South Bend, etc. As we said last week "there is always room at the top," but the last fellow will have to climb a little higher than the others to reach the top. However the success of this achievement is not measured by the NUMBER of subscribers in a congregation, but by the PERCENTAGE. Please keep this in mind as you go forth to conquer.

Other Things

As Business Manager we are interested in other things besides that of bringing the Evangelist subscription list up to FIVE THOUSAND by July thirty-first and one of

1719. Two Hundred Years of Brethrenism in America 1919

A New and Up-to-date Brethren Day Program has been prepared for the celebration of the Two Hundredth Anniversary of Brethrenism in America. A letter containing full particulars has been mailed to every pastor in the brotherhood. If not received within a few days write the undersigned for a copy of the letter. Let us make the year 1919 memorable in the history of Brethrenism by an appropriate celebration of this bi-centennial and a great forward movement.

A. D. GNAGEY,
Ashland, Ohio.

them is the increased demand for Sunday school literature. At the present time we are completely sold out of all supplies for this quarter with the exception of the Home Department Quarterly; and there are not enough of these on hand to be worth mentioning. This means that our schools have largely recovered from the falling away occasioned by the influenza epidemic and various winter ills and that they are now well on their way to their oldtime vigor, and we rejoice with them.

"One Thing More and I am Through"

How often we ministers have prevaricated when we have made that statement when it was time to close a sermon and we couldn't find a quitting place. But when I make the following statement I think my readers will agree with me it is time to be through and that I should quit and I will not disappoint them. The thing is this—on our books we have accounts against our churches and Sunday schools amounting to two thousand five hundred dollars. For companies with large capital this would be a mere pittance, but to a company with no more working capital than

that of the Brethren Publishing Company it means a great deal, and we would urge the churches and Sunday schools to meet their bills as promptly as possible, and with them we would include the MANY pastors who have forgotten to remit for the Conference Reports that were sent them some months ago. Our wants are simple—simply this, PAY UP.

R. R. TEETER,
Business Manager.

And to add to the horror of it all, the outlawed German-American brewer is now moving his vats to China for the benevolent purpose of aiding that great poverty-stricken empire to get to its financial feet with the aid of beer revenue.

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PRESIDENT-ELECT OF ASHLAND COLLEGE



Dr. Jacobs is eminently fitted by the endowment of a brilliant mind, by thorough training through many years of assiduous study, by intimate knowledge of college requirements and standards, by a demonstrated loyalty to the Brethren church and by high Christian ideals and character to be the leader of our educational institution.

Further word concerning the action of the board of trustees of Ashland College will appear next week, by an authorized committee.



Prof. W. D. Furry, Ph. D.

Who has resigned the presidency of Ashland College to take effect at the close of the school year. Dr. Furry is without peer as a scholar in the Brethren Church. He has preformed a great service for the church during the eight years of his administration. And for a number of years his splendid leadership has been commanded not only by the college but by missionary, philanthropic and patriotic interests. He will be remembered greatly for his service to Ashland College as he labors in his new field.



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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

THE FATHER A MAKER OF MEN

No one occupies such a commanding position as Father. Mother's position is more subtly powerful, but father's is more conspicuous and controlling. He is a great man when he is true to his calling, so great that God uses him and his attitude toward his offspring to illustrate the divine attitude and function with relation to men. He is a noble, inspiring personage; he is the ideal of every youth; he is the defender of every home. God bless and cause to be honored, our fathers, who are true to their calling, their highest God-given responsibilities—the making of men.

The noble father, the one who is true to his calling is not primarily a getter of wealth, notwithstanding the fact that most fathers seem to consider that their highest duty and function. He does rightly consider it his duty to provide for the material needs of his household, but that does not make it his first duty to amass a fortune. It is no small task for the father without a financial boost to feed, clothe and educate a half dozen, more or less, little souls of his own flesh and blood, but even that is not his supreme duty. There are fathers who provide every material need and make it possible for their children to have the very best educational and social advantages and yet they fail in their highest function—the making of men.

The true father does not make the gaining of power his great aim in life. He may legitimately seek places of influence and control over men, he may direct great undertakings and exercise authority over vast numbers of his fellowmen. But he does not lose sight of the fact that that is not his first duty. This is a very hard thing to do, we are told,—to keep ever fresh in mind the fact that more important than any power he may wield and more sacredly obligating than any duty to the public is his primary God-given duty and responsibility—the making of men.

The real father does not allow social position and engagements to take his attention from his great calling. Father may be a most popular man in social circles, he may be a leader among men, he may be the idol of his community but he does not seek such distinction at the expense of being a faithful father. It may be doubted if the average father is thus scrupulous about his primary function. If it is true that a tree is rightly judged by its fruit and that fathers may be judged in the same manner, there are many who care supremely for social position, for the leadership of the gang or crowd and for being rated as a "good fellow" by their associates and as a result they are failures as fathers. For the sake of popularity and position they sacrifice their noblest calling—the making of men.

The quest of learning is a noble pursuit; men may well spend much time, effort and money in getting knowledge, in finding out the

secrets that God has so wisely and skillfully hidden away in the earth and in the many creatures of his handiwork, but even that is not worthy to be compared with his first great task. If a father should gain the whole world of knowledge and lose his own boy, what is he profited? Can he exchange learning for a noble son, or wisdom for a virtuous daughter? If he should become able to understand all the mysteries concerning the hosts of heavenly bodies, compute the age of the sun and to divulge the secrets of a single cell of life, would all that knowledge repay him for the consciousness of having neglected his divinest duty of life—the making of men?

Some fathers are thoroughly selfish. Their idea of their position is one of liberty to do just as they please, as may suit their convenience or bring them the greatest pleasure. They look upon themselves as being privileged to seek their own selfish pleasure and enjoyment regardless of the inconvenience or hardship or harm that may thereby be brought upon home and children. If it is an "occasional glass" or a double portion they wish to drink, they drink it. If they wish to spend their evenings and money in a gaming room, who should say them nay? If they find more pleasure in loafing in some public place exchanging filthy stories, while their boys, having stolen away from home after them, are strolling about the streets, than in staying with their families and giving proper example and instruction to their children why should they deny themselves that preferred pleasure? It is the duty of the mother to care for the children. Who is she that she should ask or expect the father's help? Such selfishness, such supreme concern for their own pleasure and dislike to be troubled with the care of their children makes them unworthy of the honored name father, and wantonly indifferent to their highest obligations—the making of men.

There are fathers who look upon their positions as one of absolute authority; they are tyrants, lords of all they survey in their homes. There are no rights but their own; no privileges to be accorded but to themselves; no thoughts worthy of consideration but their own. No explanations of their rulings could be expected; no sharing of their purposes and aims in keeping with their dignity; no confiding with their sons as to the "whys" and "wherefores" of certain prohibitions can be considered. It would lower the majestic father's sense of superiority. There are not a few fathers to be found in our land who in one way or another show themselves tyrants. They greatly concern themselves about their children's obedience, but their iron rule causes rebellion and anarchy rather than submission and conformity. They do not know that he who would be greatest in his own household must be the servant of all and humblest in spirit. While

seeking to lord it over their own flesh and blood, they are making impossible their performance of the greatest task God has given them—the making of men.

Blessed is that father who understands the greatness and sacredness of his calling, who understands that no other responsibility in life can compare with that which God has placed upon him in the giving unto him a little child and who by prayer, right example, wise counsel, companionship and loving discipline seeks to be to his boy or girl all that a father may be. He it is who under God is performing the greatest work possible to any man—the making of worthy Christian men. God bless such fathers and may their numbers increase. We praise the living and revere the dead. We honor noble fatherhood everywhere.

Still Comes the Cry of Those in Need

Every day our ears catch the mournful, appealing cry of souls in distress. Christian America has given much and some have sacrificed much, but still the awful conditions or ravaged Armenia and Syria, as well as other innocent sufferers from the terrible war, have not begun to be met. We think we have been very generous to the suffering world because so many millions have been contributed to its relief. But after all we have only given a mite out of our superabundance. America does not know what real need means and she has scarcely learned the first principles of sacrifice. A few individuals have; but as a people we scarcely felt the strain of the war. We are in the main still extravagant and self-satisfied and self-centered. We wish to live our lives of pleasure, culture, prosperity and progress while half the world is torn with wounds and dying for want of food and clothing. There have been many generous responses, but they have not been anywhere near what might be expected as an expression of a great wealthy country's sympathy for a distressed and dying people.

A letter from Major James R. Nicol of Beirut shows that the need of clothing is so great that many people have to borrow garments before they can appear on the street and make their way to headquarters where food is distributed. As Brethren, let us do our part to bring relief to millions of God's suffering little ones. Major Nicol's letter follows:

"When we came into Syria after the occupation, it might really almost be said that there was no clothing in the Lebanon mountains. Some who appeared on the street in a fairly respectable way were found to have no underclothing of any sort and very little bedding in their homes. Cases are reported to me constantly where women have to borrow clothing to come down to the headquarters, and certain pieces of clothing are handed from one person in a village to another; and this is the condition even after we have been working as hard as possible to make and distribute clothing for months past. We should have had at least 500,000 garments to distribute, whereas the best we have been able to do up to the present is to make and distribute about 100,000. This clothing need will go on for some time to come, as very little cloth is coming in and most of the people in the mountains have no means for purchasing what there is here."

EDITORIAL REVIEW

We have just received word that Brother J. Wesley Platt has organized a new Sunday school and church at Manteca, California and has ordered some Sunday school supplies. It will be remembered that the recent Northern California conference was held there with a view to launching a Brethren church at that place. At that time \$5,000 dollars were raised toward a church building. May the Lord prosper our youngest church, under the efficient leadership of Brother and Sister Platt.

Sister J. L. Kimmel writes that Muncie's foreign mission offering amounted to seventy-five cents per member instead of "25c per member" as reported by Brother Bauman in the Evangelist dated April 16th. That is a big difference and we are pleased to publish the correction, and we know Brother Bauman will be glad to credit Muncie with every cent she gave. Brother Bauman keeps very accurate records, but a slip of the pen or typewriter key may occur occasionally with any of us. We are not surprised however that Muncie

wants the correction made; any church would. That offering is certainly a thing to be proud of, especially for a little mission church. How surprisingly our mission churches are coming forward!

We are in receipt of a card announcing the beginning of an evangelistic meeting on May 4th, in the Second Brethren church of Philadelphia, under the leadership of Brother Louis S. Bauman. A list of subjects are printed on the back of the card. With two men of such evangelistic fervor as Brethren Bowman and Bauman in a campaign together, we may expect a very successful meeting. May the Lord bless them and build up the "Whole Gospel Mission church" in that great city.

You will not neglect to look at the program in this issue of the Maryland-Virginia conference. Brother Riddle, the conference secretary, accompanies it with a notice to the members of that district. We notice the schedule of some very interesting subjects which offer splendid opportunities to those assigned to handle them. The program is not overcrowded as programs often are. It only remains for the Brethren of that district to make it a success by prayer, attendance and adherence to the program.

Brother W. C. Teeter comes to us with his "Doings at Dayton," and there certainly have been some "doings" there. Among other things, they sprung a surprise on their pastor, Brother Cobb, just as they were about to begin a revival meeting, and made him a present of a "century check." Perhaps this was in anticipation of the Victory Loan drive. Any way, it is evident, the Dayton folks love their pastor and are concerned about letting him know it. The occasion for this demonstration of affection was Brother Cobb's birthday. The church has recently experienced a revival resulting in a goodly number of confessions (see the report for the number). Brother Trout of Berlin, Pa., did the preaching.

Every reader of the Evangelist has doubtless read the announcement of the new Brethren Day program which has been gotten up under the direction of Brother A. D. Gnagey, Editor of the Sunday School Publications. This program if carried out as planned will make a very successful and profitable service. The addresses to be given by local talent in the various churches, are really valuable and are put up separately from the program proper so that they may be preserved for reference. Every member ought to have a copy of these addresses, as they have a distinct value for every Brethren. Many orders have already been received and filled. Brethren Day is not far off, so get your orders in soon. The profits will go into the Permanent Literature Improvement Fund. Let us delight the heart of Brother Gnagey, as well as the hearts of all associated with him in this undertaking, by buying large numbers of this program. It is something worth while.

A man never climbs so high but what there is always found some one who will climb a little higher. It is also true of churches, especially as regards giving to the College Endowment fund. Brother Beachler went out to Waterloo, Iowa, and instead of meeting his "Waterloo," he saw to it that Brother Stuckman and his Falls City cohorts met theirs. Brother Goughnour had been deliberately planning with his parishioners to take Falls City's pennant from them. And the plans were so well laid and executed that they went beyond all expectations. Well, Brother Stuckman and his faithful followers did a noble work and they are as glad as we are that Waterloo was able to do such a grand thing for dear old Ashland College. Our ministers all seem to be vying with one another to show the greatest loyalty to Ashland. Brother Goughnour is not one whit behind. He prepared the field well and when the veteran money-getter, Beachler, got on the field, there was nothing else to do but go over the top doubly as far as any other church had yet done. It was a great victory. With such a great rallying of the churches to the support of the college, the incoming president, Dr. E. E. Jacobs, will certainly be encouraged. No better man could be found to lead our only educational institution than Dr. Jacobs. He is thoroughly acquainted with the history of the school, has been on its faculty for years, is thoroughly acquainted with college requirements in general and is a scholar of which we may well be proud. He enjoys the unanimous support of the student body and is loved by all the students who have in former years taken work in his classes. All together, let us support our new college president and back our college with our money, students and prayers.

GENERAL ARTICLES

The Interchurch World Movement. BY J. A. GARBER

Inter-activity and concerted effort have ceased to be novel terms. In 1906 John B. Sleeman and others issued a clarion call to the laymen of America irrespective of church affiliation to unite in sending the Gospel to the unevangelized nations. In 1910 the record-breaking missionary conference of Edinburg decided that no one church could evangelize the world, that all could not through unseemly competition in foreign lands and that world-wide evangelism is a task calling for co-operative work. In 1911 the Men and Religion Forward Movement sought to mobilize all Christian men and boys for a great advance in the home land. The last four years have demonstrated the necessity and possibility of international co-operation.

The Origin and Progress of the Movement

Together the Allies crushed kaiserism and militarism. But even so notable a victory has not saved the world. Rather it has afforded the church another opportunity to save the world. "Can the church save the day? If not the world is bankrupt. If the church cannot save the world today, society is insolvent. It is without assets in the hour of its heaviest liabilities." Troubled and challenged with these gripping convictions Dr. James I. Vance, Secretary, secured permission of the Foreign Mission Board of the Southern Presbyterian church to call a meeting of like boards of other churches to consider the advisability of launching a United Protestant Program. When the invited representatives met last December, they insisted that Home Missions and Education be included. A little later the plan was endorsed by the Home Missions Council and Council of Educational Boards. Since, it has received the hearty endorsement of numerous denominations and allied interdenominational agencies like the Sunday school and Christian Endeavor. About a thousand delegates from these varied organizations shared in the first general national meeting at Cleveland on April 30 and May 1.

At that time policies tentatively formulated by the committees created by the previous conferences were presented for the information and inspection of the assembled representatives. Dr. J. Campbell White thought it surpassed the Edinburg Conference and said the heart of Christ must be cheered to see so many of his friends together in this high hour of human opportunity and destiny." Many shared this feeling. Clarity of vision, scope of purpose and catholicity of spirit combined to make this a most significant gathering. Speaking for himself and associates, Dr. S. Earl Taylor, the chairman, said we have not welcomed this movement in the sense that we have rushed into it lightly. It is going to cost life somewhere. It is going to take life-blood to put this thing through and the men are not going in lightly at all.

I do not find anybody that has apprehensive ideas as to how it ought to be done. We find deep conviction that it ought to be done.

The Movement Defined

The Interchurch World Movement was organized for purposes of co-operation, not union. It is a grouping of missionary, educational and philanthropic organizations within the several communions or denominations and of allied interdenominational agencies. It is not a combination of ecclesiastical bodies, it has not been proposed that any organization shall merge with any other, give up any of its distinctive features or surrender any of its rights. But "if we walk in the light, as he is in the light, we shall have fellowship one with another."

It is a work that must be undertaken in no narrow or selfish, sectarian spirit. It cannot be a piece of denominational propaganda. It must be a sincere effort of a united church if it is to make its full contribution to the Christian welfare and happiness of a new world." Urging the necessity and possibility of such united effort, Dr. White said:

The war has brought the church to a new sense of her duties. People who never dreamed of their sons crossing the sea now think about it without so much terror. If our sons who have crossed the sea then could realize that it wouldn't be so serious a thing to cross it again! The geography of all intelligent people of the world has been greatly broadened and their horizon pushed back in these last years and the war has illustrated the necessity and the value of a degree of co-operation among nations that we have never had before. The war would not have been won yet unless we had worked together as nations and we did it without sacrificing our autonomy or our sovereignty. Can nations do more than churches?

There are denominations in this country that are afraid to come into this movement now for fear their autonomy, their sovereignty, their individuality might be sacrificed. It is the last thing that need happen. Unless a denomination is made stronger by these contacts, there would be something the matter with the contacts. Never, while any denomination has any conviction will it be asked to sacrifice that conviction. It ought to maintain its conviction and follow it as long as it has it. It is the only way to maintain any right moral relations with God, but surely contact with other friends of Christ is going to broaden our ideas about Christ's abundant life and his world program and help us, as it has helped us in the past, to much of that which is richest and deepest and best in our own life. War has brought the conviction that God has prepared the whole world for the greatest expansion of Christianity that history has witnessed.

FATHER. By Orman C. Emery

(Selected by Theodore Parker Gnagey)

Father! No language is perfect without the word; no home complete without the relation; no nation safe without its defense. Father! The hope of the race; the safeguard of society; the defense of all things good and pure.

Father is a synonym of love, courage, hope and helpfulness; for strength, intellect and victory. No word formed by human tongue means so much to the world, and none has been so woven into all its history. From the time savage men fashioned crude weapons with which to protect their homes from others more savage, to the present, when a father's wisdom safeguards his loved ones and his foresight provides against a time of need, the place he has held has been unique.

In war and conflict the father has ever been most daring and courageous; in music, art and letters he has been supreme; in statesmanship and diplomacy his prestige has been undisputed; in making the history of the world he has been foremost.

Without attempting to usurp the place that motherhood occupies—a place bought by love, sacrifice, purity and gentleness and made sacred by devotion and sacredness—even a more exalted place must be accorded to fatherhood, which has supplied the incentive and prompted the ambition for the epoch makers of all time.

In prosperity a father's equipoise shields from many unwise and harmful things and in adversity it is a father's

wisdom and courage that saves from despair and dissolution.

In times of peace, when problems are to be solved, fathers are chosen for the task and when the clamor of war demands the service of men, they are first to respond.

When God called Abraham from obscurity to become the progenitor of a people which he might call his own, he promised that he should be "the father of many nations." When the psalmist gave expression to his conception of God's love for mankind, he likened it to the pity of a father.

When Christ attempted to portray the deepest and most abiding love of humankind, he spoke to the incomparable parable of a prodigal son's forgiveness by his father, and when he gave the world an ideal prayer which was to be repeated

to the end of time, he prefaced it with the words: "Our Father."

EPITAPH ON MY EVER HONORED FATHER

By Robert Burns

O ye whose cheek the tear of pity stains,
Draw near with pious reverence and attend!
Here lie the loving husband's dear remains,
The tender father, and the gen'rous friend;
The pitying heart that felt for human woe,
The dauntless heart that feared no human pride;
The friend of man—to vice alone a foe;
For "ev'n his failings lean'd to virtue's side."

"If So Be That."

"As many as received him (Christ) to them gave he the right to become children of God" (John 1:12 R. V.).

Paul says, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him" (Rom. 8:17). According to this verse, the condition upon which we become joint-heirs with Christ is that we suffer with him.

The apostles in Jerusalem had experience in suffering for Christ. After they were beaten, they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name's sake (Acts 5:40, 41). Others were tortured, not accepting deliverance; that they might obtain a better resurrection (Heb. 11:35). Thousands upon thousands since then have had like experience in suffering, or giving their lives for Christ's sake.

The following scripture texts show the mind of the Spirit in regard to suffering for Christ, and its results. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). "If we suffer, we shall also reign with him" (2 Tim. 2:12). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

The Lord said concerning Saul of Tarsus, "I will show

By Samuel Kiehl

him how great things he must suffer for my name's sake" (Acts 9:16). Paul said, "We must through much tribulation enter into the kingdom of God" (Acts 14:22). Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven" (Matt. 5:11, 12).

If we eliminate suffering for Christ's sake, where is the promise for joint-heirship? When we, in our zeal for the welfare of the believer, try to persuade him that he is a joint-heir with Christ by quoting to him Romans 8:17 and leave out the conditional clause, "if so be that we suffer with him, are we teaching the whole gospel?

Let us be careful that we do not add to, or take away from the word of God (Revelation 22:18, 19) when teaching others the way of salvation (John 3:16; Mark 16:16; Romans 10:9), and the reward for faithful service (Revelation 2:10).

According to "the word of God," we (believers in Christ) are in the Spirit, if so be that the spirit of God dwell in us (Rom. 8:9). We are joint-heirs with Christ if so be that we suffer with him (Rom. 8:17). God works after the counsel of his own will (Eph. 1:11). "Thus saith the Lord" is final with those who take him at his word. The Lord help us to do so. We ask in his name.

Dayton, Ohio.

Unwritten Sayings of Jesus. By J. A. McInturff

We do not have in the gospels a full record of "all" that Jesus did or said during the three years of his active ministry. John says "many other signs did Jesus * * * which are not written in this book." He further records that "if they should be written every one, I suppose that even the world itself would not contain the books that should be written." It is very interesting to the student to take long walks in the field of the **unwritten** sayings of Jesus. Many of the valuable sayings are preserved by the system of making marginal notes. When copyists made a new copy of one of the gospels they would make a note of the unwritten saying in the margin, and sometimes when a copy was made later by another he would take it to be an omission and place it in the text. An example is the account of the woman taken in adultery which stands in John's gospel 7:53 to 8:11. It is not in the most authoritative manuscripts, nor is it a part of the original text. Some manuscripts have this passage inserted in Luke 21:38 following. This is one of the authentic sayings of Jesus and was preserved in this way. Another is found in that valuable treasure of the University of Cambridge, the Codex Bezae manuscript, which was written in the sixth century. In Luke, sixth chapter, we have this unwritten saying inserted: "On the same day he beheld one work on the Sabbath, and said to him: 'Man, if thou knowest what thou art doing blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the law.'" This is

no part of Luke's gospel but came into the record from the marginal notes. However, it rings clear as a true unwritten saying of Jesus.

We now turn to Ephesus where St. John held a long ministry. Tradition has it that at the end of his ministry the disciples asked that he commit to writing the "sayings of Jesus" which he had taught them; but this he could not do, and we have preserved by the pen of one of the early writers one of these "sayings." St. Justin, the Apologist and Martyr gives it in his "Dialogue with Trypho." In whatsoever employments I may surprise you, in these also will I judge you." This "saying" refers to the "coming of Christ, and agrees with the gospel "saying." It is the test of the unguarded moment which reveals our true character. Our only security against "surprise" lies in ceaseless vigilance. Again we have another unwritten saying of Jesus in Clement of Alexandria in his "Miscellanies," in which he gives a quotation from a gospel of Matthias the apostle selected in the place of Judas. The gospel has perished, but we learn that it was entitled "Traditions." Here is the saying: "The beginning of knowledge is 'wondering at things before you'; laying this down as the first step toward the knowledge which lies beyond." It was Plato who said that "wondering" was the beginning of philosophy. Archimedes noticed one day when he was taking a bath that upon entering, the water was displaced and he "wondered" and discovered the law of specific gravity. As Sir Isaac

Newton sat in his garden and saw an apple fall, he "wondered" why it fell and discovered the law of gravitation. James Watt sat watching the tea-kettle boiling and he "wondered at the thing before him" and discovered the wonderful power of steam. So we learn that this unwritten saying is scientifically true. Another was found by Dr. Alexander Duff, as he journeyed up the Ganges river, arriving at the town Futehpur-Sikri, a ruinous place except for a large Mohammedan mosque, and the large arch at the city gate which held in its stony grip this inscription: "Jesus on whom be peace, has said: 'The world is merely a bridge: ye are to pass over it, and not to build your dwellings upon it.'" Traditional history tells of the journey of Thomas and Bartholomew to India, and the Mohammedans hold Jesus as a great prophet, and indeed three chapters of their bible, the Koran, are devoted to him. The word bridge is not in the Bible, but the setting of this "saying" is at Tyre, the city our Lord visited in the beginning of his last

year's work. Tyre is three-quarters of a mile out at sea and there was a mole or bridge, or filling of dirt which connected it to the land, and it was here as our Lord looked at the people pass that he uttered this unwritten saying. About 60 miles from Cairo, Egypt, is the ruined city, Oxyrhynchus. Here the British while exploring, found two sets of "Sayings of Jesus." Here is the one: "Jesus saith: 'Where-soever they may be, they are not without God; and where there is one alone, even there I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and I am there.'" In Clementine Homilies 2:51 we have another: "Show yourselves approved bankers." Another historian gives this one: "It was not of grudgingness that our Lord gave the charge in a certain gospel: 'My mystery is for me and the sons of my house.'" What a world of truth which fell from his lips has died with the ruins of the past, and forever fallen into silence.

Goshen, Indiana.

Making God Real to a Little Child. By Mrs. J. Allen Miller

God created nothing so wonderful as a child. He can rise to the heights of wisdom and power of which we as yet have little conception. At first the child can take in a certain class of impressions only. It is better to think of him as an empty vessel of a certain size and texture. He is made so that he can hold certain things and a certain amount; but the vessel has nothing in it yet. It will never have anything in it that is not put into it. It will be very hard to put into it something that it was not made to hold, or to make it hold more than nature constructed for it. Yet no one in advance can estimate the character capacity of a child.

Imitation, the power which is of so great importance through all the years of parental guidance, appears at a very early age—some writers say that it holds its compelling place on from the fifteenth week until reason has crowded it from its rule. It is the spiritual hand which the child outreaches and with which he takes to himself all within sight and hearing. This is the golden opportunity for the work of the parent or guardian spirit. Imitation and authority have their fullest operation at this time. In this imitative period he is building with the best material that is within his observation a life-castle of his own. He is now forming habits that lie at the deepest foundation of his life, for habit is nothing more than self-imitation. What an opportunity does this activity of imitation and imagination afford the parent to direct in his world-building by supplying ideal and beautiful material out of which a soul-enlarging world may be constructed.

If the church has a mission which can be accomplished only for those who attend its services, the parent must at an early age of the child endeavor to establish a love for and a habit of church attendance. The feeling of need of the church is a childhood growth. I think a child should pray before he can understand the relation of God to man. All the religious activities may precede the comprehension of the reason of them. The church service and communion with God should become familiar to the child before he can comprehend them. The developing of this God-consciousness is of great importance. The child can be taught the habit of prayer. It is a great opportunity to teach him a certain formula of words, the deep meaning of which he cannot understand, but as their meaning grows in his understanding their moral force will be felt.

Mrs. Lamoreaux says, "The nurture of these years is as silent as that of a dewdrop upon the blade of grass, but it is as real. God's voice is the still small voice that ever speaks in quietness. The stillness of the moment at the mother's knee, the prayer repeated in the reverent, low tone of the mother's voice, the earnest prayer offered for him in

his presence, the Christlike living in the home, all carry their holy influence to his soul. He feels God without knowing him."

Character is the by-product of actions, and habitual actions thus are of most intense importance. Horace Bushnell said that more could be done to make or mar the eternal destiny of a child before three years of age than could be done afterwards. G. Campbell Morgan said he cannot remember any definite time of his conversion. He believes that the gift of grace may be unconsciously received, especially by children who have been taught from earliest years that they belong to Christ. Phillips Brooks felt the call to preach and went to talk to his pastor. His pastor remarked that it was usual to be converted before beginning to preach. Brooks replied that he knew nothing about conversion. To the soul comes a time when it awakens from vague into distinct consciousness of God, when its spiritual cravings take definite direction. "To make the child a Christian is not our business. Our work is to see that it never ceases to be a Christian." The child is in the kingdom. Did not Christ point to the child as the pattern of what we ought to be.

Thus a child may learn of God through imitation and early impressions. Teach him the personality of God and he will think of him as a great and wonderful being who loves him and cares for him.

A child learns of the Fatherhood of God through the relationship of the earthly father. God may be made real to him through prayer. If he realizes he is talking to someone he is impressed by his personality. And we must teach our children that, though God is kind, he will not give them just what they ask any more than a wise parent would grant any wish, but that God has a wise and good purpose for every child of his and we ought to open our lives to God so that he can do in us what he wants to do.

It is hard for a child and also for an elder person to think of God as caring for each of us wherever we are all the time. This illustration may prove helpful. I once visited the city library in Chicago. As I entered the building I saw only books, rows and rows of books. But when the librarian entered he knew every book, its author, its title, the edition, the value, the contents, the purpose. So God looks at us not as a mass, but as individuals. He gives to our lives the dignity of his individual care. He is the God of Abraham, of Isaac, and of Jacob.

Ashland, Ohio.

Affliction is a pill, which, being wrapped up in patience and quiet submission, may be easily swallowed; but discontent chews the pill, and so embitters the soul.—Flavel.

Increasing Attendance in the Sunday School. By Sylvester Whetstone

A few years ago in one of our western states was a great stretch of desert that was undeveloped, but which today is producing wheat, alfalfa and fruits. All that was needed was some one to believe in the uncultivated field and to give it a chance. This reminds one of the great Sunday school field that is yet undeveloped, and like the desert all that is needed is some one to give it a chance.

With a population of over ninety million people in the United States, the International Sunday School Association reports that the total Sunday school enrollment is only about eighteen and one-half million persons. This includes all officers and teachers, Cradle Roll and Home Department members, as well as active pupils. With this fact before us we are made to believe that something is wrong with our method of running the Sunday schools. We have improved our Sunday schools, but the enrollment has not kept pace with the improvement. This is doubly significant when we realize that family prayers, grace at meals and the Bible bedtime stories are often unknown today. More and more the home is depending upon the Sunday school and the Sunday school is not rising to its opportunity.

Many Sunday schools are no larger today than they were five years ago, while others have doubled and some a great deal better than that. Why? Every Sunday school has within its reach many folks who are not attending any place, many of these are members of the church too, strange as that may seem. The problem is how to reach these folks. There are many methods used in the Sunday schools today to increase attendance. Some of these twentieth-century plans to make a "big Sunday school quick," are like mushrooms; they are good while they last, but they are soon over and forgotten. A contest may be all right in some schools if properly handled, but it often does more harm than good; however, this is not always the fault of the contest, but the fellows who man it.

There is no set plan that will answer the question of increasing attendance that will work successfully at all times and places. The child as well as the adult is, in the long run, permanently attracted toward those things which satisfy a real need in his life. Therefore, we cannot depend upon exhortation, appeal to duty, or artificial incentive to secure Sunday school attendance. These are always second rate

and always temporary. I do not mean to say that none of these motives or methods should be used, but I do say that the Sunday school must fill a real place in the pupil's life or he will discard it.

The tendency to recognize the pupil's need in all Sunday school activity strikes at the very root of the problem and this is already reacting very favorably upon the attendance problem. We must realize that the Sunday school exists for the sake of the pupil, when we have done this we have found the key to Sunday school attendance. When the Sunday school fills a real need in the life of the pupil no methods can keep him away. Some one has said, "A great many schools are using up a lot of energy urging every one to come to nothing," and there is a lot of truth in that statement. There is little value in urging folks to come to a school where there is nothing worth while when they do come. This fact is not an excuse for inactivity, but a challenge to individual Christians to make our Sunday schools worth while.

A Sunday school that is interesting, helpful and uplifting will of itself have a strong drawing power. Some of the "clap-trap" methods may enthrall folks for a while, but in the long run, the school which does honest, faithful work, whose sessions are carried on with life and vigor and tremendous earnestness, whose desire is to win souls for Christ and build Christian character, will need very little special effort to increase attendance.

Far too many Sunday schools are seeking numbers for the sake of numbers, instead of numbers for the sake of increasing their usefulness. Make your Sunday school just as good as possible, but remember goodness does not depend on bigness, and many schools are working for bigness rather than goodness. A Sunday school must be ready to take care of the increased attendance if it expects to hold its members; that it is, it must be properly organized and have the best of co-operation, ready to fill a real need in the life of every one it comes in contact with.

When our Sunday schools are put on a basis of service rather than "methods," we will have taken a big step toward solving the attendance problem. The thing we need is not methods, but men; not rules, but hearts set on fire.

Delphi, Indiana.

The Tithe is the Lord's. By Rev. John R. Weathers

God's cause in the world is languishing for want of financial support. Men of ability, zeal, and devotion to the cause of the "pure and undefiled religion" of which James speaks, hesitate to enter boldly and exclusively into the work of teaching and preaching the gospel, because of the uncertainty of financial support. Men must receive the necessary financial compensation for their work in any vocation. Labor in the Lord's vineyard should not be excepted. The Levites and the tabernacle and the necessities of the poor were specifically and amply provided for in the theocracy of the Jews. Is there any reason why the church should be denied the same benefit? It is practically under the same divine leadership.

The tithe was God's tax-rate throughout the Patriarchal and Mosaic dispensations, and was pleasing to the Lord. It existed centuries before it was incorporated into the Mosaic code. In the twenty-seventh chapter of Leviticus it is divinely stated that "The tithe * * * is the Lord's; it is holy unto the Lord." This language expresses a divine principle that has never been authoritatively revoked. In my humble judgment, derived from searching the scriptures, the tithe is basic and eternal in the economy of God.

Many devout men seem to think that all requirements expressed in the Mosaic law were annulled at the time of the

crucifixion of Jesus of Nazareth. But were they? If so, what did that same Jesus mean when he assured the Jewish multitude, in his immortal sermon on the Mount, that he "came not to destroy the law or the prophets, but to fulfill;" and that "till heaven and earth pass, one jot or one tittle should in no way pass from the law till all be fulfilled?" The ceremonial provisions of the law were fulfilled and passed away because they were no longer of practical use in the divine economy. But can we say this of the tithe-requirement? Is a liberal supply of money no longer needed in the proper conduct of the Lord's work in the world? If so, what has been substituted for it? If the things of the law were all typical of things in the new dispensation, what did the law of the tithe typify? It was specific and definite. The faithful Jew contributed to the Lord's treasury at least one-tenth of his increase. This was not determined by his worldly and fallible judgment, but by the Lord's specific requirement.

The tithe pleased the Lord then; will a less amount please him now? Has he stated, even by implication, that men may "chip in" according to their own feelings in the matter? If so, I would like to know where to man's happy and acceptable relationship to God are the slackers and robbers of God? It is a fruitful and vital question.

Washington, D. C.

THE BRETHREN PULPIT

The Atonement. BY N. W. JENNINGS

(Sermon preached at the Southern California Bible Conference)

TEXT: And the blood of Jesus Christ His Son cleanseth us from all sin. I John 1:7b.

I am blessed, I am privileged above the angels to speak upon the most profound subject in all the Bible. The cleansing blood of the Son of God.

Those words, **his blood** are the most significant words in our Christian vocabulary. It is the fountain which purifies all truth; it is the king word in the world; it is the master of all that is good and bad; it keeps pure and makes pure the impure.

Thank God there is taking place in these days among the people of God who love his eternal Gospel, a re-discovery of that heavenly fountain filled with blood. O for a new revelation and vision of a **blood red Gospel** which is the road to the blood red fountain gushing from a **blood red cross**.

Reject the blood of Jesus and you put out the light of your own soul whether you be a preacher, bishop, priest, Pope or what not. No preacher or teacher has one ray of divine light in which to walk, and to lead others to the Christ who reject his atoning blood.

Midnight darkness overshadows every soul who repudiates the all cleansing blood of Jesus. The man who says in his heart I never shall accept his blood, I do not hesitate to say upon the authority of God's word that the soul is sinking fast beneath the mad dashing waves of the darkest crime of crimes never more to rise, "for there remaineth no more sacrifice for sin," and "there is no REMISSION of sin without the shedding of blood."

The blood of Jesus is the crown of the revelation of the heart of God. It is the white robe covering all the mountains of holy doctrinal truths in the Bible. The atonement is the eternal voice crying Victory for Jesus. The atonement is the blood red stream circling around the king-man—Jesus standing in that circle in a class all alone. There is but one gospel to preach, namely the gospel of the Son of God. All life, light and immortality can be summed up in one word **blood**.

But some one may say there are other doctrines to be obeyed. True, but the life of them which is Jesus Christ must be accepted first. A mother can write her sweet love-letters to her son or daughter, and they are precious and received with gladness and joy, but mother is a thousand times more precious than her letters. Jesus is our very life. "I am the vine and ye are the branches." In him we are "changed from glory to glory." "Ye are the light of the world." "Ye are the salt of the earth," members of his body, of his flesh and of his bones. What close relationship!

The atonement of Jesus is a new sun which came up over the hill-top of the cross, which brought to all the world light and salvation. O wonders of wonders! He poured out his life's blood for me and for you, that he might wash all our sins away. It is the sweetest music that ever floated down over the eternal shining worlds, that ever fell on the hearing of poor sinners, "The blood of Jesus Christ his Son cleanseth us from all sin."

Faith in the blood of Jesus is the golden key that unlocks his glory, then the soul walks in to see revealed his towering glory and to sound the depths of his love, to experience day by day the saving and the cleansing power of his blood from all sin.

There is but one way to heaven and that is the highway which goes by the old rugged cross. All the silver paths in the Old Testament lead straight through to the cross. Righteous Abel's blood made the path red to the cross on the Law side of life, but on the Grace side of life, the slain Lamb's blood made the path red from the cross

to the white throne. "I am the way the truth and the light and no man cometh unto the Father but by me."

You cannot climb up to heaven by your morality. You may be as you think almost there, but your ladder will break and your fall will be great. Your culture, your refinement, your respectability and your achievements along scientific, historic and all other lines will not suffice. Reject the blood of Jesus, God's Son, and you lose your soul in hell and miss heaven.

In these days some little two-by-fours are stabbing at the very heart of the Son of God, and unblushingly walk through his life's blood. If such people only knew the love of God, instead of stabbing his Son with heartless sneers, their hearts would melt in love and they would lift the bloody cross and carry it everywhere shouting, "Behold the Lamb of God that taketh away the sin of the world."

When we are saved and cleansed through the blood we will be more than imitators of his life, we will be reproducers of his life. Theology is the science of religion but thank God salvation through the blood of Jesus is the grand experience of religion.

Take the blood out of the Bible and you have a stained Book. Take the blood out of the church and you have a lost church in a lost world. Take away the blood and you carry away redemption and salvation from every soul of man. When I see the precious blood of Jesus running through every avenue of my life I do rejoice with great joy. But even when I cannot see his blood because my faith is so tried, he sees it and passes on saying "Peace, peace." O my soul, there is no danger where the blood is on the door; precious blood, keeping blood, cleansing blood.

Let us as preachers be true to the word of God. A preacher should have the Holy Scriptures surging in his heart and life like the surging sea, then he would be bound to preach the word of God. And he would soon bare the name of a Gospel-preacher. What a title! If the message of the preacher comes from life, it will carry life with it. If the preacher has stored away in his soul God's Word, he will always have a fresh stream to send forth from the mighty moving fountain to his hearers.

Reject the blood of Christ and all is over. The gates of glory and divine grace are closed, the soul stagnated, the heart paralyzed, the conscience dead and the mind blighted.

Hear these immortal testimonies:

Hebrew 9:22,—**"Without the shedding of blood is no remission of sin."**

Exodus 12:13,—**"When I see the blood I will pass over you."**

1 Peter 1:18-19,—**"Forasmuch as ye know that ye are not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as a lamb without blemish and without spot."**

Romans 3:25,—**"Whom God has sent forth to be a propitiation through his blood."**

Romans 5:9,—**"Much more then being justified through his blood we shall be saved from wrath through him."**

Ephesians 2:13,—**"In whom we have redemption through his blood."**

Ephesians 1:7,—**"Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood."**

Acts 20:28—"Who hath washed us from our sins in his own precious blood."
 Revelation 1:5—"Thou hast redeemed us to God by the blood."

Thank God for these scriptures which drop honey to the soul, sweeter than the honeycomb. The very crown and glory of life is the blood of our Savior. His blood puts the finishing touches of salvation on the soul. May God fully show us as ministers of his, that we are not called to preach to suit the artistic taste of any one, but to preach his word straight out.

We have a great task before us; sin abounds, "but grace much more abounds." Sin is as old as the rebellion in heaven. Thank God the remedy was provided for sin before the world was, for "He was a slain lamb before the foundation of the world to take away the sin of the world." Some presume that sin is unponderable, it was heavy enough to sink a guilty world into a sea of ruin, but blessed be God for his Son, who is strong enough to lift her out of her ruins." Behold the Lamb of God that taketh away the sin of the world." "If I be lifted up I will draw all men unto me." The most presumptuous sin that one could be guilty of is the sin of rejecting the precious blood of Jesus.

I sound a note of warning before I close. There are too many people who see the blood only for their church, their denomination, or their country. Let us not commit such a sin. His blood is not limited to any certain church or country. The foundation of his life's blood is bigger even than the world, and wider than all the seas. "He tasted death for every man." All kinds of sins are inculcated in the rejection of his blood. All are removed though they be piled up like mountains if his precious blood be accepted.

Oh that the world would find its way to the cross where the fountain was opened up for sin and uncleanness.

Let us shoulder the bloody rugged cross and walk with the King up the King's highway to the white throne. And all heaven will shout out loud "Welcome, welcome, welcome! ye overcomers through the blood of the Lamb."

Los Angeles, California.

OUR DEVOTIONAL

Co-operation in the Master's Work

BY LLOYD E. HANG

OUR SCRIPTURE

I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me, ye can do nothing (John 15:1-5). For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal? Who then is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building (1 Cor. 3:4-9).

OUR MEDITATION

Paul, in his first letter to Timothy, after giving him encouragement and admonishment relative to the important as well as the seemingly difficult work which he was

about to take up, says, "meditate upon these things (1 Tim. 4:15).

Let us seriously meditate for a short time concerning the importance of earnest and zealous co-operation in the greatest of all work, that of the Master; and also how we can bring the most effective co-operation about.

Co-operation in the Master's work primarily requires that we co-operate with him. We must become a partner with God and continually abide in him. "I am the vine; ye are the branches; as that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing" (John 15:5).

First of all, obedience is the paramount requirement. In any undertaking, no matter in what phase of life, for the accomplishment of any purpose, we must obey the creator and director of the plan for doing the work if effective results are to be obtained. God's plan of redemption could never have been realized, had obedience failed. From God's call of Abraham to the obedience of the Son of God, even unto the death of the cross; yes, and to this very moment, we find simple and unflinching obedience to God's will necessary for the full realization of his plan. There must be no doubt but that God will do his part, but we must be just as positive that he will not do our part.

Obedience begets Love. Nothing pleases the parent more than the loving obedience of the child, and our heavenly Parent wants our loving obedience too. If we love God, we must also love our brother in Christ and every fellow man in sin, for this is pleasing to him. Co-operation with God and our brother in rescuing our fellow man who is still in darkness, is nothing less than the expression of divine love within us, and is not looked upon as a mere performance of duty. Let us pray that we may have more of that love which the great and merciful heart of God manifested to the children of men—"For God so loved the world that he gave his only begotten Son." Would not just a little more of this love in our hearts, the true and genuine love for others, intensify our efforts in the work for our Lord and Master? Would not the mountains of seeming difficulties in our Christian Endeavor sink into molehills of insignificance?

No matter how we endeavor to co-operate in the Master's work through obedience and love, it will still be impossible for us to obtain the spiritual power needed without prayer. Prayer is the power line leading from God—the Christian's powerhouse, through his Son into our lives. What a promise is John 14:13-14, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Prayer however, like faith, must be coupled up with works. We can not pray for those in darkness and not act. It is for us to act; to give and sacrifice of life and substance for the fulfillment of his purpose, for certainly God expects us to help him answer our own prayers, and even also the prayers of others.

While we must abide in Christ and co-operate with him, we must not give little importance to the necessity of brotherly and harmonious co-operation with all of his children in the great work of advancing his kingdom in the hearts of men. In the fundamentals of his great plan, we can and must all be one. God depends upon you and me to carry forward the great work of redemption which he through his Son has begun. He depends upon no one else. We can not stand aloof from others who, though not believing and practicing certain ordinances as we do, yet continue to work righteousness; but our plain duty is to co-operate with them so that in our united strength, together with the power of the Holy Spirit, we may make it easier for God and the right to triumph, and harder for men to attain the things that are evil.

And how are we using the talents which God has given us? He has given them to us and expects us to use them for him. If we have five talents, are we continuing to in-

(Continued on page 16)

THE SUNDAY SCHOOL

Topic for May 25: Repentance. By Dr. J. M. Tombaugh

The gates of the kingdom of God are as wide as God's love, and are ample to admit all; but they are not high enough to permit a single impenitent soul to go through, and every sinner who would enter must enter on his knees. A holy God cannot look upon sin with any degree of allowance. In his sight all sin is so abhorrent that the sinner must forever renounce his sin, and turn away from its allowed practice, as an essential condition to the reception of the Holy Spirit and to the enjoyment of God's favor. This is repentance, and when joined with faith in the Lord Jesus Christ, it is evangelical repentance "unto salvation." This is the thorny path, the way of tears, and in many cases, of struggle too, by which the soul enters into peace and fellowship with God. There is no other way, and though it is pleasanter to preach of love and goodness and mercy, the fact of sin, and the sinner's accountability to God, must be fearlessly preached and pressed home to the individual soul. Until there is a recognition of guilt, and a due sense of the enormity of sin, there will be little appreciation of the office of Jesus as Savior, and no feeling of need on the sinner's part for mercy and help. But when once the Holy Spirit has produced, in the sinner's heart, a profound conviction of his deep sinfulness, then the way has been prepared for "repentance toward God."

While definitions often fail to define, the following definition of repentance given by a writer long ago, is remarkably accurate: "Repentance is a saving grace whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God with full purpose of, and endeavor after, new obedience."

When John, the fore-runner of Jesus, was sent to prepare the way for the Lord's coming, the burden of his message was repentance. "Repent ye for the kingdom of heaven is at hand," was the startling tidings which he brought. Peter, on the day of Pentecost, when he told of the New Kingdom and the conditions of membership in it, emphasized again the necessity of repentance, and said to those who had been "pricked in their heart" by a consciousness of guilt: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Not only on these two occasions, but everywhere and always in apostolic preaching, the necessity of repentance was insisted upon as an essential preliminary to obtaining the grace and favor of God.

If modern preaching fails to give adequate prominence to this important Bible teaching, and if, as Spurgeon once said: "The old fashioned doctrine of repentance is despised in these days," the result cannot be otherwise than that multitudes of unregenerate men and women, whose hearts have never been "broken for sin and from sin," will throng the churches, cherishing the delusive hope that they are on their way to glory.

As long as unsaved men boast of their own righteousness, and depend for salvation upon their moral virtues; as long as they profess their innocence, and pride themselves that they have wronged neither God nor man, the preaching of repentance is, to them, foolishness. Perhaps they will never get a true vision of the sinfulness of sin, nor realize that they are helpless and lost and guilty in the sight of God, so long as their spiritual teachers shun to declare the unwelcome but necessary truth. Perhaps the nearest to an acknowledgement of guilt they ever have heard in a public prayer in church was in words like these: "And now, Oh, Lord, if in our finite limitations we have made mistakes, or have been guilty of any wrong, we pray for pardon."—with the emphasis on the "if."

Sin is a fact; an ugly, hateful, alarming fact, and until there is a recognition of it and an acknowledgement, at least to ourselves, of our own guiltiness, the remedy which God has provided for its cure, is unavailing. It is true that repentance has to do chiefly with the will; the word means a "change of mind" and consequently a change of conduct too, but in order to effect a change of conduct, "it is necessary that the conscience be awakened and the emotions be stirred and aroused. Intensity of conviction is not; in every instance, essential to conversion, but where there is a true perception, by the sinner of his real state, as one of guilt and unworthiness, there will be, of necessity, grief and shame and anguish of heart.

There is no form of sorrow so bitter as that experienced by the sinner when his conscience is under the lash of self-condemnation. Peace of mind is impossible; there is utter dissatisfaction with self, and the soul is humiliated by a sense of guilt. Shame and remorse stab and torture the mind, and no number of good resolutions for the future can heal the wounds the past has made. Physical pain is a high form of suffering compared with the mental anguish inseparably connected with a deep sense of sin. One may bear with some composure the condemnation spoken by others, so long as he has a consciousness of his own innocence to sustain him, but when his own conscience becomes his accuser, and when in his heart he knows and feels his guilt—there is only one way to escape the agony of self-condemnation, and get back again the peace of which his sin has robbed him, and that is to confess and renounce his sin, and then, definitely and consciously accept Jesus as his sin-bearer and Savior. Not every conscience is equally tender even when awakened by the Holy Spirit. One person is disquieted and grieved at the recollection of some, almost unintentional wrong doing; he is rendered unhappy by the memory of having failed in some duty he owed to God, and the consciousness of having wickedly sinned destroys all his peace of mind, while another person may be guilty of the same offenses and feel but little distress of conscience because of it. The explanation of the difference between the two, is, the one has gained a clearer vision of spiritual things than the other; he appreciates the beauty of holiness more, and comprehends more fully the exceeding sinfulness of sin. Every lapse from duty, and every unrighteous act of which he is guilty, means to him failure and loss, and he is overwhelmed with confusion and shame when the Spirit of God reveals to him that he has sinned. The other man's lack of spirituality renders him incapable of appreciating the beauty of holiness and makes him insensible of the enormity of his guilt. Of the two, the man with the tenderer conscience and the deeper conviction is likely to become the happier and more useful Christian. However much or little spiritual agitation each may experience, whether they have much or little distress of mind, whether they shed few or many tears, is a matter of secondary importance. The thing of first importance is that they both, alike, renounce sin and resolve to sin no more.

A consciousness of personal guilt, a recognition of the true nature of sin, and at least some conception of the righteousness and holiness of God, are among the necessary antecedents to repentance. These emotions lead the sinner into a state of self-condemnation and to a mingled feeling of shame, and hatred of sin, but repentance is more than this. In its very nature it is a turning from sin and its allowed practice to God and a life of holiness and service. In the beginning of the new life the holiness and service may exist chiefly in the intention, but at least there must be a firm, deliberate intention and purpose to give up every sin

and to spare none. The will must elect to surrender to God unconditionally and to obey him in all things.

This act of the sinner in turning to God from the things he once loved, and which now he hates, is made possible only by believing that God is merciful. No one can repent, in the sense in which the Scriptures exhort men to repentance, un-

less he has hope of forgiveness. There may be a profound disgust with self and sin, but evangelical repentance means not only that, but it means trust in Jesus as our personal Savior. It is the goodness of God, rather than fear of the consequences of sin, which lead men to repentance.

Hagerstown, Maryland.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Waterloo, Iowa Juniors

I will endeavor to give a very brief report from our Junior society. With a membership of 33, we are moving along nicely. Our meetings, which are held on Sunday afternoon at four o'clock are well attended and the Juniors are all very anxious and willing to do their part in helping to make these meetings what they ought to be. Each Sunday a different Junior takes charge of the meeting and I must say they lead very nicely.

With the assistance of the superintendent, the leader makes out his or her own program. We have hanging on the wall of our society room the Junior Christian Endeavor pledge. This is always read by all of the children at our consecration meetings, the first Sunday of each month.

What a fine opportunity comes right here in these meetings of teaching the Juniors to pray, and we are glad for the way in which they respond when called upon for sentence prayers. We use in our society the song book, Junior Carols, which we all like very much.

The two favorite songs are, "Loyal Juniors" and "Sound the Battle Cry."

Quite often we have special music at our meetings. Sometimes it is furnished by some of the girls, and the boys too are always ready to do their part along this line.

One thing which interests the Juniors very much and which we know is of great benefit to them is the Bible Drill which is a part of the program each Sunday. This is conducted by the superintendent, and about ten minutes is given to it. The books of the Bible have been learned, many verses have been memorized, and we are committing to memory the Beatitudes, the Ten Commandments, etc. Our pastor, Brother Goughnour, comes in occasionally and gives the boys and girls a talk which they appreciate very much.

Making scrap books for sick children and going out singing for shut ins are some of the things our Juniors have enjoyed doing.

Working with the Juniors is a great privilege indeed.

May God abundantly bless every Junior Christian Endeavor society. ETTA LIGHTY.

Seven Facts About Tithing

By Dr. Harvey Reeves Calkins

There is a question that sometimes perplexes sincere people. It is this: Is a tenth rigidly required from every man, under every circumstance. Or, will not the all-wise and all-loving Father give special guidance, so that a man can set apart some other proportion, rather than a tenth, as an acknowledgement of the divine ownership? Certainly, we do not affirm that the eternal God has no power to alter the ratio which he himself has ordained. And certainly a child of God should receive personal guidance from the Holy Spirit. But personal desire and personal convenience are very easily mistaken for personal guidance. Before claiming special illumination one would do well to consider the following facts. They are not here listed to coerce a man's free conscience, but certainly the average man will not turn lightly from the uniform practice of good men through all the centuries in order to maintain the right of "private judgment."

1. The setting apart of some proportion of income is the acknowledgement of God's ownership. This is funda-

mental and beyond the sphere of private judgment. A tenth is the proportion that has been observed since the earliest days of human worship.

2. This proportion was fixed in very ancient times, is known to have been recognized in different nations, and is definitely recorded in the most ancient scriptures.

3. This proportion was paid by Abraham, "God's friend," as an act of personal loyalty, and by other patriarchs, long before the statutes of the Jews were recorded.

4. This proportion, in set terms, was commanded as "the law" for the Jewish people, and was uniformly followed during the entire history of this chosen race.

5. This proportion received promise of God's peculiar blessing when he rebuked a neglectful generation for their presumption in offering shrunken values, and when he commanded them again to "bring the whole tithe into the store house."

6. This proportion was definitely sanctioned, and the paying of tithes recognized and honored by Jesus Christ in the words, "These ought ye to have done."

7. This proportion has been set apart, as a life-habit, by thousands of the most spiritual-minded Christians for many centuries. Multitudes of witnesses in ancient and modern days "have proved him faithful that promised."

Chicago, Illinois, 740 Rush St.

Most people who oppose paying the tithe do so because they are not willing to part with that much money.—From The Tither.

GOD'S MERCY

In 1865 three Scotch Covenanters were stopped by an officer in Glasgow. They were asked if they would pray for King James, but refused on the ground that they knew there was no mercy for him in this world or in the next. Ignorant of God's long suffering love for all sinners, they submitted to be shot by the musketeers rather than pray for the king.

READY FOR ANY SERVICE

Henry Ward Beecher was a great lover of fine horses. A good story is told that once when about to take a ride behind a horse hired at a livery stable, Mr. Beecher regarded the horse admiringly and remarked: "That is a fine looking animal. Is he as good as he looks?" The owner replied: "Mr. Beecher, that horse will work any place you put him, and do all that any horse can do." The preacher eyed the horse still more admiringly, and then humorously remarked: "I wish to goodness he was a member of our church."

OUR NATIONAL FORESTS

The American people have taken from their forests every year 22,000,000 cubic feet of wood, worth \$1,375,000,000. That would make a board walk of a mile wide clear around the earth at the equator.

The French use each year twenty-five cubic feet of lumber for each person; the Germans forty cubic feet; and we use 250 cubic feet per capita.

We burn up in preventible forest fires from twenty-five to fifty million dollars' worth of timber every year, the fires causing an average annual loss of seventy lives.

Lumbering employs more persons than any other American manufacturing industry—more than 600,000 men in 48,000 sawmills, and 400,000 men in making derived wood products,

NEWS FROM THE FIELD

DOINGS AT DAYTON

Since our last report things of special interest have been doing at the First Brethren church, Dayton, Ohio. The local Bible Institute referred to before, promoted by the pastor has thus far proven to be a great benefit and success. A number of Juniors and others have won special credits on examinations.

Dr. W. S. Bell, pastor on leave for a year, since on the Pacific coast has set his heart upon doing evangelistic work for several years, and repeatedly requested this church to cancel his obligation. Hence, during the month of March, at a regular business meeting the church considered his urgent request and accepted his resignation, wishing him God-speed in his chosen field of labor. At the same meeting, inasmuch as the present incumbent, Elder Edward M. Cobb, had so greatly endeared himself to this membership during his short period of service, the congregation by unanimous vote extended a call to him to take full charge and continue his pastorate for another year, next ensuing from September 1st, 1919.

In further appreciation of his service an unique birthday surprise was given the pastor in the evening of March 27th, at the church, when about 500 were in attendance upon the occasion. This marked his 52nd birthday anniversary, and he frankly admitted the church had "put one over," under the direction of the Alexander Mack Brotherhood. A fine program was given in which the Hon. J. M. Switzer, Mayor of Dayton, and Mr. Peter Quartel of the Rescue Mission had principal parts. The men of the church presented the pastor with a purse of \$100.00 and the women of the Home Builders' Bible class presented to Mrs. Cobb \$35.00 to keep peace in the family. In addition, the members of the congregation participated in replenishing the larder, with all kinds of provisions, loading a 9 foot table and pew with things good for a pastor's home, at a probable value of \$75.00. In view of this the pastor was completely overwhelmed with gratitude and was unable to make a long impromptu speech on the occasion because of its suddenness. How it was done: The brotherhood was planning a banquet just ahead of the special revival campaign of the 30th, and slipped in 24 hours ahead with the surprise, cancelling the banquet by letter to every family and giving notice of the change, while the pastor was boosting the banquet. The occasion will never be forgotten in pleasant recollections by all in attendance.

On Sunday, March 30th, the Bible institute of the Miami Valley Brethren churches was opened and closed on Friday evening, April fourth. Speakers on the program during the institute were: Elders L. S. Bauman of Long Beach, California; I. B. Trout of Berlin, Pa.; W. J. Barnhart of Pleasant Hill, Ohio, and Edward M. Cobb, pastor, where the conference was conducted. Sessions were held every afternoon and evening. Elder I. B. Trout came especially to conduct our evangelistic services for several weeks and in this confer-

ence featured Sunday school work in five addresses on "Sunday School Construction," "Swing," "Growth," "Management," "Success," and these subjects were handled as by an expert with precision and effectiveness, as he was a member of the International Sunday School Lesson Committee for a number of years. Elder Barnhart gave five masterly addresses upon the Gospel of Assurance, based upon the First Epistle of John. The presentation was forceful and convincing and fully evangelical.

Elder Bauman spoke on prophetic subjects in his afternoon lectures as follows: "Has Man's Civilization Failed?" "Modern Socialism under the X-Rays of God's Word," "The Colossal Nonsense of the Colossal Accident in Colossal Collapse," "The Doctrine of Non-Resistance," "The Earmarks of False Prophecies." These addresses should have been heard by thousands for warning and great profit. Those who heard them received intrinsic benefit and spiritual vision of present conditions and future prospects.

Elder Cobb gave a strong address on Sunday afternoon to the Valley churches in attendance on "What the Brethren Church Stands For," citing the Bible as its standard, its only creed and stressing the needs of the Brethren churches at home, in the state and general brotherhood. Elder C. E. Beekley of Gratis, Ohio, who was to have appeared on the program during the institute, could not take his place because of temporary illness.

At the evening sessions of two periods, Elder Bauman spoke first and gave his lectures on the Book of Revelation under the following topics: "The Seven Churches," "The Seven Seals," "The Seven Trumpets," "The Seven Personages" and "The Seven Vials, Dooms, and New Things." Thus we had the unveiling of the wonders of this so-called mysterious book in a very helpful and inspiring way, and it was enjoyed by good audiences. Then Elder Trout took the second period by giving a strong, crisp, clinching and effective evangelistic talk and appeal for the salvation of souls. Good gospel hymns by the combined chorus led by the pastor and special numbers featured the inspiring music of the services. At the close of the institute, Elder and Mrs. Bauman left for Philadelphia, Pa., much to our regret.

After the institute closed, the revival campaign took active form and continued for two weeks under the soul-stirring sermons of Elder Trout. He is certainly a preacher-evangelist, who knows how to tell what he knows in a very convincing way. Being an old friend of the pastor, they worked together in a very happy co-operative way, closing the campaign April 19th, with 26 converts, as Brother Trout had to return to his congregation for Easter services. His service was much appreciated by those who heard him, and they were sorry to have him leave, as the interest was growing and larger results possible.

On Friday evening, the 18th, this membership enjoyed the most largely attended Love-Feast and Communion ever held in the congrega-

tion, and it was said by many persons to have been the most quiet and impressive service they ever attended. And on Sunday, the 20th, Easter services were observed in a very becoming manner. There were 536 in Sunday school and the offering was \$62.10 for missions. The total offering of the Sunday school and church for foreign missions was over \$367.00 "Over the Top" at 40c per member. This was the largest offering ever made by the church for foreign missions on one occasion.

The Berean Bible class of young men with Attorney Orion E. Bowman as teacher, have just recently published a fine church directory for the congregation and is considered a great credit to the class. This beautiful souvenir contains not only the roster of about 900 members, but also has histories of the congregation and denomination, with pictures of the officers, Sunday school classes and societies of the congregation which makes it very attractive and valuable.

The interior of the church building is to be nicely decorated this spring. The fund has been provided and the compensation will be a brighter interior and more attractive appeal for Anniversary Day in May.

The front of the church has been recently adorned by a fine bulletin board with adjustable type, a surprise for the use of the pastor. This was designed and made by the Multifirm Sales Co., of Chicago, and furnished by the men of the church at an expense exceeding fifty dollars.

In view of the complex conditions of society in a large city like Dayton, the many attractions that entice young people as well as older ones, and then look at the steady growth of the First Brethren church, under the fostering care of Pastor Cobb, we may consider this membership very fortunate to have as its under-shepherd a minister true to the Word of God—the man of the hour. Praise the Lord for his goodness. Brethren pray for us that we may be kept by his power.

WILLIAM C. TEETER,
Corresponding Secretary.

A CORRECTION FOR COMPTON AVENUE CHURCH

Dear Brother Baer:

The Evangelist is just here and I find a statement in my article that is somewhat wide of the truth. Instead of 17 of those baptized going to another church it should read two. The seventeen came with us and this added to the two by letter make the 19 additions reported. The doctrine of the Brethren church is made so plain that people don't go to other churches as a rule. The two who did go to another church did so because the mother is a member in another church.

I thank you for this correction.

J. C. BEAL, 6201 Compton Ave.,
Los Angeles, Calif.

Note.—We are glad to make the correction and are sorry the error occurred.—Editor.

What They Say About Brethren Day

I am heartily in favor of observing Brethren Day in all our churches. There is no other denomination in the world that has a grander heritage than the Brethren, free from the shackles of ecclesiasticism, with the gospel of the grace of God, standing in defense of the Bible and a whole gospel. The unsettled beliefs of the times, with Bible criticism rampant, challenges the Brethren church to show her colors and stand in the breach, May God help her to be true to her message and in giving it to the world.

W. S. BELL.

I am glad for the special program for Brethren Day which you have prepared. All pastors ought to appreciate this splendid service and use the programs in large numbers to secure the greatest possible results for Brethrenism on this special day. To do so is a privilege in which every wide-awake pastor will rejoice; an opportunity pregnant with possibilities for all forward-looking churches; an imperative duty that confronts every member of the Brethren church.

MILES J. SNYDER.

The Brethren churches have not made as much of the historical side of their church as they should. The world will finally have to come to their position, not only as to war, anti-slavery, anti-booze but WHOLE GOSPEL as well. Why not tell it out now and all the time? If we had been good at propaganda and full of faith there would never have been a Christian Science church. Churches ought to organize right now for a big offering for propaganda. This Brethren Day is the best time to start it with a BIG OFFERING.

CHARLES A. BAME.

By all means give us a day wherein we may emphasize the work of our forefathers. In fact "Forefathers' Day" would be the better term to use. They sacrificed ease and comfort to emphasize the great teachings of the Bible which were ignored by other people. Holsinger, Bashor, Brown, Swihart, and Bauman, with other men of their type, waged a great fight. Like their Master, they came not to be ministered unto, but to minister and to give their lives a ransom to many.

"Are we true to the trust they left us?"

G. W. RENCH.

MARYLAND AND VIRGINIA DISTRICT CONFERENCE

Date—June 3, 4, 5. At Linwood, Maryland.

The program appears in the Evangelist. A letter containing a program, a copy of constitution and credentials has been mailed to every pastor and each member of the Executive committee. If for any reason you did not receive one, notify your secretary by a card.

We have made an attempt at emphasizing the most important phases of the work in this program. We also have given more time and fewer speakers to our various subjects.

Since the secretary is the pastor of the church entertaining, we most earnestly desire that every one, who is to appear on the program will be present, also that a goodly number of delegates shall represent the different auxiliaries of the church.

A notice concerning transportation of delegates will appear in these columns later.

E. M. RIDDLE, Secretary.

Linwood, Maryland.

PROGRAM

Thirty-second Annual Conference of Brethren Churches Held at Brethren Church, Linwood, Maryland, June 3, 4 and 5, 1919.

Conference Motto: Pray, Meditate, Serve.
Conference Slogan: Co-operation and Response.

Tuesday Afternoon

2:00 Devotions. C. R. Koontz.

2:20 App. of Com. on Credentials.

L. G. Wood, Vice Mod.

2:30 Address of Welcome. E. M. Riddle.

3:00 Response by Delegates.

3:20 Report of Credentials and Organization.

4:00 Announcements and Adjournment.

Tuesday Evening

6:30 Short C. E. Messages on the lawn,

Led by Helen Brandenburg.

9:10 Men and Missions in Our District.

Harry Haun, Pres. of Board.
Arthur Snider.

9:40 Announcements and Adjournment.

Thursday Morning

9:00 Devotions. J. E. Patterson.

Reading the Minutes.

9:30 Church Union. G. A. Copp.

9:50 Stimulants do not have an Enduring Result. C. R. Koontz.

10:15 Ministerial Aid Report. G. A. Copp.

10:25 An Appeal for More Workers in Maryland and Virginia.

E. B. Shaver

J. W. Leedy

Statistician's Report of Benevolences.

Election of Officers of Mission Board.

Election of a Member of the Examining Board to Succeed G. A. Copp.

Election of a Member of the Board of Property to succeed J. A. Englar.

11:30 Adjournment.

Executive Committee—J. M. Tombaugh, L. G. Wood, G. Harry Haun, E. M. Riddle.

Moderator—J. M. Tombaugh.

Vice Moderator—L. G. Wood.

Secretary—E. M. Riddle.

Our Church Paper—Brethren Evangelist.

Our Seminary—Ashland, Ohio.

Our National Conference—Winona Lake, Indiana, September 1-7.

HAGERSTOWN, MARYLAND

Another year has been added to the history of the local congregation. As we look back, a sense of intermingled sadness and joy fills us. We are keenly aware of loss, mistakes and unrealized goals; yet we may rejoice, for we have striven for the attainment of goals; we have realized gain; and we shall endeavor to profit by former mistakes and "rise from our dead selves to higher things."

At our last quarterly business meeting the various reports showed a healthy financial condition. The treasurer's report showed a nice balance which was added to the credit side of the building fund. The finance committee is planning now for the entire liquidation of the church debt in the near future. We do not want any local financial burden to excuse us when Beachler comes to Hagerstown in the interest of our college. Let me state that the church debt has been materially decreased, by the interest and united efforts of a loyal membership.

The various organizations are doing efficient work. The Sunday school with a new corps of officers, is looking forward to greater work. Recently a Junior department of the Elementary division was organized. This was made necessary by the overflowing condition of the Elementary room and in harmony with the proper grading of the department. We are beginning a class in Teacher Training next week. The growth of the school is making a searching demand for teachers. The Christian Endeavor is doing splendid work. This organization is not quite a year old, but promises to be of vital worth in giving to the church, leaders of ability which increased duties and responsibilities de-

Statistician's Report on C. E. Work.

7:30 Devotions. Quinter Lyon.

Special Music. Choir.

8:00 Sermon. J. M. Tombaugh.

9:00 Announcements.

Wednesday Morning

9:30 Devotions. H. W. Nowag.

10:00 Prospects for Attainment of Four Year Program. L. G. Wood, Dist. Dr.

10:30 Organization and Equipment for the Sunday School. A. B. Cover.

11:00 Grading the Small Schools.

Clarence Rohrer.

11:20 Equipment of a Sunday School Teacher. Wm. Lyon.

11:40 Statistician's General Report and Report on Sunday Schools.

Election of District Officers of S. S.

12:00 Adjournment.

Wednesday Afternoon

2:00 Devotions. M. A. Witter.

2:30 Address. J. A. Garber, Ashland, O.

3:00 Women's Session.

Devotions. Mrs. A. B. Cover.

A Great Need and Our Supreme Opportunity. Mae Minnich.

Special Music.

Stewardship in our Missionary Cause. Mary Pence.

Reading, "Is It Nothing to You?"

Mrs. E. M. Riddle.

4:00 Mission Board Meeting.

Wednesday Evening

Missions.

7:30 Devotions. Samuel Mathias.

Special Music.

8:00 The Ministry of Stewardship.

Vianna Detwiler.

8:30 The Beginning of a Brethren Church in Baltimore. Martin Williams.

Report of Mission Board Treasurer.

Theo. W. Fahrney.

mand. The Ladies' Aid Society has paid in full a heavy pledge to the building fund. The Missionary society has studied with profit "Woman Workers of the Orient." With the organization at work, we aim to attain still greater gain in the year before us.

We recently held a two-weeks' meeting at Mapleville. The meetings were well attended from the beginning, and there was good interest, but there were no visible results in conversions. We thought of Brother Bauman; had we "reached our limit?" This was our third meeting there in consecutive years. The field is difficult from the fact that it is closely gleaned among the younger people, "and cares of the world" choke the Word. The pastor was royally entertained in the home of Brother and Sister James Keadle.

We have just closed a two weeks' meeting here with our spring communion service on Easter Sunday. This Lenten season is most appropriate for services of this kind. It, in a special way, carried the mind to the events of Passion Week which means so much to us individually and to the world. This however is a very busy season of the year and in consequence, the attendance was not as large as we had desired. However, we were loyally supported by a goodly number from evening to evening, and the choir stood right by us singing souls into the Kingdom. We received by baptism seven, and one by letter. We give God the glory.

The communion service was the largest attended yet. We were obliged to double up the front tables. Not only was it the largest in numbers, but the service was impressive as many thus expressed themselves.

The pastor was unanimously recalled to serve this people. We pray that God may guide us and the entire church to do his will and that speedily the time shall come when "The Kingdom of the world is become the Kingdom of our Lord, and of his Christ; and he shall reign for ever and ever."

A. B. COVER.

CAMPAIGN NOTES

Since my last report two congregations have been canvassed; and those two congregations were in the Illiokota district—Waterloo and Hudson. I am reporting this week for Waterloo, and next week the report will be from Hudson.

Technically speaking the Waterloo canvass began on Easter Sunday morning. But in reality the work was begun months before by Brother Goughnour who set his people to thinking in large sums in relation to what the church would do for College endowment; and needless to say, he kept them thinking along those lines until the secretary actually landed on the scene. And thus I want to say in the outset that while many of our pastors have had their congregations in fine shape for the campaign, none of our pastors have done any more work or any more careful work than Brother Goughnour to have everything in perfect readiness. Hence it became possible to do a very large piece of work well in a comparatively short time.

Going to Waterloo was like going home. It

Now Watch the Kanemorado District Raise the Mercury



COLLEGE
ENDOWMENT

was a period of hard work mixed with a lot of pleasure. Latch strings all seemed to be out. And sometimes it seemed to be a question in my mind whether I really came to Waterloo to renew acquaintances and visit, or to put across a big campaign. But at any rate I found that the two features combined very nicely.

Easter Sunday was a big day in the Waterloo church. Decision Day was observed in the Sunday school and there was a fine result. Then I tried to preach in the morning service. The audience was large and the music exceptionally inspiring; and ordinarily I believe I could have done my part pretty well. But being almost sick and practically worn out it was a very ordinary effort, and to me it was disappointing. Brother Goughnour went to Hudson and preached on Easter morning, and I am quite sure Hudson got the better end of the deal that day. The service in the evening was musical. The choir rendered in a splendid manner an Easter cantata, and a very large audience was present.

On Monday night the campaign proper began. I preached each night of the week and on the following Sunday morning. The audiences were good notwithstanding bad weather and still worse roads kept many of the country people at home. On Sunday night the communion service was observed. It was a grand meeting. In the afternoon Brother Goughnour baptized 10 or more people who were received into the church and who partook of the communion service for the first time.

"I hope to be pardoned for getting off of my subject. I forgot that primarily I am giving a report of the endowment campaign. I trust Brother Goughnour will also pardon me for making his report for him. To come back therefore to the endowment matter I will say this: Waterloo had her mind made up before I got there that she would hit hard, and she did hit hard. Ashland College has had for many long years many staunch supporters in the Waterloo church. Several men there have carried as much as \$1,000 each on Temporary endowment. At least one man in that church had given \$1,000 to Permanent endowment several years ago. And in the campaign which just closed there were two men who enlisted in the thousand dollar class. There was also a nice circle of \$500 folks, also \$400 folks, and \$300 folks, and \$200 folks, and many \$100 folks and very many gifts from that sum on down. The total result from Waterloo was \$11,000. That is just twice as much as the biggest result in any one church thus far in the campaign. Falls City went \$5,500, and that was fine for Falls City. Waterloo does not have a resident membership twice as large as that of Falls City, but counting both resident and non-resident members she does have a membership twice as great. Hence Waterloo considered that she could not feel entitled to the pennant unless she went twice as strong as Falls City. So Waterloo claims the pennant now, and I believe Stuckman will hand it over to Waterloo with hearty congratulations. Naturally I feel highly gratified over the Waterloo response. I have no doubt I love the Waterloo congregation as much as an ex-pastor can love a for-

mer charge, hence I was peculiarly anxious to see Waterloo carry the pennant at least during part of the campaign. Needless to say, Ashland College has more friends in the Waterloo church today than she ever had before. When I look over the long, splendid list of those who enlisted I consider that each and everyone of those persons now considers himself or herself a partner in the work of Ashland College as never before because an investment has been made.

To Goughnour I am greatly indebted for the tireless co-operation he gave me in the execution of the canvass. Splendid as it was, sickness in his home hindered him some. I want also to commend him for the masterly, business-like manner in which he canvassed the non-resident members of the congregation. And it was only because of the royal response from many of the non-resident members that we are able to report as we are from Waterloo. It was well done.

I cannot close without speaking of the jubilee meeting on Wednesday night which marked the official close of the canvass. We had a real, old fashioned picnic supper in the church basement. There were 115 at the tables. If it had not rained there would have been nearly or quite 200. We had a fine supper, a series of strong addresses by local members on various phases of the college and the denomination, we also had a lot of good singing, and a general time of rejoicing. It was a time not soon to be forgotten and a fitting climax to a campaign which is truly a credit to the Waterloo people. Space will forbid my mentioning the subjects discussed in the course of the evening or the speakers, just as space will forbid my mentioning the many good folks who lodged me in their homes and who fed me, and still others who put their automobiles freely and repeatedly at my disposal. I thank everyone who helped put the campaign across, and may the grace and peace of God rest richly upon Brother Goughnour and his many good, loyal people.

WM. H. BEACHLER,
Campaign Secretary.

Communion Notices

The Bethel Brethren church of Penn, Michigan, will hold its annual communion service on Saturday, May 17th. All are cordially invited to attend this service. Any one coming from a distance please notify Samuel Rice, Cassopolis, Michigan, R. F. D. No. 5.

The Lord willing, our semi-annual love-feast services, at the First Brethren church of Washington, D. C., will be held on Thursday evening, May 29, beginning at 7:30.

A cordial invitation is hereby extended to all who may desire to meet with us at the sacred feast. W. M. LYON, Pastor.

The spring communion will be held at the Oakville, Indiana, church on Saturday evening, May 24. A cordial invitation is extended to all neighboring Brethren.

W. R. DEETER, Pastor.

THE TIE THAT BINDS

BRETZ-BRIGGS—On April 10, 1919, at the home of the writer, Mr. Wesley John Bretz and Mrs. Grace Briggs were united in the holy bonds of matrimony. The groom was for a number of years been a member of the Brethren church. The bride made confession of Christ before leaving the marriage altar and has since received Christian baptism. Our prayers and best wishes go with them in their wedded life.

W. C. BENSHOFF.

PARSONS-HAYNES—Carl Parsons of Marshalltown, Iowa, and Dorothy Haynes of Garwin, Iowa, were united in marriage at the home of the bride near Carlton Brethren church, April 2, 1919. The ceremony took place under an improvised arch made from the bow of the wagon used by her grandfather in coming to the state in 1853. There were present about 60 relatives and friends. The bride is a daughter of Brother John Haynes. Both young people are active members of the Carlton Brethren church and are very popular in the community. May both be richly blessed as they journey through life. Ceremony by the pastor.

FREEMAN ANKRUM.

DEAHL-HEDGECOCK—Earl Deahl and Esther Hedgecock were united in marriage at the home of the writer in Udell, Iowa, on the evening of April 3, 1919. The bride is a member of the Brethren church. The groom is a prosperous young farmer. The best wishes of a host of friends go with these young people for a happy and prosperous journey through life. Ceremony by the undersigned.

AUSTIN R. STALEY.

PEARSON-HENDRIX—Fred Pearson, son of Brother Frank and Sister Cora Pearson of near Flora, and Mary Hendrix, daughter of Brother and Sister O. C. Hendrix, of near Burlington, were united in marriage by the writer at the Hendrix home on the afternoon of Sunday, March 30th. Fred is a young man of fine character and returned soldier from overseas who has had his fill of army routine and willing to settle down to a quiet and calm country life. The bride is a pleasing and home-making companion of the family of patients and endeavoring folks, so the future holds happiness for this union which we hope will be realized.

MAGART-MYER—Daniel B. Magart, a prosperous farmer, of southwest of Burlington and Seneca, Myer of Flora, were united in marriage by the writer on the evening of April 10th at the parsonage in Burlington. Both of these parties had been married before and lost their companions, and this union will afford a fine opportunity for a happy home for them, which we hope they will live many years to enjoy.

W. T. LYTLE.

MCCARTY-ACKLEY—On April 6, 1919, Richard E. McCarty and Blanche Arlora Ackley, both of Fortis, Kansas, were united in marriage by the undersigned at the bride's home, in the presence of the immediate relatives. These estimable young people are members of the Brethren church. They have a host of friends that wish them success and happiness.

A. E. WHITTED.

IN THE SHADOW

BROWER—Mrs. W. C. Brower was born in Paw Paw township, Wabash county, near Roanoke, Indiana, July 18, 1876, and departed this life July 13, 1918, aged 42 years, 1 month and 9 days. She was always loving, cheerful and happy and tried to make others happy. She was a faithful member of the Brethren church at Roanoke for many years until the Master called her home. May the Lord fill the vacancy caused by death for those that mourn.

ROY BRUMBAUGH.

MILLER—James H. Miller was born in Wayne county, Ohio, July 7, 1845, departed this life at Fortis, Kansas, March 18, 1919, aged 73 years, 8 months and 11 days. In early manhood he moved to Iowa and later to Kansas. He was a member of the Brethren church and although for a number of years being unable to attend on account of suffering and affliction oftentimes expressed a desire to attend. He longs to mourn their loss, companions, seven children, three sisters and a host of other relatives and friends. May he have a home in an eternal mansion where disease, death, and affliction never enter. May he find that sweet peace that Jesus gives. May the Lord bless and comfort the ones that mourn.

ROY BRUMBAUGH.

WARD—William G. Ward was born August 27, 1837, in Erie county, Pennsylvania, and departed this life at his home in Udell, Iowa, April 12, 1919, aged 81 years, 7 months and 15 days.

He was a member of the M. E. church but as they have no church in Udell he attended the Brethren church when his health permitted.

The funeral services were conducted at the home by the writer and the body was laid to rest in the Eaton cemetery near Unionville, Iowa. AUSTIN R. STALEY.

JONES—William Vinton Jones was born January the 1st, 1876 and departed this life April the 2nd, 1919, aged 43 years, three months and one day. He answered the roll call just six weeks after making the good confession, and passed triumphantly in the faith. What a blessing to know that he was ready to go, and admonished others to seek the blessings of the Christian life. O, that more might be as happy as he in the way of Truth. Funeral by the writer in Oakville, Indiana. Burial in Mt. Summit cemetery.

W. R. DEETER.

PARRISH—Mrs. Fannie Parrish was born and reared in Augusta county, Virginia, and departed this life at her daughter's home, Mrs. Frank Moore, in Roanoke, Virginia, April 15th, 1919, at the age of 68 years. For a number of years she had been a member of the Church of the Brethren. The funeral service was conducted from the home by the writer, assisted by the Rev. W. T. Wingfield of the Baptist church.

L. G. WOOD.

YOUNG—David Young, eldest son of Isaac and Hester Young, was born in Madison county, Indiana, near Anderson, April 30, 1825, and died at his home near Twelve Mile, Cass county, Indiana, April 19, 1919, aged 93 years, 11 months and 3 days. When he was five years old his parents removed to Tippecanoe county, Indiana, where they lived twenty years, then to Cass county, Indiana, and has lived on a part of the original farm for 87 years.

He was married to Barbara Moyer, September 14, 1848, and to this union were born six children, three of whom, Mary Ann, Isaac and William with the church, were well content, him to the spirit world. Mrs. William Crook, Mrs. Jacob Crook and Mrs. Robert Kelsey remain to mourn the loss of a father but comforted by the recollection of his well spent life. He is also survived by nine grandchildren, and fourteen great-grandchildren and a community of friends.

Brother Young was not only a pioneer of the Brethren church but a charter member of the Corinth church, and was active until it was no longer possible on account of his age. He often expressed his desire to depart and be with the Lord, so when the end came he looked upon it as his coronation day. Funeral services by the writer.

C. A. STEWART.

KREPPS—Mrs. Minnie Krepps was born December 21, 1854, and died at the home of her daughter in Norfolk, Nebraska, April 10, 1919, aged 64 years, 3 months and 20 days. She united with the Dallas Center Brethren church in 1915 and showed a faithful interest in the work of the church during her life. Funeral services were held at the Dallas Center Brethren church in charge of her pastor.

R. F. FORTE.

ROBINSON—Dr. Theophilus Callaway Robinson passed away Wednesday afternoon, April 2, after a lingering illness. Dr. Robinson enlisted in the United States Army Medical Corps in July and was commissioned as captain. His assignment was to Fort Riley, Kansas, where he reported for duty August 7.

Becoming seriously ill shortly afterward, when the duties of the military routine proved too arduous, Dr. Robinson underwent several operations. His condition was for some time so critical that it was feared he would not recover.

When he became able, he returned to his home, arriving here November 22. Since that time his health had not improved and of late he had failed quite rapidly.

Dr. Robinson was a native of San Francisco, where he was born August 23, 1867. His parents went to this city in 1880, his father being attracted by the gold discoveries.

The decedent leaves a widow, Mrs. Anna Robinson, two children, Roger T. Robinson and Dorothy Muriel Robinson; two brothers, and one sister.

Brother Robinson was a prominent and active worker in the church and was a great factor in making possible the Second church in Los Angeles. The last few years he was located in Long Beach, where he built up a large practice. He was a deacon in the Long Beach church and held in high esteem by the church and community. He died the death of a martyr and has gone to the Church's reward. The bereaved family have our fullest sympathy.

W. S. BELL.

Brethren Home of Ohio

An Incorporation with
over \$10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

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"THE KING OF SONG BOOKS"

Herald of Praise

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(Continued from page 9)

crease them, and are we using them in concord with those who have less talents, for the purpose of accomplishing his work? While the church has been divinely ordained as the institution through which God's work shall be carried on, yet it can only be as effective as the individuals composing it are powerful through the Holy Spirit, and through their permitting of God to use them as he wishes. Let us look inwardly and pray God to strengthen us through his Spirit, and be willing to be used in the largest measure in carrying forward the Master's work.

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Our heavenly Father, our hearts are filled with unspeakable gratitude for thy great love and abundant mercy. We thank thee for the gift of thy Son and the great plan of redemption whereby thou has made it possible for sinful man to turn from the darkness of sin to the marvelous light of an everlasting day.

We thank thee for thy holy word with its many precious promises which we can justly claim, if we but do our part and fulfill the conditions in accordance with thy divine will.

Give us we pray a larger vision of the magnitude of thy work, and help us to realize the necessity of not delaying in thy service during the few days allotted to us, for the time soon cometh when our opportunity will have passed by. Help us to more fully rely on thee for guidance, and strengthen us continually as we endeavor to do thy will. Create in us more of that desire to co-operate and labor in unity with all thy children that we may be one in thee, and that the world may believe that thou didst send Jesus, thy Son, to give life and give it more abundantly. Amen.

Louisville, Ohio.

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George S. Baer, Editor

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EDITORIAL

What the Observance of Brethren Day Should Mean

Brethren Day should have great significance through the brotherhood. It was with great wisdom that General Conference established this special day. It will serve to meet a need that is being felt today as keenly as ever before, viz., the need of encouraging the denomination to fulfill the function for which it came into being. This is not to be a day of breaking down denominational distinctions and individualities, much as it may seem to some. Fears entertained along this line are groundless, and hopes, if there be any worthy of consideration, to this end must forever be in want of fulfillment. That denominational prejudice and selfishness, unco-operativeness and unbrotherliness will be driven and is being driven from the Christian ranks no one will deny, nor wish to prevent. But that denominational usefulness is a thing of the past will not be accepted by any church of convictions today. And it is because we believe that denominations should, will and must have a place in the religious world today that we believe Brethren Day is freighted with far-reaching significance and worthy possibilities. Denominations must continue to function, to make to the world their distinctive contributions and to be the working units of religious activity. In view of this need, Brethren Day should and will be utilized to magnify the unique service of the Brethren church, to popularize its distinctive plea to challenge a more virile and constant loyalty on the part of our church constituency and to enlist new recruits from among those who need a church home and are become convinced of the worthiness of our function and the correctness of our vision. The wise use of this day will make for a greater church in every way. It should be observed by every congregation throughout the brotherhood.

What will the observance of this day mean? What will be its predominating contributions if rightly observed? There will certainly result a greater intelligence concerning Brethren history and reverence for our Brethren fore-fathers. We have a history of which we may well be proud and there are noble men standing back in the annals of our past to whom we owe more than we can ever know. We as a people are densely ignorant of our past and we think there is nothing fascinating about it because we know so little about it. We look upon the past as dull and uneventful. We imagine that the happenings must have been commonplace and without significance. We suppose there were no great men among our churchmen of the past. But the very opposite is true. There is no history more intensely interesting than early Brethren history; there are many thrilling events and incidents that appeal to the heroic in our natures. Our sympathies and admiration are awakened as we read of the eight originals who came together under God in their quest for an asylum from per-

secution. However reluctant men are today to trace any lineage back to German soil or parentage, yet intelligent Brethren must ever feel very warmly toward a little spot in that land of recent obloquy, Shwartzzenau village on the river Eider, the birthplace of the Brethren church. Other denominations may trace with pride their history back to the New England colonies, but we trace with equal pride our own history back to old Germantown, which has grown to be the third city of the land and we visit still the old historic Germantown church. It is with no small degree of pride that we recall that the first Bible printed in America was a German Bible printed by a Brethren on his own printing press, that forty years or more before Robert Kaikes started the modern Sunday school in England, Brethren people had already established such schools in America, which were only broken up by the War of the Revolution when at the battle of Brandywine the school house was changed into a hospital and that among our earliest church fathers were men who compared favorably with the best men of their day in education and who bore witness to their appreciation of higher education by the founding of an academy in Philadelphia that commanded respect in educational circles and gave schooling to men who became noted in the public affairs of those days. If we had time to continue our reminiscences we should recall many things that would cause us to be proud that we are Brethren, and if we should uncover certain pages of history, we should doubtless be apprized of certain illustrious men and noble events which make Brethren history shine with equal splendor to that of any other church people.

The observance of Brethren Day ought to result in a more intelligent love for Brethren principles and practices. We cannot think of the Brethren church without there coming immediately into our minds certain great Christian principles which we have lived out for generations but which are so common amongst us that we scarcely appreciate them. The Brethren people have always stood for that freedom of conscience and thought wherewith Christ hath made us free, for simple faith in the word of God and unquestioned acceptance of that word as our only rule of faith and practice, for full obedience to all the ordinances set forth by our Master and his disciples as conveyors of significant spiritual truths and as most blessed means of growth in grace, for separation from the worldliness of the world, from its need of bolstered truth, its vain pride and its warring hatred. And as we freshen our memories concerning these things and think over and seek to live through these various principles and teachings of our Lord, we are made to value them more highly than ever before and to appreciate more fully the perfect wisdom of our Savior in

setting these things in his church. We see not only their scriptural foundations but their inherent value both upon the soul who participates and also upon society which they purpose to regenerate. Our allegiance to them is strengthened, our love for the holy Word is heightened and purified and our devotion to our Lord and Savior Jesus Christ is intensified by sincerely and intelligently entering into an observance of Brethren Day.

This day will also result in a greater church patriotism. How it fires the heart of every true American to hear a recounting of the deeds of valor of our national heroes; of the wonderful conquests of our armies in battlefields against tyranny, greed and cruelty; of its mighty championing of the great principles of liberty, equality, justice and righteous dealings between men and nations the world around. How we revere the old soldiers and value the service they rendered after a stirring Memorial Day service! How we love our country and cherished the freedom so dearly purchased after sincerely entering into an enthusiastic Independence Day celebration! Just so will we love our church and our souls will be stirred with loyalty and a promise of renewed devotion when we have with honest hearts observed this day of days for our church. Why not use it as a means of bringing about a higher and holier type of church patriotism and enlisting the zealous prayers and active co-operation in the great work of the Kingdom as has not been done before? God give us hearts that beat quick and strong and true for the great church of Christ.

Moreover, such an observance will enlarge our denominational ideals, and in these we need to grow. Who has caught a vision of the church of the future? Who has seen its widely extended borders, its greatly enriched life and its mightily increase of power? He who has been pondering over the Brethren cause, reviewing its course of progress and victory and revaluating the great principles for which it stands. He whose heart has been set on fire with a great desire for a growing Kingdom and a conquering church. He who has a high and holy patriotism for the church of Christ. He who has not been so stirred, whose mind has not been troubled over these things is quite content with the church of today. The rut that has measured the spiritual bigness of the church for years is still quite sufficient to his view. The monotonous round of religious duties set to the same puny plans has been the "La, la, bye" that sung his soul to sleep. There are churches dying for the want of a vision. There is neither dream nor vision by youth nor age. "Awake, thou that sleepest!" Turn your soul toward the sky; set your affections on things above and beyond. See the mighty possibility of your church as it stands in your vision beside the small reality of the present. Let this day be the means of stirring up within you an ambition for your church and a conviction if its possible attainment that shall make your soul ever anxious to use every power at your command to bring into ever fuller realization the high ideals that God has given you for his church.

EDITORIAL REVIEW

Don't fail to notice the call of Brother Drushal for a dormitory matron and a teacher for the work at Riverside. All arrangements should be made before actual need has arrived and the work will have more promise. Will not those answer the call who are fitted?

According to custom there will be two weeks in the year when there will be no Evangelist published. NEXT WEEK IS THE FIRST WEEK WHEN THERE WILL BE NO PAPER. But it is not a vacation that we are taking; the editor will be moving when you are reading this paper, moving from Louisville to Ashland.

Brother Grisso reports an evangelistic meeting recently held by himself at the Teegarden church, Indiana. In spite of weather handicaps, the Lord led the evangelist, pastor and people on to victory. This little congregation recently dedicated a new church and they are doubtless full of enthusiasm. God bless Brother John Clark, their pastor, as he seeks to lead them into still greener pastures.

The work at Burlington and Darwin, Indiana, is reported by the pastor of these churches, Brother W. T. Lytle. Brother Lytle always has some interesting things to report, and this is no exception. Burlington has recently enjoyed an illustrated lecture in the interest of

Armenian Relief work, given by two of Brother Henderson's wide-awake parishioners. Their response was a very hearty one, and with it they did not forget the foreign mission offering. The Darwin church is looking into a brighter future also. They not only made their quota in the foreign offering, but made an excellent offering for a new church roof. God is blessing the work of Brother Lytle in these two formerly backward fields; may God's grace continue to abound.

Brother Oxley comes to us with another report and he is optimistic even in the face of some difficulties. His churches are on the advance and are going strong on foreign missions. It seems that Indiana's small churches are becoming unusually alive, they are all commanding recognition by their loyalty and enthusiasm.

The North Liberty, Indiana, church is continuing to do good work under the leadership of Brother Grisso. They have recalled him for another year's work amongst them, with an increase in salary. Such actions on the part of churches serve not only a real need, but also as expressions of confidence and appreciation of the worth of their pastor's services.

Still the White Gifts are being reported, according to Brother Trent's report, and it speaks well for our churches to come across with their gifts when so long delayed by the "flu." But there is a thing that is not so pleasing; churches are falling down on their reports. Come, Brethren, let's not neglect these matters which mean so much annoyance to our chosen servants.

We are pleased to give our readers a report of the dedication of the new church at Teegarden, Indiana. It has been sometime since it was dedicated, and we have been waiting for a good picture of the church that we might give you an idea of what they have at this thriving little congregation, but when the picture came it was too dim to make a good cut. Dr. Furry and Brother Rench co-operated in the dedication. Brother John Clark is the enthusiastic pastor.

Brother A. P. Reed, one of our most careful correspondents, gives us a good report of the work in the First church of Los Angeles, California. Brother Jennings, the pastor, was, at the writing of the letter, engaged in an evangelistic meeting and the prospects were good for a very successful meeting. A number of new members had already been received. The church is getting busy about a new building. That speaks of growth.

Brother Robert Porte, pastor of the Dallas Center, Iowa, church reports a great day on Easter Sunday. The sunrise prayer meeting was a fitting beginning of the day, the dollar-a-member offering a splendid evidence of the thorough appreciation of Easter by the membership and the children's service in the evening an appropriate climax to the day's celebration of the greatest event in all history.

One of the good laymen of the Flora church writes us concerning the work of that place. Flora is going forward in Sunday school efficiency, in missions, in benevolences and in every department of the Lord's work. Brother Russel Barnard pays nice compliments to both their Sunday school superintendent, Brother Whetstone, and pastor, Brother Henderson. With such a team to lead, supported by such loyalty as Flora knows how to give, the Brethren church at that place ought to go forward.

From Nampa, Idaho, comes a very brief report of the work at that place from the pen of the pastor, Brother J. C. Neher. They are few but that did not prevent them from having a blessed communion service. When communicants travel 200 miles to attend a communion service they are certainly hungry for a feast with their Lord. There are Brethren members more favorably located with reference to their church who would not travel one-twentieth that distance to attend communion.

Cerro Gordo, Illinois, is the latest member to our constantly increasing family of honored churches. Look at the Business Manager's Corner and see the name on the Honor Roll. We are sure that the good people of that church will catch a larger vision of the work of the brotherhood through the reading of the Evangelist and their own local church work will go better, too. Every additional subscriber makes the influence of our church paper that much greater and the writers a larger hearing. We are now looking anxiously to see who will carry our subscription list across the 5,000 mark and

(Continued on page 11)

GENERAL ARTICLES

Dr. Jacobs to Succeed Dr. Furry

The Action of the Board of Trustees of Ashland College

(The following is the report of a committee appointed by the Board of Trustees at their recent meeting, which was instructed to formulate for publication a partial statement of the principal items of business transacted.)

The Board of College Trustees met in annual session May 5th, and 6th, 1919, at Ashland, Ohio. There were fourteen members of the Board present. After the opening preliminaries, business for the ensuing year was considered. The resignation of President W. D. Furry was first taken up. For some months it had been known that President Furry felt that he would like to be released from the presidency of Ashland College, and in accordance with his expressed desire the Board accepted his resignation.

The choosing of a president for Ashland College has never been an easy task, and the Board soon found itself facing a real problem. The president of the College must be a man of peculiar qualifications. He must possess those qualities which fit him for both intellectual and spiritual leadership. He must also be familiar with the general educational requirements in Ohio and elsewhere. Moreover, he must have had sufficient academic training to qualify under the constantly rising standards set for colleges by the educational world as well as those set by the laws of Ohio. He must further possess those qualities of mind and heart that fit him to understand and to work with young people. By these alone he will be able to arouse their enthusiasm for the better things of life and to lead them up to high and holy ideals of conduct. He must command the confidence of the faculty with whom he works and thus evoke their enthusiastic co-operation. All those who have come into close touch with the affairs of the College recognize the fact that the president must possess great energy and vigor of mind and body in order to meet the varied and countless demands which are made upon him. Since Ashland is a small town and the personnel of the college staff is well known, both teachers and president should enjoy the confidence of the citizens of Ashland City and the surrounding community. Lastly, the president of Ashland College should command the confidence of its Alumni and the membership of the church, for it is difficult for Ashland or any similar institution to succeed if any of these fail in loyalty.

After prayerful and serious consideration the Board unanimously called Dr. Edwin E. Jacobs to succeed Dr. Furry as President of Ashland College. The Board was convinced that Dr. Jacobs embodied in a liberal degree the characteristics demanded. Intellectually Dr. Jacobs has had a long and varied training. He took his A. B. degree at Wooster University, studied at Chicago and Harvard, and acquired his Ph.D. at Clark University in 1917. Dr. Jacobs came to Ashland College as a teacher in 1904, and with the exception of the time spent elsewhere in study, has remained a member of the Faculty ever since, serving at various times in the different capacities of instructor, Acting President, and during the present year as Dean. He has held high rank as a teacher and has always been popular with the students. As an Institute instructor Dr. Jacobs has been during the years in considerable demand, and has met hundreds of teachers in Ohio, Iowa, Indiana, West Virginia, and Kentucky, being frequently called back for re-engagements.

Following his natural bent the training of Dr. Jacobs has been largely scientific. He presents the rare instance of a scientific layman who has had sufficient religious enthusiasm to preach the Gospel. And notwithstanding the fact that his training has been in other institutions, he has remained loyal to the Brethren church. Historically Dr. Jacobs comes from a long line of Dunkard ancestry. His father, Elder H. S. Jacobs, is one of the few men still living who had part in the historic convention in Music Hall at

Dayton, Ohio, where the Brethren organization was launched. The son, in his early 'teens joined the Brethren church of which he has always remained a loyal member.

This meeting of the Board of Trustees was unusually significant as respects the future growth and progress of the College. Not in many years had the Board met with so deep a sense of the possible, far reaching results of their work. They realized that the modern world is challenging every institution with the test of a terrible sincerity. They felt the force of the fact that civilization had just witnessed the most tragic demonstration in history of the tremendous power and appalling failures of intellectual efficiency separated from and uncontrolled by the moral and spiritual ideals that grow out of simple, vital religion. They felt too that the merely formal church had failed to grip men and hold them true to the high principles of love and justice incarnated in the Christ and embodied in the gospels. Clear it seemed to them that out of the present disorganization there will arise an insistent demand for an educated and efficient moral leadership such as only the standard, well equipped, Christian college can provide. Hence,

First, Ashland College must be broadly, pervasively, and distinctly Christian. Its activities, its atmosphere, its faculty, its curriculum must rest upon, be shot through and permeated with simple, vital religion and the spirit of Jesus Christ. Without this, knowledge, learning, and efficiency are vain, empty and dangerous. With this, knowledge, learning and efficiency become the agencies by means of which man renders the noblest service to Christ and the church.

Second, Ashland College must meet the demands, for standard equipment and efficiency. If it is to fulfill its largest destiny as a source of great religious leadership, if it is to prepare the church's young people for effective and dominant participation in professional and social life, if it is to forward the gospel and extend the church to the measure of its opportunity, it cannot rest in lifeless traditions and half-measures. It must make good. It must make good to the young men and women who commit their fortunes and success to its keeping. It must make good to the thousands of devoted brethren who have consecrated it with their prayers and gifts. It must make good to the church whose destinies it largely controls, and to the Christ in whose name it was organized and is now maintained.

In his work as president of the College Dr. Jacobs will have the hearty co-operation of a well trained and competent faculty, comprising most of the former well known members. To these will be added other members as rapidly as the constantly growing endowment will permit.

The Trustees completed their work with a feeling of confidence that the measures adopted will result in substantial progress in the enlargement of the work of the College and a constantly growing increase in its influence and power.

R. R. TEETER, Secretary of the Board of Trustees.

The Best Sermon

Daniel Webster, on one occasion, referring to the fact that many ministers took a text from the Bible and preached from the newspapers, remarked: "When they do so I prefer to enjoy my own thoughts. I want my pastor to say to me, 'You are mortal; you have a brief probation, and your work must be done speedily. You are hastening to the bar of God.' When I am thus addressed I have no disposition to muse or to fall asleep."

The Whole Gospel--No More--No Less. By P. H. Beaver

Whithersoever the truth leads the way, there will I follow, and when the truth ceases to lead then will I cease to follow."

"I believe in my church because I believe she is going to make many changes in the near future for her own good and that of her posterity. She will throw off her swaddling clothes of tradition and clothe herself only in the essential garments of salvation. That change will make no longer impossible salvation to those that cannot pronounce our 'Shibboleth.' Yes, I believe the church is the branch God has thrown in the bitter stream of civilization and it will sweeten, purify and sanctify every life and institution through which it is permitted to flow."

The foregoing paragraph I have copied from Brother Burnworth and in further confirmation I now copy from our Master Teacher from Matthew 15:9, 13, 14,—“But in vain do they worship me, teachings as their doctrines the precepts of men.” Again, “He answered and said: Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

I quote further from the Master Teacher, “Jesus came and spake unto them, saying: ‘All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, dipping them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.’ To observe! Yes, to observe—no more, no less, as ‘One is your Teacher’ of doctrine, only ‘One’ and he is

your Master Teacher and all ye are brethren and all ye are equal before the law of Christ. So we sing: ‘On Christ the solid Rock I stand. All other ground is sinking sand.’”

I know what it costs to break the shackles of early bias and traditions, the “precepts of men” and the “plantings” of men, as well as the “bondage” which they impose and the slave lashings one incurs in his efforts to purge himself from their power. I appeal to my brethren, let us maintain a broad gauge, Gospel-wide foundation for our Brethren church. For no other foundation will secure to us a world-wide work and denomination.

I have read our “Declaration,” but upon close examination find that we still adhere to three or four of those traditional “plantings” which “my heavenly Father planted not,” which we should discard.

The fundamental teaching contained in the four gospels are the supreme law of the Brethren church and we must not, dare not, “Teach as our doctrines the precepts of men,” nor practice them in our congregational activities nor bind them upon our own members so that, we may prosper as you indicate in your editorial, “A greater Brethren Church,” which I admire greatly.

Hence our precious brotherhood must divest herself of those traditional garments and robe herself only with the beautiful garments of salvation and march forth like an army with banners bright, clean and triumphant. Hope springs exultant on triumphant wings.

The dead weights of retarding tradition must be allowed to pass into the innocuous past, back in the slough of despond where they belong.

Montandon, Pennsylvania.

The World War Soldier and the Challenge of Peace. By Bryan S. Stoffer

Each succeeding day sees an increasing number of men released from definite military service and absorbed into the fabric of our civil life. These men, or boys, as they are usually called, have undergone unusual hardships and have had experiences of vital importance for their own future and the future of the society to which they are now returning. Already they are banding themselves together as veterans of the world war, and without a doubt their influence will be keenly felt in the not distant future. The exact extent of this influence can as yet be only dimly discerned. On almost every hand, wild statements concerning it may be heard. There are those however who feel that the real issues have not yet definitely been searched out from among the multitudinous voices clamoring for recognition. Perhaps a glimpse at the soldiers' ideals and feelings may serve as a guide. These remarks cannot be the vital outpourings of one who has had actual experiences with life and death in the heat of battle but of one who had a slight contact with army life in one of the great cantonments in our own country. What are some of the new thoughts coursing through the mind of the late soldier?

In the first place, democracy has a new meaning for him. He may have gone to camp with vague conceptions concerning its real meaning. Very soon, however, its significance began to appear. He was one among a great multitude. If he thought himself better than those in his company, it must be kept in his own mind and not be translated into action, else it might cause a reaction. Whether at work, at play, or at mess, he was just one cog in a great machine. His wealth or former social position was a matter of very little consequence. Here they were practically on one level and he must win a place through his ability. As many of the comforts of home were absent, sharing with one another became the rule. The unselfish democratic spirit soon became the dominating factor in camp life.

Let us next consider the qualities which the average soldier admired in life and character. Courage was one of

the prime factors. The man who was game usually came out of a contest with honors even if defeated. Physical strength and prowess was more universally admired than mental, yet the man with convictions was respected. At first the soldier seemed exceedingly rough both in speech and act. Soon, however, one realized that the roughness was largely outward, and that inwardly the average soldier had a warm spot for better things. This leads me to relate the experience of a certain individual who entered army life after the completion of his college course. Having been a college man in a denominational school he entered with high ideals of life and conduct. He had decided before entering the service that his attitude would be that of sympathetic helpfulness rather than that of harping criticism. He decided that whatever influence he had among the boys would be gained by living the principles of Christ among them. Less outward lip profession and more living was his method. At first his influence seemed to be small in the midst of so many contrary influences. But one day an individual, with whom he had become quite well acquainted yet who was very rough outwardly, came to him and said, “I fear that you will soon be taken away from us as you are scheduled for promotion, but before you go I want to tell you that you have been my guiding star. Some of us boys are a little rough on the outside but we have agreed not to use profanity in your presence and would like to request further that you come back and go over with us if you have an opportunity.” This is just one illustration of the unconscious life-influence of an individual. No doubt it could be duplicated many times, if true facts were only revealed. The incident leads me to express this conviction that the Christian church to be successful must justify herself by proving to mankind that her faith is a “living faith,” issuing in life and works. Her deeds must be commensurate with her profession. A religion which does not work itself out in life and character is going to be an important force in the future. Christianity must be more vitally connected

up with daily living to be a virile force. The Christian must be a man of courage who fearlessly proclaims by word and life his supreme message.

Then again the world war soldier is impatient with formalism in religion. Religion to him is closely associated with life. Doctrinal formulas are largely discarded; in fact he does not concern himself with them. The paradoxes in Christianity, when considered from a logical point of view, do not trouble his mind as he believes in the laboratory method in religion and in this field they no longer exist. The sacrificial spirit in Christianity will be easily comprehended and emphasized, especially by those who have made all but the supreme sacrifice in life. The religious prophet today, who demands sacrifice in the Christian life will find a more ready hearing than formerly.

The home ties will be strengthened by the experience of the soldier. Many a lad there was in camp who longed for his home folks. He had not realized what his people meant to him until he was suddenly separated from them and with no opportunity to return. These returning boys will appreciate their homes, a fact which may mean much for the future of the American home.

What challenge do the above facts and the new world conditions bring to us? In the first place, we have a challenge to do bigger things. The world no longer deals in trifles. This great struggle has revealed to us the vast possibilities for good or evil in the world today. Our boasted civilization will either destroy herself or she will develop adequate means of control. For myself, I am forced to believe that the moral and religious principles of Christianity must be that controlling influence. This means that the missionary enterprise must assume proportions which heretofore would have staggered us. But we are becoming accustomed to shocks these days. Other churches have shocked their adherents by their gigantic plans and the Brethren church must do no less. We must expect great things, attempt herculean tasks and we will win them. The spirit of co-operation is necessary to win sacred, as well as secular battles. The allied nations failed in the great world struggle until they were willing to co-operate in their plans. The Christian forces will fail if they do not organize and work in harmony in the field of practical service here in our own country.

The great challenge today is for men. Men of vision, men dominated by high ideals: men who will surrender their lives willingly for some noble and worthy principle. Christianity must appeal to the heroic in life. We must prove to

young men that we have something that challenges all the energy and the vitality that they possess. The spirit of Christ must be made a virile and aggressive force which will captivate the hearts and minds of men and send them forth as zealous heralds of a great cause. The poem which concludes this article sets forth the challenge of the new "spiritual statemanship." I cannot name the author who utters this call for men:

"Bring me men to match my mountains,
Bring me men to match my plains—
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas,
Men whose thought shall pave a highway,
Up to ampler destinies;
Pioneers to clear Thought's marsh lands,
And to cleanse old Error's fin;
Bring me men to match my mountains,
Bring me men!

Bring me men to match my forests,
Strong to fight the storm and blast,
Branching toward the skyey future,
Rooted in the fertile past.
Bring me men to match my valleys,
Tolerant of sun and snow,
Men within whose fruitful purpose
Time's consummate blooms shall grow,
Men to tame the tigerish instincts
Of the lair and cave and den,
Cleanse the dragon slime of Nature—
Bring me men!

Bring me men to match my rivers,
Continent cleaners, flowing free,
Drawn by the eternal madness
To be mingled with the sea;
Men of oceanic impulse,
Men whose moral currents sweep
ward the wide enfolding ocean
Of an undiscovered deep;
Men who feel the strong pulsation
Of the Central Sea—and then
Time their currents to its earth throb—
Bring me men!
Washington, C. H., Ohio.

"Breaking in" a Young Preacher from the Ideal to the Practical By a Brethren Preacher

Among the earliest recollections of the writer was a cherished ideal that has been slowly dissipated by the actual experiences of life. That ideal was the mental picture of a church needing a pastor and how he was selected. There was a prayerful consideration of their needs and their field, then a committee was selected to communicate with a godly man whose life and character were his chief recommendations. Fluency of speech was desirable of course. Outside people would come to services more readily if he was a "good talker." Then too he ought to be an active pastor.

But what a rude awakening. The first committee to wait upon the budding pastor consisted of three horny-handed "sons of the soil," who succinctly stated the fact "that they were poor people and few in number, and that out of such conditions they had discovered that they could use the preacher, providing he could come for the munificent salary of three hundred and sixty dollars for the first year. The preceding pastor had been paid five hundred, but an inexperienced man could hardly expect (?) as much as one who had experience." A rather hard bargain counting the fact that the young man had a school debt and a family. But a feature of the "call" was an annual donation of gen-

erous proportions. This gave the committee a salve that eased the conscience in "dickering" for a salary that seemed somewhat meagre when the size of the congregation was considered. Like gossip, however, donations always increase the more the imagination is exercised.

A young man full of faith in man and God was not hard to persuade. He became a pastor. Each year saw his salary rise, not rapidly, but steadily. He was getting experience. Some of the most exquisite were the charitable schemes that found birth in the community. If they went through the test of first presentation to the pastor, they were undoubtedly alright. Sometimes he squirmed, but his good wife managed somehow to make both ends meet without debt, but only she could tell the secret of how it was done. No, she never was reputed to be a great financier, but she performed miracles with a dollar. Unfortunately no mention was made of conference expenses. So attendance meant another drain upon the little income. How he dreamed of the glorious privilege of meeting with the deeply spiritual men and women who were the leaders of the church in different parts of the country. The inspiration of such fellowship! Just to think of the deepening of his spir-

itual life by a week's contact with people who had mastered so many problems that gave him so much trouble. How dazzling was the prospect! But conference was far away. If only some good brother or sister might help out so that he might learn how to stir up the lagging energy; to find the antidote for a poorly attended communion; to discover ways of putting people to work; to use the young people successfully; and to solve a score of other problems. Conference would contain people who had succeeded, who knew how. If only he could go!

What treasures are in the home unappreciated. Wife knew he could go. But she had found the way through self-denial. He could go if she could not. O! yes she could spend the time visiting back home. She was sure to get rested there. The expense would be small, only the fare. Nothing like conference bills and new clothes. Then she was tired. The last few weeks had been a little strenuous. The last big rain storm had deluged Deacon Jones' house and the water had seeped through and loosened the plaster and stained the paper. She had helped Mrs. Jones to repaper the two bed rooms. She was the congregation's "port in a storm." Then old Sister Brown who lived by herself had gone to her reward and the ladies led by the pastor's wife had cleaned house and laid out the poor old soul. She was too poor to hire help and the house did need "going over" before the funeral. Nobody else could chaperon the girls during their social, like their teacher, who happened to be the preacher's wife. What getting ready, and then the dishes were to wash from the beginning until midnight. It was only two days later that Smith's little girl took convulsions. The days and nights that followed were like a nightmare. She had been there so much that things were sadly neglected at home. Then when she was able to come home once more, it was almost like a house cleaning to get things arranged right again. She could be recuperating at "home." The young pastor had just enough to go, no more, it took scraping to collect enough and for awhile it looked impossible. The congregation took a needy fit just that month, it was August, the money to pay the preacher was not all in and he would have to wait until next month to get paid up. But there came a rift in the cloud, Brother Johnson with a kindly thoughtfulness came over one evening and said to the pastor, aside, "maybe a little money might help you to get along until your next pay." The kindness helped wonderfully. It was followed by an invitation to come out and pick their supply of raspberries and blackberries for canning. How they both took advantage of the offer. But how tired both were when they closed up the parsonage and departed upon the long looked for vacation and trip.

What a conference! Such addresses! What marvelous men these men were. How easily they solved their problems! What new friends the young pastor made! Men old in the ministry were kind in their welcome to him. Others younger were not quite so kind. All kinds and types were there. One brother in particular had such an important place on the program, in fact, he was used quite a number of times. He was eloquent. How easy his work seemed to be. It prospered because he just seemed to inspire everybody with his own zeal and confidence. Every one seemed at their best, in looks and in spirits. Writers he admired became real to him with a personal knowledge of their friendship.

His unsophisticated nature was not of the simpleton type, and he used his eyes and ears to advantage. What foibles he was compelled to note, because of their prominence. The great preacher who had held him spellbound by his eloquence, was clothed in four different suits in one day. His attention was called to the fact by the amused remarks of a small group with which he was visiting during an intermission. Personal adornment seemed to be his chief concern outside of his public addresses. He was the occupant of one of the great pulpits in the denomination. "I wonder if Jesus would have dressed like that," mused the young pastor.

Another whose fiery zeal and brilliance had made his name a household word throughout the denomination, formed one of a group which seemed very much excited. His desire to know what excited the splendid speaker was too strong for his innate courtesy, so he stopped. His feelings passed description when he found the good brother so angry over his assignment on the program, that he was voicing his indignation. "The idea of putting HIM on for such a subject and at such a time, when 'So and So' had such an important one and he was the pastor of a dinky little church in a country district." What an inspiring trait of character. A whole field can be seen through a crack in the fence. And such a man had the choice of the biggest churches.

Just that evening, after supper, along a secluded by-street, the young pastor and an older brother sauntered past a pair of promenaders whose lips emitted great clouds of tobacco smoke from two cigars, the pair seemed to be enjoying. The startled eyes of the younger man sought the face of his companion in dumbfounded surprise. The other laughed at the unspoken question. "Yes," he nodded smilingly, "the good brothers cannot give up the weed." "But," challenged the younger, "how can they get any of our good churches when they have such habits?" "Easy," laughed the other, "churches are not particular about the habits of the preacher unless they are too raw."

A short distance further on was a couple seated in a nook in a by-path. They arose as the two men approached and leisurely crossed to a refreshment booth. "Dr. Daise?" questioned the younger, "and his wife?" "No," answered the other shortly, "the lady is not his wife." "O!" involuntarily escaped the younger. Similar incidents during the rest of the conference stirred the young preacher's wrath. That night his entrance into a chatting group made no break in the conversation. They were a group of young preachers. His humiliation was complete when the group arose and re-entered the auditorium. It had only been an hour since supper, but his heartache and burden seemed a thousand years old. Just the old, old story of shattered ideals. The conversation had been general and the information each one possessed seemed to be shared with the others without a dissenting voice. First, there was the fact that the churches grouped readily, according to membership and salary. That certain ones would be splendid places if there was a fair field: But certain churches always depended upon a certain group for successors. Classmates or one of a clique were invariably the choice. Others had a couple of business men who came to conference with the church voice sewed up in their personal preferences. "What can a fellow do?" growled one, "I don't intend to lick their boots to get their church." "No," added another, "a fellow with any self-respect will not try to ingratiate himself with a couple of hard-headed (?) business men. Let the schemer who wants the place go to it. He'll have his hands full when he gets it. They've pocketed that church so long that its spiritual condition shows it." "God calling a pastor?" What a travesty! Another church whose activities had given it a splendid reputation, came up for discussion. "Without a pastor. Are they looking for one?" asked a member of the group. "Yes," replied another, a trifle bitterly, they are culling out the timber that's available. O, don't worry boys, none of us will do, we are not heavy enough calibre for them. They have been without a pastor for some time. We don't have brains enough, we are all second raters. Their cry is that we need more ministers, that we are short of men, when as a matter of fact, they think there are only a few capable men brainy enough for their pulpits and what the denomination needs is more high class men. We have too many men of mediocre ability." "But," objected the young pastor, heartsick at the revelation of sordid worldliness, "I have a splendid consecrated man, in the prime of life, having had good all-around preparation for the ministry, looking for a place. His church became defunct through

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THE BRETHREN PULPIT

The Influence of Perspective. By Martin Shively

TEXT: "His windows being open in his chamber, toward Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks before his god, as he did aforetime."—Daniel 6:10.

One of the most exceptional characters among those whose deeds find record on the pages of the Old Testament, or even the New, is this man who gives his name to the book from which the text is taken. Taken as a hostage while yet but a mere child and with a few companions carried far from home to live among strangers and in a corrupt court where it might have been expected that he would soon adopt the customs common to his new environment, we cannot but be surprised, and pleased too, when we find him showing an independent and fearless spirit as he refuses the king's meat and wine, because of its first having been offered before an idol. He was young and most likely possessed of the normal appetite of a boy to whom the rich viands which he refused would, under other circumstances, have been most welcome. For the sake of a principle he chose the simpler vegetable diet rather than stultify his religious convictions. The better showing he and his companions made during the course of study, and at the close, was not entirely due to their diet but, at least partly, to the fact that they were young men who had high ideals and dared to live up to them at any cost.

We find him later confidently standing before the king, both to reveal and to interpret the dream which had so troubled him, and which so completely baffled the other wise men of the court. Most beautifully and devoutly, he declared that only by the help of his God—the God of his fathers—could the thing be done, and he became the agent of the Almighty in spreading before the king and all the world, the meaning of the great image and the rock cut from the mountain without hands. Later again, he stood before his sovereign to tell the meaning of a dream, which was full of dire portent to him whose sleep had been troubled by it. With great kindness and a fearless tactfulness, he told of the awful disaster which awaited the king and why it should come. It was a most courageous act, but he was equal to it.

Still later, when as an old man he was called into court to decipher the strange writing which had been traced upon the wall of the great banquet hall, in which a king and his courtiers were debauching themselves and committing sacrilege by the use of sacred vessels, in the midst of their wine drinking orgies he stood with dignity and with kindly homily rebuked both king and people for their sin, and then read the Divine pronouncement as it was traced before them. The most regal personage in the whole company was the fearless prophet of God.

Then there came that test of his courage, which resulted in his being cast into the den of lions, through the machination of his enemies at court. So far as we know, he went to his apparent doom without a word of protest and

with not a tremor of fear. Like his companions in captivity, he felt that the God he served could deliver him if he would and if he would not, his servant would die faithful at least.

The wonder which finds place in our hearts as to the source of all these qualities is completely satisfied when we find the habit of his life described in the text. It was no new impulse which made him open his window toward Jerusalem and pray thrice daily to the God whose temple was there, but a custom to which he had adhered from the beginning of his sojourn in the far away land. It was his perspective, spiritual and physical, which had kept him faithful all these years.

Our mental horizon is as wide as our experience. We may open our windows in any direction but the spirit of prayer does not possess us and give us its uplift unless we persist in fixing our gaze upon the good in men rather than the evil. And he must be blind who does not recognize the fact that evil is in the world. But there is good to see. For even the worst of men have that within them which makes God love them, for it was for the sinful that Jesus came and for them he died.

We may not escape disappointment in this life, and to us all there come bereavements which for the time being crush us to the earth and leave us broken in body and spirit. Physical disaster befalls us and discouragement overwhelms us. But there is still a Jerusalem direction and if our windows are open toward it, we may not fail to see that "all things work together for good, to them that love the Lord." According to any standard we care to employ, our blessings far outnumber the experiences which we call by another name. With our windows open in that direction, the spirit of prayer possesses us and we find the grace to say, "Not my will, but thine be done."

Many of our experiences in and with the church are such as disappoint, and many do even worse. But if we think too much of "Alexander the coppersmith," we are likely to overlook Paul altogether. And if we grieve too much about the defection of Judas, we may overlook the matchless Son of God entirely.

So when we hear the persistent voice of complaint bemoaning the wickedness of men, or when we find ourselves sitting daily at the graves of our blasted hopes, refusing the comfort of our friends and that better comfort which the Spirit would give, or when we find men who persist in belaboring the church for the imperfections of its membership, we know their window is not open toward Jerusalem, but in the opposite direction. If we would be like Daniel in any degree, the way to such an achievement is open, for "God is no respecter of persons."

Masontown, Pa.

Breaking in a Young Preacher

(Continued from page 7)

extraordinary circumstances and he is available. The cry in the Four Year Program and through the church paper is for more men in the ministry. What is wrong? I cannot encourage new recruits when such conditions prevail. "O! you'll cut your eye teeth after awhile," another replied.

The young pastor hastened to his room. He was in the travail of a new birth. The crumbling ruins of old ideals and dreams that had been "castles in the air" had come tumbling down in such woeful confusion that even the foundations were hard to find. Good men in the ministry, of course there were, but they were not all ideal, evidently. Some had worse traits than idiosyncrasies, some were un-

doubtedly in need of conversion—both pastors and evangelists. How many, was a question.

Good men in the laity, the great majority. But still some who forgot that scheming and business hard-headedness were not exactly what God and his church coveted in her leading lay members. But what is going to be done with conditions that are going to bring us to a critical time? Drift on?

That young pastor spent some crucial hours that night. "What will I do?" was uppermost in his prayers and heartaches. The appeal to be politic was strong. We are conservative in religious things, perhaps the most good can be done by saying nothing. Just quietly working with others to better conditions. Is this the wise thing? I won't be putting

OUR DEVOTIONAL

The Forgiving Spirit. By C. A. Stewart

OUR SCRIPTURE

And when ye stand praying, forgive, if we have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses (Mark 11:25, 26). Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, until seventy times seven (Matt. 18:21, 22). Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift (Matt. 5:23, 24). Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him (Luke 17:3, 4). Then said Jesus, Father, forgive them for they know not what they do (Luke 23:34).

OUR MEDITATIONS

The scriptures are full of rich promises to the believer, even to becoming "heirs of God and joint-heirs with Jesus Christ." But those promises can only be received on condition, and those conditions are such that the blessings are within reach of all. Jesus Christ has opened up the path to God and has removed every obstruction that hindered the progress of man. The path of the future is bright with promises if we follow the Master of men, but if we go our own course we shall find the pathway blocked by the Tree of Life and broken tables of the Law.

One of the hindrances to our spiritual progress today is the unforgiving spirit. This clouds our sky and veils the face of God. Jesus made forgiveness essential to salvation. He said, "If ye do not forgive neither will your heavenly Father forgive you your trespasses." "And when ye stand praying, forgive, if we have ought against any: that your Father also which is in heaven may forgive you your trespasses." In other words it is no use for us to pray to our heavenly Father to forgive us while we cherish the spirit of hatred in our hearts; and his forgiveness is necessary before we can drink of the cup of salvation. We cannot put out the fire while we are pouring oil on the flames.

We sometimes rebel against the doctrine of forgiveness, but if Jesus had followed our inclinations, we would yet be in our sins, shut out from the kingdom of heaven. He was without sin; Pilate's wife bore testimony to that fact, and Pilate himself declared that he found nothing in him worthy of death. Yet he went to the cross without hatred in his

heart. He could have commanded legions of angels to protect him, but he submitted. "When he was reviled, he reviled not again." It may be hard sometimes to take the insults of the world, but "ye shall not be tempted above that ye are able to bear." And with it all, we have not suffered as he suffered; we have not been spit upon; we have not worn a cross of thorns; we have not gone to the cross to die for others. Christ did. Hear him say, after they had heaped upon him every cruelty possible, "Father, forgive them, for they know not what they do." We often hear men say, "I can't forgive for this or that insult." It may be hard, but we must keep in mind that to be a Christian is not an easy task. It is a warfare, and we are not called upon to stack arms, but to go forward. We are following a leader that never knows defeat and we are sure of victory. He knows the hearts and powers of men and he never gives us an order that we cannot obey, nor a task that we cannot do. He would not have told us to forgive if it were not possible for us to do so. He would not bind us to something that was impossible. If we are to be partakers of his glory we must be partakers of his sufferings. When we suffer with him, the greatest blessings come to us. And then it is that we are made to radiate the spirit of Christ most, and then it is that we become the mightiest power in Christ's hands to carry his gospel to a dying world. There is no better way of revealing the love of God to the world than through the spirit of forgiveness.

I am convinced that all of our suffering and all the insults heaped upon us by the world will sink into nothingness when we enter into the "Joy of our Lord." Then we can say with Peter that we "count it all joy when we fall into divers temptations," and with Paul, "If so be that we suffer with him that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Let us look upon our fellowmen with a forgiving spirit and look forward to a crown of life.

OUR PRAYER

Our heavenly Father, we know how prone we are to cherish hatred in our hearts toward our brethren and we acknowledge our sin. Help us to cast out every unkind feeling and to cultivate that great spirit that thy Son Jesus didst manifest toward even his bitter persecutors. Forgive us of our sins of malice and unkindness and hatred. We owe all to thy forgiving spirit and yet we have been unwilling to forgive others. Take away this evil from us and make us to share thine own good spirit. This we ask in the name of Jesus Christ our Savior. Amen.

Bunker Hill, Indiana.

myself in a critical attitude if I quietly pay no attention, thinking men are self-controlled. My future will be better if I do not create confusion by public denunciation of conditions. These and a thousand other thoughts flitted through his mind in the slowly passing hours.

Why not denounce conditions in righteous indignation, as you feel? burned through his soul. "But they are not so bad," argued his optimistic other self. The many good also deplore the things that you, a green country parson, so quickly noticed. You are magnifying what are simply little defects, that are better dealt with by ignoring them.

But is it so? Do the Christian people generally practise and accept the attitude of some of the larger churches, that there are only a half-dozen men of fit calibre for big churches in the denomination; that all the others are only second-rate men, who might by some miracle grow into size sufficient to fill their pulpits; that twenty-nine out of thirty

are fit only for rural or small churches; that the habits of preachers are not particularly detrimental to church work unless they become too raw or obnoxious; that a man's fondness for cigarettes, cigars, liquor or women, can be indulged in moderately without protest from congregations or detriment to himself, if he is a BIG man, vocally, physically, or intellectually? Spirituality is a secondary matter. O! of course it is grand, if he is any and all of these and chiefly spiritual. But such a man is a phenomenon.

Furthermore, that there are a few women in our congregations, too many indeed, who by reason of their commercial success, are actually, vulgarly bossing the congregation and dominating its choice to compel them to take the one they think fit or do without a pastor?

Brethren think on these things. Is a man a Man of God, or a fool, if finding these things to be so he speaks of them or says nothing and waits for God to begin a reformation. He sometimes begins with destruction.

THE SUNDAY SCHOOL

Topic for June 1: Faith. By Dr. J. M. Tombaugh

Belief in God is a universal faith. Man's mind is so constituted that faith arises spontaneously and intuitively; and for a rational being it is not only easy to believe, but it is practically impossible not to believe, that there is a God. To believe that this great, beautiful world in which we live, to believe that the far-away stars, like diamonds sparkling in the bosom of the night; to believe that the mighty universe, infinite, limitless, stretching on and on forever, to believe that these have a Maker and Ruler is a small tax on the faith of any man. Not only does it not require an effort to believe, it requires effort and prejudice and willful blindness not to believe. "That there is a God, all nature cries aloud through all her works," and that he has revealed himself in every leaf and flower and blade of grass, because in all creation are evidences of design and fitness and purpose, and by the intelligence and perfection of the design, the designer is revealed.

Jesus once said to the disciples: "Ye believe in God." Such is the faith of all rational humanity; only "the fool has said in his heart there is no God." However deep a nation may sink into ignorance and barbarism, it still retains some notion of God. The conception of God which such nations hold may be a very erroneous and unworthy one, but there is no people wholly destitute of some sort of religious faith. The efforts which heathen people make to worship, indicate the universal prevalence of a religious instinct which no condition can quite destroy. It is like the instinct of the lower animals; it is unreasoning and without knowledge, but it is firmly fixed in the very constitution of the soul. Even without the Bible and its teaching, there is a consciousness of God which arises in the human heart and men feel a presence which answers to something in themselves. It is a Presence in which their minds find a satisfaction, a sort of rest and peace, which nothing else can give. It is interesting to note that the nations without a written revelation, even the most benighted nations, are not wholly without faith. The Indians on our western prairies believed in God, the Great Spirit,—and blindly worshiped him, though they had no other revelation than nature and their own hearts. The ancient Greeks and Romans worshiped Zeus and Jupiter. The Egyptians worshiped Osiris and Isis. The Persians, the Hindoos, the Aztecs of Mexico, the Druids of western Europe, the ancient Northmen, the Peruvians of South America, all had a form of religious faith and in obedience to an impulse which arises irresistibly in every man, they all were blindly "feeling after God." With them it was not the revelation of the written Word, but their own inner consciousness and the evidences furnished by the material world about them that prompted them to seek after God.

All this however merely shows the capacity of man for faith, and his natural aptitude for religion. Of itself, a faith like this brings little comfort for hope. In fact a Christless faith is unutterably hopeless. One might, a thousand times rather believe there is no God, that all is chance, that we are the sport of the forces in nature about us which we recognize but cannot control; than to believe that there is a God, a just and holy God whom we have offended, and who shall be our judge in the last day, but that there is no Savior to be our righteousness, no Redeemer to shield us in the day of Judgment. To believe in God through Christ is a very different thing from faith in God independent of Christ; one is revealed religion, the other is natural religion; the one is the faith that "cometh by hearing," the other is a faith which comes from an intelligent observation of the works of God in nature. One brings hope and peace and salvation, the other may excite wonder and admiration, but it can ere-

ate no hope for blessedness to come, for it has no message of pardoning grace and redeeming love.

The faith that saves is a faith that is fixed and centered in Jesus Christ. It believes that the babe cradled in the manger long ago was in very truth the Son of God; it believes that Jesus was truly Emmanuel, God with us, and that "in him dwelt all the fulness of the God-head bodily." It accepts and unwaveringly clings to the doctrine, that this same Jesus died for our sins, according to the Scriptures, and that he rose from the dead and ascended on high where he now appears in the presence of God for us." There are other truths taught in the Bible which are highly important; there are revelations concerning the past and the future; there are precepts for holy living; there are teachings concerning the nature and attributes of God, and a thousand other important and necessary doctrines which faith must gladly and loyally accept, but the vital essence of saving faith is, after all, belief in, and a loving acceptance of Jesus Christ as one's own personal Savior.

When Jesus said to his disciples: "Ye believe in God," he added the exhortation: "Believe also in me." Evidently he meant more than that they should believe in his sincerity and goodness, in his gentleness and tenderness; he meant that they, and that we, should believe in him as Lord and Savior, our hope and righteousness, the source of our comfort and joy. Any faith which comes short of believing and trusting and living in the gracious fact of Jesus' atoning death for sinners, is a faith which can neither honor God nor save men.

That which is called faith may exist in men in varying degrees. Belief sometimes may be genuine and yet be too weak to change the life or to bear fruit to God. The puddle by the road side is water just as truly as is the ocean, but one cannot float ships in it. The vapor from the tea kettle is steam, but one cannot drive an engine with it. Just so the faith which says there is a God and Jesus is his Son, is faith, but such a belief, alone, neither comforts the heart; nor saves the soul. To be saving faith it must be intensified; it must be quickened into action and made a living thing. Instead of the man holding the faith, the faith must come to possess and control the man. Much that is called faith is merely a passive acceptance of certain things as true; but faith, in the Scriptural sense, is trust. It is confidence so absolute in the loving kindness and tender mercy of the Lord, that it gladly commits to him the life, the soul the all, both for present keeping and future safety, and then says with St. Paul: "I am persuaded that he is able to keep that which I have committed to him."

Faith to be effective, must be more than intellectual; it must be more than a calm, cold, calculating weighing of evidences and the unemotional forming of judgment therefrom; there must be feeling in our faith. The kind of faith which God requires is the kind which stirs the soul to action. Perhaps the controversy between the relative value of faith and works in effecting a man's justification, can find a solution in distinguishing between an emotional and an intellectual faith. Paul taught that it is faith which justifies without works. James wrote it is by works a man is justified and not by faith alone. Both taught a great truth, and neither contradicted the other. It is faith that saves but not the mere passive acceptance of a truth, or the formal assent of the judgment to it, but a faith so vital that it fires the soul to the performance of righteous deeds. A passive, inactive, dead faith which does not rouse the feelings, is as bad as unbelief. We have, all of us, need to pray as the disciples did: "Lord increase our faith." "Have faith, not in thy faith, but in God."

Hagerstown, Maryland.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Selected Items on Tithing

By E. A. Myers, Tenth Legion Superintendent

A Creed for Christian Stewards

By Harris Franklin Rall

What do we need? Not more collections. Not fewer collections. We need a generation of Christian men who will understand the plain truth about the stewardship of money. What is this truth? We might put it into a creed for Christian stewards.

I Believe

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or Toronto or the Yukon.

3. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

(Continued from page 3)

thereby win the honor that Brother Teeter promises,—the running of the pastors' picture on first page. We shall be glad to give him the space. Now, churches, is the chance to show who your pastor is.

Brother I. D. Bowman, of the Second church of Philadelphia, gives a brief but interesting report of the meeting he recently conducted in the Allentown church of which Brother DeLozier is pastor. A goodly number of conversions are reported as a result of the meeting. Brother Bowman also takes occasion to speak concerning the high esteem in which Brother DeLozier is held in Allentown, and all who know Brother DeLozier will agree that the nice things he says about him are all true. And it is a fine thing for one minister to say the nice things rather than the opposite about his fellow-minister and do what he can to increase his parishioners' love for him when assisting him in a meeting. We are sure Brother Bowman did this.

Well, just as we expected, that mercury has gone out at the top, and Hudson, Iowa, hit the last blow. Before we can report any more college endowment receipts, we'll have to get a new thermometer or re-graduate our old one. But then we don't mind the work, just keep the good work going. It's a great work; there is no greater demanding the attention of the Brethren church. If the church is in any measure to realize its possible future and do the work that God has for us to do, we must first of all make adequate preparation for the instruction and religious training of our young people, both the

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should play with my giving.

Put Your Giving on a Regular Proportionate Basis

Public Press

For many a year the question of raising church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost it has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with heart softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

ministry and laity. The church without an adequately equipped school is a church without a future. We are now realizing this fact. The sad thing is that we did not realize it sooner. But we have only fairly begun. This hundred thousand must be covered by another, and then another, and, yet, it is true, another and still another. We will not stop until we have done the work right, as God would have us to do it. From every section Brother Beachler has received the most hearty co-operation in this work that the churches committed to his charge, and he has presented this worthy cause to you in a way that made you believe the more strongly in it. He has done a great work in a great way. But his work is not finished. He must have at least two hundred thousand before we let him quit. He will get it if we will help him. Hudson and Waterloo have led off splendidly in their district. Others will do no less splendidly.

On top of this wave of financial success you have received the news of the change in the presidency of the college. Dr. Furry has done a noble work, but he has seen fit to relinquish the task. The college trustees have selected as his successor a man who will prove very worthy. We shall remember Dr. Furry gratefully for what he has done for the school during these strenuous times, but we are fully persuaded that he is being followed by a man who will be equal to every occasion and who will lead the school on to greater heights than it has ever attained. A report of the trustees is in this issue. They have made a wise selection and we bespeak the hearty co-operation of all the lovers of Ashland College. Suppose we all pledge him our hearty support; do it today.

MISSIONS

Kentucky Mission Receipts for March and April

Prof. and Mrs. W. C. Perry, Grand Bay, Alabama,	\$ 5.00	C. E. Society, Denver, Ind.,	5.00
C. E. Society and S. S., Whittier, Calif., ..	25.50	S. S. C. E., Warsaw, Ind.,	10.00
S. S. C. E., Nappanee, Ind.,	5.00	Mrs. M. A. Price, Nappanee, Ind., ...	5.00
Brethren Church, Roanoke, Va.,	5.00	Brethren Church, Krypton, Ky., Pas-	
Brethren Church, Hagerstown, Md., ..	5.00	tor's salary	31.00
Altruist S. S. Class, Elkhart, Ind., ...	5.00	Missionary Society, Long Beach, Calif.,	111.92
Sisterhood Mary and Martha, by Mrs. Wenger for nurse,	50.00	Henry Wall, Long Beach, Calif.,	47.00
Mrs. Retta Fortney, Seville, O.,	2.00	C. E. Society, Louisville, O.,	5.00
Sunday School, Astoria, Ill.,	11.35	Brethren Church, Fair Haven, O.,	10.00
Mr. and Mrs. Monroe Jones, Roann, Ind.,	5.00	C. E. Society, Martinsburg, Pa.,	5.00
Mrs. M. D. Price, Nappanee, Ind., ...	10.00	D. V. Oberholtzer, Clay City, Ind., ...	5.00
C. E. Society, Louisville, O.,	5.00	Brethren Church, McLouth, Kans., ...	10.00
Miss Marie Roberts, Lost Creek, Ky., ..	7.50	Rev. and Mrs. Dyoell Belote, Canton, O.,	5.00
Miss Elizabeth Gnagey, Chicago, Ill., ...	5.00	C. E. Society, Hagerstown, Md.,	12.50
Mrs. A. E. Keagy, Orland, Ind.,	3.00	Mrs. Lydia Ann Baker, Swanton, O., ...	5.00
S. S. and C. E., Teggarden, Ind.,	7.50	C. E. Society, Louisville, O.,	5.00
Sunday School, McKee, Pa.,	15.00	Brethren Church, Buena Vista, Va., ...	9.32
Mr. and Mrs. N. G. Kimmel, Gratis, Ohio,	5.00	S. S., Buena Vista, Va.,	7.99
Pri. Dept. of S. S., Gratis, O.,	3.00	Brethren Church, Milledgeville, Ill., ...	5.00
C. E. Society, Center Chapel, Ind., ..	20.00	Sisterhood Girls for durgs for nurse ..	14.45

White Gifts of Victory and Peace

The following "White Gifts" received since our last report:

Johnstown, 2nd Brethren, Pa.,	\$ 5.00
Goshen, Ind.,	25.00
Clay City, Ind.,	6.00
Masontown, Pa., (Additional),	15.00
Yellow Creek, Pa.,	5.00
Quiet Dell, Pa.,	5.00
Myers' Union, Pa.,	3.00
Riverside, Union, Pa.,	1.00
Sergeantsville, N. J.,	3.25
Krypton, Ky.,	2.00
Maple Grove, Ind.,	1.00
Sidney, Ind.,	10.08
Cerro Gordo, Ill.,	2.00
Calvary, N. J.,	10.00

Total,\$ 93.43
Previously reported,\$3,045.78

Grand Total,\$3,139.21

On account of most of our schools being closed during some period of the past year,

particularly so at the Christmas season, the usual time for taking the "White Gift" offering, we will continue accepting offerings for the work of our Association up to July first.

FALLING DOWN ON STATISTICS

The report blanks were mailed to the superintendents three weeks ago and only about 55 percent of them have been returned.

We have received reports from farthest west, farthest east, farthest north and farthest south, but about 45 percent of the superintendents at the intermediate points are not on the job.

We spent just five cents of the good money of our Association to put that blank report card into your hand in shape that it would not cost you a cent to return it. What did you do with it? Yes, you received it, for Uncle Sam has returned those that were not lifted. Oh! You forgot all about it. Well, come now and show your loyalty to your church by digging it out and filling it out quickly be-

fore we have to spend five cents more to send you another card.

May 13th, 1919. ALBERT TRENT,
General Secretary-Treasurer.

Home Mission Notes

By G. C. Carpenter

Spokane

All are rejoiced that the Spokane brethren under the enthusiastic leadership of Brother Paul Miller have found a way or rather made a way by which they are going forward with the completion of their church building.

Krypton

Brother Cook writes that he preached several evenings up at Buck Fork. There was at least one confession, a Mr. Brown who had taught school several years at that place. The busy season made it necessary to postpone the revival until a later date.

The Right Ring

A good brother in Virginia writes: "Enclosed find fifteen dollars for mission work to be used in Krypton or Riverside or both. We have just recently contributed to the African and South American missions. The Lord is wonderfully blessing us in our Christian giving. We crave no riches except to give to the Lord's work."

A Tither's Testimony

A good Indiana sister and regular contributor writes: "More than a year has passed since I sent you ten dollars for the great mission work in Kentucky, but there are so many places for God's money (that is what I call the one-tenth of my salary) that I couldn't make it reach as far as I wanted to. I now enclose ten dollars, also five dollars from my mother, who I am proud to say is a tither."

The New Station

Miss Elizabeth Haddix and Miss Hattie Cope are conducting a Sunday school at Happy, Kentucky and they report that they had thirty-one present last Sunday and an offering of \$1.08. They say too that the people seem to be spiritually hungry and promise to help them toward a building as soon as possible.

NEWS FROM THE FIELD

DEDICATION AT TEGGARDEN, INDIANA

The great day we had here on February 16, 1919, was made possible by the faithful laboring of a few Brethren people. They were only a handful at first and they met in the homes; then there was built a union chapel, in which three or four denominations worshipped. These faithful few had a vision of a church house all their own some day, but being without a pastor they suffered many disappointments. But there was one among the few who stood among the rest as a leader and with courage held them strong and faithful

against the opposition of the three or four other denominations. He was anxious for the day when their hopes would be realized. That was Deacon Malancthon Peters. It is to our great regret that he was called home before he was permitted to see this happy day. But we feel sure that his Christian influence will linger for many days with this good people.

The writer takes no credit for the growth of this congregation, but would like to mention some who have helped wonderfully in its upbuilding. First we would mention Brother A. T. Wirick who came and preached to them

on Sunday afternoons. Then Brother George Kinzie held a series of meetings. Next Brother A. E. Thomas was very successful in gathering a goodly number together. Then was called the first pastor in the person of Brother C. A. Stewart, who labored for three years and was blessed of the Lord. During this time Brother Jennings and Brother Ashman held meetings for them, so that when the present pastor was called to be the leader, they had a membership of 60 people. We had all labored and prayed for this day. But when the day arrived, to use the words of

Brother Rench, "Things looked pretty bad;" that is, bad weather and bad roads, with a goal set to raise \$1700.00. We thought we would later raise enough to do the painting and finish the basement. But when Dr. Furry came on the scene we were more encouraged, and with Dr. Furry and Brother Rench to help us, we were sure to win out.

But before I tell you the results of the Sunday's service, I will tell you a word about the building. It is 28x40 feet on the ground, with a basement under the whole building. The entrance is through a vestibule 14x14 feet. But you are more interested in the success of the big day. The morning service opened at 10 A. M., with a sermon by Brother Furry as only he can preach. After that Brother Rench took charge of the big task of the day, the raising of the money. And to our surprise he succeeded in getting \$1810. The S. S. C. E. pledged \$500 of this, and I want to say that they cannot be beaten for hustling by any society in the brotherhood. If you want to know how they do it, write to Sister Mary Ronsburger, of Walkerton, Indiana. The S. S. C. E. had prepared a fine dinner for the day so that no one need go home.

At three in the afternoon Brother Furry brought a message on Christian Education, and it was very timely. We have a young man here who is thinking seriously of preparing for the ministry. Then Brother Rench took up his task where he left off before dinner and soon had brought the total amount up to \$1975. That with the sixty dollars given by Nappanee (Thank you, Nappanee) made the final total reach \$2035. You ought to have witnessed the rejoicing and have heard us sing "Praise God from whom all blessings flow."

At six-thirty the Christian Endeavor service was held and it was an arousing one, for Brother Rench said so, and he knows. At seven o'clock Brother Rench formally dedicated the house to the Lord's service. Then Brother Furry brought the final message of the day, and thus came to a close a day that will long be remembered by the Brethren in this place. Our brethren wish to thank the good people of North Liberty, Nappanee, South Bend and Lapaz, as well as Dr. Furry and Brother Rench, all of whom so nobly helped to make the day such a grand success. May the Lord send a leader to this people, who is strong and powerful in the Lord. Brethren, we have a mighty Christ, and may we ever be found laboring in his cause.

J. W. CLARK.

FIRST BRETHREN CHURCH Los Angeles, California

During the last week of March and the first half of April, our pastor, Brother Jennings, was loaned to the Fillmore congregation for a series of meetings which resulted in some thirty conversions. After one week of rest and preparation a series was begun in our church here and we have just entered upon the second week of this campaign. The attendance has not been large but a good interest has been manifested and a number of the members have been very faithful in visiting and in inviting the unsaved to attend the meetings. Many prayers have been offered

for those we are trying to reach and these prayers are being answered. Six have come forward; two have united with the church by relation, and four have confessed Christ and will be baptized no doubt very soon. Two of these are young Sunday school pupils, two sisters who have been enrolled in our school ever since they were babies. The other two are a husband and wife, parents of two sweet little boys. As we contemplate the bringing up of these children in a Christian home we see the importance of such conversions as these two last mentioned.

The attendance of our Sunday school is about back to normal since the abating of the influenza epidemic, and the interest of the pupils and the efficiency of the officers and teaching force is the best we have ever had. The program by the Sunday school on Easter morning was one to be proud of.

The regular quarterly business meeting was held on Tuesday evening following the close of the Fillmore campaign and good reports were received from the various officers of the church. Two deacons were elected, Brother I. A. Miller and Brother Joe Shively. The subject of a new church building was introduced and a committee of five appointed to undertake the raising of a building fund and make such other plans as may be possible, looking toward the erection of a church house suitable to our work in this part of the city.

We hope to be able to report some more interesting news at the close of the present series of meetings.

A. P. REED.

4910 Wadsworth St.

TEEGARDEN, INDIANA

It was the writer's good pleasure to spend two weeks in an evangelistic effort with the brethren at Teegarden, Indiana. The first week it rained every night, and the roads were next to impassable, but we were greeted with splendid audiences each evening. We tried to preach the old gospel of the Son of God without fear or favor, making no apology for what the Book teaches. There were seven who came to identify themselves with the church all of whom were adults, and such as will mean much added strength to the little body of believers at that place. One came by relation, two from the United Brethren's and four made confession for the first time.

This work has been supported in part by the State Mission Board in years past and is now bearing very definite fruit as a result of the efforts and help of other years. With their neat, comfortable building recently dedicated, their splendid consecrated membership and with Brother John Clark as their hustling pastor, I see no reason why they should not advance from victory to victory.

We were very ably assisted in this effort by Brother Carroll Whitmer of North Liberty, as song leader. His work was very appreciative. We have a lingering suspicion that he could be used to a very great advantage in the Brethren church and he ought to be kept busy.

Pastors or evangelists wishing a good song leader for their meetings this fall would do well to write him. I am sure he will make good.

DALLAS CENTER, IOWA

We are glad to report a glorious triumph at this place on Easter Sunday. The day began with a sunrise prayer meeting attended by a goodly number of our brethren. The attendance at Sunday school was a record breaker. We set what we considered a high standard for our Easter offering and felt somewhat anxious, we admit, as to the outcome, but when the final count is made we will have one dollar for every member of the church to send in for foreign missions. We are delighted with this great increase over what we have ever done here before and we are looking forward with confidence toward a continual progress in the work of the Lord.

The evening services were in charge of the congregation, consisting of music and recitations by the Sunday school. We have not had a more interesting and helpful service of this nature for a long time and much credit is due the faithful ones who trained the children and also to those who prepared the musical part of the program.

We are living in such a wonderful time that it seems impossible to be contented with present achievements, so we are planning to do more and better in the future. We hope to see the spirit of fraternity increase among our brethren and make greater strides in the extension of the apostolic doctrines. In other words, the pastor of this church would suggest that we employ team work and self-crucifixion in our great Four Year Program.

May the vision of our people be greater and our efforts doubled for the work of making the Brethren church a power for good.

R. F. PORTE.

FLORA, INDIANA

As a report from the Flora church has not been given for some time such might be in order. We are glad to say that there are instances when silence does not mean inactivity, for, although a report has not been formulated we have been "on the job." Since the "flu" our Sunday school has been continually on the gain. January first, we established the slogan "200 in Sunday School by June First," and we are confident we will reach the goal, as we are already past the 175 mark now. Our plan for work has been a more efficient organization, better prepared and equipped teachers and officers, gaining of the absentees and a closer union of the Sunday school and church efforts.

We must say that it was through the continual effort of our superintendent, Brother Whetstone that the plan was inaugurated and is being carried to a success. I express the sentiment of the whole church when I say there are doubtless superintendents as good but none better than our own Brother Whetstone.

We believe the Flora church is taking on the practical missionary aspect. The Easter offering for foreign missions was \$276.40, or an average of \$1.25 per member. There is a deep interest in the home mission work since some of our own number have been on the field.

It is especially pleasing for us to say, that this church has responded on several previous occasions to the Armenian and Syrian Relief.

On the evening of March 23rd, the Young Men's Sunday school class gave an illustrated lecture on "The Glory and Suffering of Armenia." An offering of \$139.00 was lifted for the sufferers. The lecture has been given at other points in the county. (Anyone wishing to give this lecture can secure the slides from Alonzo E. Wilson, 106 N. La Salle St., Chicago).

Since our last report there has been one accession to the church. On April 6th, all the churches in Flora observed "Go-To-Church Sunday" and reports show that more people were in our churches on that day than ever before on one time.

The local district Sunday school convention was held in our church on March 27, and we are planning for the Carroll County Sunday School convention will convene with us May 19-20. We are looking forward to a great convention.

We find in our pastor, Brother Henderson, a fine man, an excellent speaker, and man of God lending every possible aid for the advancement of the Cause. Brother Henderson's enthusiasm and untiring efforts in behalf of the Sunday school and prayer meeting has caused both to take on new life.

With conditions as they are, with prospects bright and with the Lord's blessing on our services, we can expect great things for his cause. **RUSSEL D. BARNARD.**

NORTH LIBERTY, INDIANA

We have nothing startling to report from our home field. Things are moving along harmoniously in every way, with good attendance and interest in all our services. The various auxiliaries of the church are busy seeking to reach the various goals assigned them. We have reached every one thus far in the year relating to finances, going over nicely for foreign missions on Easter Sunday. At our April business meeting the pastor was asked to continue his labors another year at a substantial increase in salary. We have decided to continue the work and are trusting for grace to carry it forward in a way that will be pleasing to him. May his kingdom come and his will soon be done on earth as in heaven. **C. C. GRISSO.**

TIOSA, INDIANA

Again I come with a small message and a report for the work which I have tried to do since we last met at Conference. So far the year has been a good year. We have not held any revival at either place since Conference. But if the Lord be willing, we will begin a series of meetings at the Tiosa church, the 18th of May and at the close of this meeting we will have our communion services. We will have communion services at the New Paris church on May 11. We give an invitation to all of like faith and request your presence at these services if possible. Our churches are growing at both places and we hope that they will do so more in the future than in the past. It is a great pleasure to work with people that love the Lord and his cause, but when you run up against a person that does not, then the tide changes. Don't think it is all sunshine and smiles here for

the one that tries you in your faith is among us here. And while we find many that do love Jesus, we find a few that are over the fence. "By their fruits ye shall know them" saith the word. We are having the largest Sunday school at Tiosa, since I have been on the field, but the pastor doesn't claim the praise, but places it on the good superintendent Brother Charles Riddle. I am glad to see our young people get under the church and push her to the front. Then at New Paris, our fine superintendent, Brother Everett Miller is leading the people in the right way. May God bless all these that have his cause at heart.

ORA E. OXLEY, Pastor.

BURLINGTON AND DARWIN CHURCHES

Burlington.—The work here is showing the results of a better co-operation on the part of the membership in attendance at the services. It is also encouraging the way plans are being made for larger work. They will be reported later.

The Sunday school is making a fine record in its attendance under the present conditions and the S. S. C. E. has organized and will try to carry out the work of the organization and fill its place on the Four Year Program.

While the membership is rallying to a larger attendance they are also getting a vision of their opportunities and during the last month have not only done their part in the meeting of all home obligations, but have made a large offering for Armenian Relief and have made good in their foreign mission offering. Brother Barnard and Brother Eaton of the Flora congregation gave an illustrated lecture in the interest of the Armenian Relief work, and the response of our own people amounted to about 125 dollars, and the lecture and pictures were greatly appreciated because of their educational value. On the Sunday following Easter we arranged for our foreign mission offering which will show the disposition of our people by the way of one hundred dollars. Therefore with the various handicaps of the past our brethren are rallying to a larger work so that we will not have to be ashamed, and to God our heavenly Father and Jesus Christ his Son and to the Holy Spirit, we give the praise.

Darwin.—This church has in many ways proved itself in the past and while many a difficulty in days past has befallen this rural work, we are glad to see the way in which old things are passing away and all things are becoming new, brightening up in the activities so that this little band will not need to fear nor be ashamed of the way in which they are responding in various ways to the enlarging of the Master's work.

While our revival effort was not crowned with wonderful success as regards visible results yet we are assured that the Brethren and the community appreciate in a larger way the work that is theirs to do, for the services have been well attended and larger things are being planned in the interests of the church and the community.

On Easter Sunday there were many things to interfere with the plans of putting on a program in the evening, and we planned to use the morning for the program that had

been arranged and everything went off in fine shape for the attendance was large considering, and each one was given an opportunity to do something for the Master, if not to make an audible response, there was the opportunity to give of substance and prayer for the work and workers on our foreign field. The response given to the call made up our quota to foreign missions. We also made a subscription to meet the necessary expense of putting a new roof on the church, and we are sure that the brethren will rejoice to know that this little faithful band gave for these two calls the amounts of \$31.50 for foreign missions and \$150.00 for the new roof.

The Brethren church is made up entirely of farmers living round about Darwin. There are some people living there who never go to church anywhere. But they all believed the Brethren church should be kept up and so responded nobly. We are sure that God in his infinite way will bless their efforts and crown them with victory in his name. To him be all glory and praise.

Now, it might be interesting to know that these two churches are not made up of wealthy members, nor are they large in numbers. A very careful and truthful estimate is 150 active members, and some of these are not over-zealous.

Therefore in proportion to their numerical strength some of our larger churches are put to shame by their endeavors.

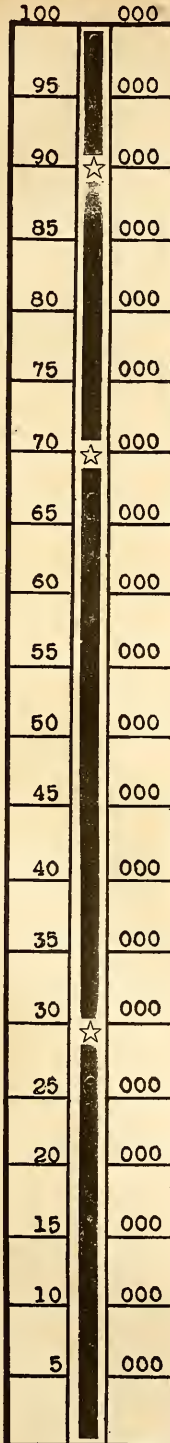
Let us as Brethren remember the need of a greater fellowship in Christ's name and see the value of these rural and smaller fields and be men and women of conquering faith. Let us "give honor to whom honor is due." Pray for us and our work, brethren.

W. T. LYTLE.

CAMPAIGN NOTES

The mercury has finally gone beyond the coveted mark of one hundred thousand dollars. This means the birth of a fact which is both inspiring and significant. After the long series of struggles of a financial character through which Ashland College has passed during the years of her history it is certainly inspiring, it is more, it is glorious to know that not only is she absolutely free from debt but that she also has back of her more than one hundred thousand dollars of permanent endowment. I well recall the supreme moment in National Conference when Brother Jacob C. Cassel burned the mortgage and we knew that the debt was paid. I also well recall how that the audience sang "Praise God from whom all blessings flow" with more feeling and emotion than I had ever heard it sung before, or have heard it sung since. It meant that a long, hard, testing struggle was over and that a better day had dawned. And I believe since we sang "Praise God from whom all blessings flow" when the debt was paid, we would sing it again if we were all together, over the fact that the hundred thousand dollar mark has been reached in the campaign for permanent endowment. After all it is indeed an inspiring, a glorious fact, and no one can by any means feel as good over it as the campaign secretary himself. I am sure you will all consent that he knows bet-

Now Watch the Illiokota District Raise the Mercury



COLLEGE
ENDOWMENT

ter how it happened than anyone else. But the secretary desires to say before he goes farther that in considering the achievement there comes vividly before his mind a great list of noble, faithful pastors, and thousands of true, loyal laymen who deserve very, very much of the credit for making possible this splendid result. And nothing could give the secretary more joy than just the privilege of saying to all of those pastors and laymen one by one, "Thank you, and God bless you."

I said that the fact that we have reached the hundred thousand dollar mark is also significant—I count it as significant as it is inspiring. It is significant in that it shows beyond any possible doubt that the Brethren church has seriously and with real determination set herself to the task of properly endowing her only college. The undertaking is by no means yet completed. There are yet whole states and districts to be canvassed, and in those states and districts there are thousands of good people who will not feel right until they too have had the privilege of showing their loyalty to our school and their faith in our future as a denomination by investing in a substantial manner in the cause of permanent endowment. But it seems to me the greatest significance consists in this that only God himself knows the great good that will be accomplished in the unborn years of the future as this first hundred thousand dollars, and then, let us hope, a second hundred thousand, and ultimately a third hundred thousand, is set to work earning interest year after year which will go to the support of an institution which stands for the raising up of Christian workers and the training of heralds of the Cross. I say only God himself knows how far-reaching is the result of the work we are doing these days, and we may indeed feel that what has been done is significant.

I said last week that Waterloo was the first church in Illiokota to be canvassed and Hudson the second. To Hudson came the privilege of pushing the mercury out over the top. The Hudson church is not one of the larger congregations of the Illiokota district, but it has in it some as loyal and faithful people as are to be found anywhere. This church has been pastorless for several months; but the work of the Sunday school is being kept up under the leadership of Mrs. Web Shank as superintendent and Brother H. R. Hollis as assistant. The work of the Young Peoples' society is also seemingly in a prosperous condition. I preached at Hudson ten times, but exceedingly bad weather part of the time, also bad roads, made impossible a good attendance. However we feel that some good was accomplished even at that. We got busy and found ten people to baptize—mostly splendid boys and girls and young people. It was a joy to baptize this fine group and take them into fellowship with the church. And we had a communion service the last night I was there.

The result at Hudson was not what it would have been under different conditions. But even at that Hudson has always had some warm friends for the college and she will continue to have. We raised approximately \$1700 while there, but when the returns are all in Hudson will go beyond \$2,000.

I am glad to say that if present pains carry Hudson will soon have a pastor—a young man graduating from the college this spring. And I have no doubt at all the young man in mind will give this people earnest service. Hudson is needing badly just the type of man I believe they are getting and I covet for the Hudson people renewed courage and determination to go forward and claim the rich heritage that belongs to them in their field. For the kind hospitality extended to me in the Shank, Hollis, Waters, Johnson, Strayer, Brandhorst, Mosley, Smith, and Gutnecht homes I shall always be grateful.

Next week there shall appear under Campaign Notes an announcement of our further plans for the campaign, also an announcement from our business manager, Brother A. C. Hendrickson. I trust all may be looking for these announcements.

WM. H. BEACHLER,
Campaign Secretary.

IN THE SHADOW

RIDENOUR—Levi Gilbert Ridenour, aged 58 years, 10 months and 20 days, died on March the 14th at the family residence at Burlington, where he had been a barber for many years. He leaves a widow and three step-sons. The deceased was a member of the Christian church, and the funeral was conducted by the writer at the Christian church March 16, and the interment was made Monday in the Burlington cemetery.
W. T. LYTLE.

RODKEY—Chalmers N. Rodkey, son of Mr. and Mrs. J. C. Rodkey, died at the family residence on March 23rd, at the early age of 25 years. The funeral was conducted by the writer at the home, northeast of Burlington, and the burial was made in the Bell cemetery, March 25.
W. T. LYTLE.

TANSEY—Mrs. Clarence Tansey, wife of Clarence Tansey and the mother of five children died, April 4. The funeral was conducted by the writer at the home on April 6. The deceased was forty years of age and a member of the Methodist church. Burial was made in the Rossville cemetery.
W. T. LYTLE.

HUFFORD—David Hufford, an old resident of Carroll county and a life-time resident of the vicinity of near Rossville, died at his home within a very few feet of the place where he was born 81 years ago. He was a member of the old Mt. Pleasant church. The funeral was conducted by the writer (who conducted the wife's funeral a little more than a year ago) on April 8th at the family residence. The interment was made in the family cemetery where at least the two generations are laid away.
W. T. LYTLE.

SWIHART—Elias Swihart, son of Elder David and Magdaline Swihart, was born August 8, 1858, and departed this life at his home near Roann, Indiana, April 23, 1919, aged 60 years, 8 months and 15 days. Brother Swihart united with the Roann Brethren church November 8, 1908 in which faith he lived a consistent Christian life until his death. He leaves to mourn their loss a faithful wife, Mrs. Verna Sutters, one son, Charles Swihart and three grandchildren. In the death of Brother Swihart the community in which he lived sustains an inestimable loss. He was a good neighbor, a helpful counselor and a friend to all who knew him. May God bless and comfort the family in their bereavement. Funeral services from the Roann Brethren church by the writer, assisted by the pastor, Brother Willis E. Ronk.
H. H. WOLFORD.

MECHLING—Margaret, daughter of Henry and Mirare Ritzius, was born in Miami county, Indiana, October 14, 1854, and departed this life April 30, 1919, at the age of 64 years, 6 months and 16 days. At the age of 10 years she moved with her parents to Marshall county, Indiana, and has been a resident of this part of the state until the enemy death claimed her. On the 12th day of October, 1873, she was united in marriage to Isaac Mechling. To this union were born two daughters, namely, Della, who at the age of one year and four months was to wait for mother over there. The other

daughter, Mrs. Nora Leedy who lives near her parents and was at the bedside of mother during her long suffering hours, until death claimed her. Sister Mechling was a member of the Brethren church at Tiosa, Indiana, having united with that church about 24 years ago. She lived in the faith until the last. In February she requested her pastor to anoint her which he did and at that time she said she was at peace with her God and fellow-men. For several years she had been numbered with those that are afflicted and the past six months she had suffered very greatly. During this time she never murmured and was always kind to her family and those she came in contact with. The last few days of her life she was permitted to see the City that John tells about and her only desire was to obtain admission to it. She leaves to mourn their loss, a companion, one daughter, one grandson, one sister, Mrs. Caroline Cody of Logansport, Indiana, and one brother, Noah Ritzluis of Dakota and a host of friends. Funeral services conducted by the writer. ORA E. OXLEY.

KENTUCKY CALL

A dormitory matron and a teacher are needed for work at Riverside the coming year. Our prayer is that the Lord may definitely call those qualified for this work, that his work may not lag for want of help. May there please be responses quickly. Write the undersigned.

G. E. DRUSHAL, Lost Creek, Ky.

WHOLE GOSPEL MISSION

We are very busy in a short meeting here. We will report fuller later. We had a splendid meeting in Allentown, though it was very short, only ten days. I suppose Brother DeLozier will give a detailed report. We had about twenty confessions, but some were too young to be baptized. Nearly all of our Brethren children are members of the church. I found the Allentown church in better condition than it has ever been before. Their finances are in good shape and the membership is loyal to the Brethren cause. Brother DeLozier is universally loved and is a clean, straight-forward, loyal Christian. I think this was the best meeting we have ever held in Allentown. It was a great pity that I was limited on account of our own meeting here. Brother Bauman preached his first sermon last night to a good congregation and he was at his best. Hope to have a good report later.

ISAAC D. BOWMAN,

1942 S. 17th St., Philadelphia, Pa.

NAMPA, IDAHO

Editor Evangelist, Dear Brother:

It has been some time since you have heard from this part of Idaho, but wish to say that though few in number, we feel that we are progressing slowly. May the fourth we held our semi-annual love-feast which was enjoyed by fourteen members. It surely was a feast to the soul. Two of the communicants traveled two hundred miles to attend the services. Our Easter offering was taken at this meeting and it amounted to \$15.00, which was forwarded to Brother Bauman.

J. C. NEHER, Pastor.

Communion Notices

The Fairview Brethren church of Washington C. H., will hold their spring communion service, May twenty-fifth, at four P. M. All of like faith are cordially invited to participate in this service with us.

BRYAN S. STOFFER, Pastor.

Business Manager's Corner

SHORT AND SWEET

This will be the nature of our contribution to this corner this week. Last week we said nothing for the simple reason we had nothing to say, and I never did believe in trying to talk when I had nothing to say. That is why, in my early ministry, I was sometimes criticised for preaching such short sermons, but after twenty-five years' experience and practice that criticism has become obsolete; yet there are times when such criticism would really be a compliment.

But first of all this week I want to apologize to Brother P. M. Fisher, for trying to make Brother Ditch wear his shoes a few weeks ago. Not that I think Brother Fisher's feet are so small Brother Ditch couldn't do it; but because both the good Brethren live at Mexico, Indiana, and send in their reports from there, when the subscription list from the New Enterprise church came in, mailed from Mexico, in some manner it was associated with Brother Ditch and he got the credit for it when the glory belongs to Brother Fisher who is pastor of the New Enterprise church. Well, I think I can conscientiously say all the nice things about Brother Fisher that I said about Brother Ditch, so if they will call it even and forgive me I will try not to let it happen again. Of course one can see that I am not an expert at making apologies, but I am sure these Brethren will understand and that it will be all right with them.

SECONDLY

We have another brand new church to add to the Evangelist Honor Roll this week, and we are mighty glad to make mention of it and to welcome to our list the Cerro Gordo, Illinois, church. A little more than fifteen years ago we had the happy privilege of leading these people through a splendid evangelistic campaign, and though we have never been permitted to visit the church since we still remember many of the good families we met there more than fifteen years ago, and we are glad to have them become members of our large and ever increasing Evangelist family.

The Cerro Gordo list was increased a little more than FOUR HUNDRED percent by this effort, and their pastor, D. A. C. Teeter, is greatly elated over the success of his labors. He said they said, "It can't be did," but he did it, and we rejoice with him. Brother Teeter used to call himself some kind of a cousin of ours, but because of that extra supply of letters at the front end of his name we were not sure about it, but now we will consider him any kind of a cousin he pleases to call himself, even though his name might be "HimelSmith" instead of Teeter.

But this achievement only goes to show that "where there is a will, there is a way," and what we need now above everything else is more "wills to do."

This week we are printing a few more than FORTY NINE HUNDRED copies of the Evangelist, and we are so near to the goal of FIVE THOUSAND that I will promise, and I have the consent of Brother Baer, to run the picture of the pastor of the church that makes it necessary for us to print the five thousand

copies, on the front page of the Evangelist. Now is your opportunity brethren. Who will do it?

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	D. A. C. Teeter
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankneytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Burlington, Ind., 2nd Yr.,	G. L. Maus
Carleton, Nebr., 2nd Yr.,	W. T. Lytle
Cerro Gordo, Ill.,	J. D. Kemper
Clay City, Indiana,	D. A. C. Teeter
College Corner, Ind., 2nd Yr.,	Geo. W. Kinzie
Conemaugh, Pa., 2nd Yr.,	Homer Anderson
Darwin, Indiana,	L. G. Smith
Dallas Center, Iowa,	W. T. Lytle
Denver, Indiana, 2nd Yr.,	R. F. Porte
Dutchtown, Indiana,	L. A. Myers
Elkhart, Indiana,	Homer Anderson
Eaton, Ind., (Maple Grove),	H. H. Wolford
Fairhaven, Ohio, 2nd Yr.,	J. L. Kimmel
Falls City, Neb., 2nd Yr.,	B. F. Owen
Fillmore, Calif.,	H. F. Stuckman
Flora, Ind., 2nd Yr.,	Sylvester Lowman
Ft. Scott, Kansas,	S. C. Henderson
Fostoria, Ohio,	Mrs. L. C. Webb
Fremont, Ohio,	M. S. White
Gretna, Ohio, 3rd Yr.,	H. M. Oberholtzer
Hamlin, Kansas, 2nd Yr.,	Edwin Boardman
Huntington, Indiana,	Geo. E. Cone
Johnstown, Pa., 1st Ch.,	J. W. Brower
Johnstown, Pa., 3rd Ch.,	J. F. Watson
Laanark, Ill., 2nd Yr.,	Geo. H. Jones
La Verne, Calif., 2nd Yr.,	B. T. Burnworth
Leon, Iowa,	T. H. Broad
Leon, Iowa, (Crown Chapel),	Geo. T. Ronk
Linwood, Maryland, 2nd Yr.,	Geo. T. Ronk
Long Beach, Cal., 2nd Yr.,	E. M. Riddle
Loree, Indiana,	L. S. Bauman
Los Angeles, Cal., 1st, 2 Yr.,	W. T. Lytle
Louisville, Ohio, 2nd Yr.,	N. W. Jennings
Los Angeles, Cal., (Compton Ave.),	Geo. S. Baer
Meyersdale, Pa., 2nd Yr.,	J. C. Beal
Mexico, Indiana, 2nd Yr.,	E. D. Burnworth
Milledgeville, Ill., 2nd Yr.,	L. W. Ditch
Morrill, Kansas, 2nd Yr.,	M. J. Snyder
Mt. View, Va., 2nd Yr.,	A. E. Whitted
Muncie, Indiana, 2nd Yr.,	A. E. Patterson
Nappanee, Ind., 2nd Yr.,	J. L. Kimmel
New Enterprise, Pa.,	C. E. Kolb
New Lebanon, Ohio,	Edward Byers
New Paris, Indiana,	L. B. Wilkies
North English, Iowa,	Ora I. Oxley
North Liberty, Indiana,	W. H. Miller
New Enterprise, Ind.,	C. C. Grisso
Oakville, Indiana,	P. M. Fisher
Pittsburgh, Pa.,	W. R. Deeter
Pottis, Kansas, 2nd Yr.,	H. M. Harley
Rittman, Ohio,	Roy Brumbaugh
Roana, Indiana,	J. Allen Miller
Salisbury, Penna.,	W. E. Ronk
Sidney, Indiana, 2nd Yr.,	E. D. Burnworth
Summit Mills, Pa., 2nd Yr.,	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	(Vacant)
Turlock, California,	Ora I. Oxley
Washington, C. H., 2nd Yr.,	J. Francis Reagau
Waterloo, Iowa, 2nd Yr.,	B. S. Stoffer
Whittier, Calif.,	H. L. Goughnour
White Chapel, Mo.,	A. V. Kimmel
Windber, Pennsylvania,	G. T. Ronk
Yellow Creek, Pa.,	E. F. Byers
Zion Hill, Ohio,	Edward Byers
	A. L. Lynn

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

THE IDEAL AMBASSADOR

"He held the lamp each Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

"He held the pitcher, stooping low,
The lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
Then drank; the pitcher them between,
The hand that held it was not seen

"He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder notes and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

"And when our Captain says, 'Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,'
Thy weary hands will then be seen
Clasped in His pierced ones, naught between."

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Abiding Problem of Relative Values

What ought to be done and what ought to be left undone is the most vital and abiding problem of life's everyday. How may one decide rightly what he should do? What principle, if any, will guide him? Every serious-minded, conscientious person is continually faced with that problem. Only the conscientious are thus troubled; the idle fritters of time, who have no aim and live but for today, are not. But a great host of people are more or less conscientious in their expenditure of time and energy. They are seriously facing the problem, asking, What ought I to do today or in this situation? It is a hopeful attitude, for it may make all the difference between failure and success, between disappointment and realization, or between a life of passing show and one of abiding achievements.

The solution to the problem is not far to seek; in fact, it is easier to discover the principle than to apply it. The principle that will give the solution to the problem as it daily arises, is the proper estimation of the relative values of things. What ought to be done finds its answer in a decision as to which of the things presenting themselves to be done is most important, or most worth-while, or most permanently profitable. Any serious minded person will choose the thing of greater value in preference to that of less value, if the relative values are apparent. But people fail in getting a proper or correct estimation of the relative values of things. Values are estimated too often from the standpoint of temporary needs, or impulse or personal preference. Even when inspired by serious purpose, the things that will most permanently contribute to the desired end are often undervalued, while other things of a more passing value are prized highly and given much attention.

A few practical examples will help to clarify the matter and impress more strongly the point.

There are many home-makers who fret about the many things of the home, its cleanliness, its order and arrangement but have very little, if any, time to sit at the feet of Jesus and to think great thoughts. They are over-anxious about cooking and serving, but their own souls are allowed to go unserved and un nourished. Blessings on the women who look well to the ways of their homes, whose care makes the home attractive and whose culinary skill is able to satisfy the fastidious tastes of men. But she who is so much concerned about the many little details of her household and is so particular even to the point of being finical about having every speck of dust removed, every piece of furniture placed exactly on the proper spot and every piece of linen always spotlessly white, so that there is not a minute for quiet meditation and prayer, for Bible reading and the communion with great souls in literature is neglecting her own soul's welfare and failing to take account of that which is most important. She is failing to value aright the higher things of life who worries

and frets over the many incidentals while the really worth-while things are allowed to pass without attention.

There are those who fritter away time on shallow pleasures, parties, receptions, balls, clubs and in all manner of frivolous ways, while the things of abiding worth pass without a thought. "She (or he) that giveth herself to pleasure is dead while she liveth." One need not be out of touch with all forms of pleasure whatsoever. Our Lord was not an ascetic; he enjoyed a reasonable amount of innocent social functions. But these were only means of recreation, only as ballast to keep life in its proper balance, only toning to keep the life heartily human and in sympathy with his fellowmen. But he who finds time only or primarily for movie shows, senseless novels, card parties, joy-rides and banquets has no true sense of the relative values of things. It would be as reasonable for a pastry cook to put only spice in a pie as for a human being whom God has endowed with the power of appreciation for the abiding things of life to seek to nourish his soul only on superficial pleasures. Life cannot maintain its vitality and virility on such things; it will become itself a passing shadow.

Moreover the proper conception of the relative values of things will often aid in deciding rightly whether to indulge at all in this or that pleasure or amusement. Decisions affecting certain indulgences are hard to make until those indulgences are placed in the scales of relative values. Many a decision has been rightly made and many an indulgence has been refused because when weighed in the scales of relative values another course of action appeared far more valuable and worth-while. Life would be more seriously spent and there would be fewer things to regret if such questions as these were often asked: "Is this thing worth while?" "Is it the best way of spending time and energy?" "What is the most important and profitable thing to do under the circumstances?" How worthy and truly noble life would become if such an attitude were adopted.

There are those who surrender themselves to business and money-getting and leave the home and the church with little or no thought or concern. Life and everything that enters into it is measured by the dollar sign. That which has no readily computed commercial value receives no serious attention. Only that which contributes directly to the already accumulated wealth is worthy of consideration. Life is one great business enterprise. How can one attend seriously to anything that does not bring gain without wasting time and talents? That is the attitude of the man engrossed in the money-making business. Money bears the highest value in his estimation of all things else. What if he should get a vision of the eternal values of things! What a change would take place in his conception of relative values! How he would change the emphasis

of his life! The home would stand out prominently, far above all business and the church would rise to the place of supreme importance, as deserving of the most serious attention and earnest effort. Money-making would no longer be a worthy end; it would be engaged in only as a means of promoting far nobler and more abiding ends. If all men only had a true conception of relative values, there would be no reference to the "almighty dollar" nor to the proverbial saying that "Money talks."

Then again there are those seeking position and popularity and struggling for leadership and authority for the sake of the glory and power they secure. They forget about love and service and sympathy. Ambition for high station is the over-mastering elements of life for one. To exercise authority over others is another's chief aim. To be the idol of the popular social set is the thing that stands big in another's eye. But if these puny aims could be fairly weighed in the balances of true relative values, how insignificant they would appear beside the things of great price. Then the Savior's words would be understood: "He that would be greatest, let

(Continued on page 15)

EDITORIAL REVIEW

"You men who preach to us on Sunday do not realize the power you possess nor appreciate the influence you are able to wield. The spirit of church loyalty is tremendous, and the readiness with which a congregation will rally to the support of a brave pastor has been demonstrated over and over again."

No one will doubt that there are things "doing" at Garwin, Iowa, after reading Brother Ankrum's report. And in the midst of the "doings," things are being accomplished too. We will look for an early report of the evangelistic meeting now in progress, under the leadership of Brother Coleman of Leon, Iowa.

Brother S. P. Fogle who lives in Washington, D. C., is pastor of the Hammer church in Franklin, West Virginia. He recently made a pastoral visit to his far distant charge and baptized a number of converts, besides holding communion service for them. The Hammer people are loyal to the foreign mission interests.

Our college correspondent favors us with another edition of "Ashland College Notes" which he says may be the last for awhile. They are always interesting and the brotherhood is always concerned about the happenings on College Hill. Brother J. A. Garber, secretary of the Alumni Association, also gives a schedule of the events of commencement week.

You will not fail to notice the splendid program of the wide-awake Endeavorers and Sunday school workers of Southern Indiana. The convention is to be held in the Denver church. We shall welcome a brief and spicy report of the convention. Brother Myers gives some directions for reaching Denver. Doubtless there will be a large attendance.

Brother Carpenter has a whole basket of news on the "Mission" page this week. There are some important calls in the interest of the Kentucky work. Don't fail to read every word. Next week, we will give you a report from the pen of Brother E. M. Cobb, who, in company with Brethren Bowman of Dayton and Carpenter, recently visited the Kentucky mission field.

A word of introduction may not be out of place. Brother T. Darley Allen who comes to us with his second contribution, recently united with the Ashland Brethren church. He is a "proof-reader" on one of the large daily papers of Cleveland, Ohio. He gives evidence of being a good and worthy spirited writer. In this way he seeks to serve his church. You are welcome, Brother Allen.

The Third Brethren church of Philadelphia, experienced showers of refreshing in an evangelistic campaign under the leadership of Brother L. S. Bauman. A goodly number of confessions were received most of which will be added to the church. Brother Roberts adds that their foreign mission offering amounts to an average of \$3.50 per member, a most commendable offering indeed.

Brother Bame is back on the Four Year Program page with a message for Brethren Day. He is doing a splendid service for the church in keeping that page alive and we wish to assure him that the people appreciate his messages and admonitions on the various phases of the Four Year Program. We hope his colleagues will help

him to keep the page bristling through the summer as they have through the winter and spring.

Sunday, May 4th, was a big day for our Kentucky mission points. Read Brother Drushal's report and see how vigorously they are carrying the battle against the enemy in those needy mountain districts. Brethren Drushal and Cook are tireless workers, as are also all their co-workers. Lost Creek while being a mission is being given a missionary vision; they are ambitious to be represented in the foreign lands, and under God, we shall look for the day when they shall be.

One of the best little reports we have received for some time comes to us from Brother Leatherman, who is pastor of the Ripon, West Colony and Lathrop, California, churches. The reason we say it is one of the best is because it is written briefly and to the point; every word is news. Brother Leatherman is a very busy man in his three-fold pastorate. He closes with a sentence that should be noted by all: "We have a hard work here, but it is the Lords', and we like it." That is about as fine a thing as we have read for some time.

Brother Ashman, of the Sunnyside, Washington, church gives us an interesting report in this issue. He speaks of the splendid Easter offering, and when you read it you will agree that it was a big one. But just think, they are setting their hearts on first place next year. That is as big an ambition as it is worthy. Long Beach, look out. But all the churches are being awakened to a missionary spirit and to a vision of giving such as they have never before had. Brother Ashman also speaks of having shared the blessings of Brother Paul Miller's ministry both in affliction and in soul-winning. May the Lord bless Brother and Sister Ashman with his comforting presence because of their recent loss of a little one.

We feel sure the entire brotherhood is rejoicing over the success of the endowment campaign thus far and all will endorse the plans of the campaign secretary and his counsellors in deciding to complete the canvass of the brotherhood, though the \$100,000 has been raised. Another thing all are agreed upon, and that is that the \$100,000 is not enough to adequately endow our college. They are right in placing it at \$200,000, and when that is raised it ought to be doubled again. We are glad for a word from the business manager of Ashland College, Brother Hendrickson, who is Brother Beachler's "home-base" man. He is a very faithful and efficient servant and deserves the hearty co-operation and prompt response of all who have business obligations with the college. The future of our college never looked brighter than it does now. With such efficient financial managers at the helm as Beachler and Hendrickson, and such a worthy and wise school manager at its head as President-elect Jacobs is, Ashland College seems certain of performing a greater service for the church and for the larger Kingdom's interests than it has ever performed before.

Children's Exercise for Brethren Day

(Left out of the printed programs for lack of space. Each child should carry a large letter and come on the platform one by one.)

B stands for BIBLE, our only church creed;
For faith and for life 'tis all that we need.
R means REPENTANCE, the first word we preach;
'Tis the message that's needed by all we may reach.
E means EVANGEL—good news to all men;
Go tell it, said Jesus, the world lies in sin.
T stands for TRIUNE, the immersion we use;
The words taught by Jesus, we do not refuse.
H stands for HANDS of prayer on the head;
For power and for healing as the Word hath said.
R stands for RITES, feetwashing and feast;
Obeying in spirit, our lives are increased.
E means EUCHARIST—the bread and the cup;
We think of Christ's death where'er we sup.
N stands for NAME, far above every name;
'Tis Jesus our Savior, forever the same.

ALL— We are Brethren children true,
Walking where our Master trod.
What it tells us we will do,
And we love the word of God.

If you like our little band
And would Jesus' words obey,
Come, and in his name we'll stand
Staunch and true to him always.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

BRETHREN DAY

"Great events cast their shadows before them," it has been said. This is a shadow. Look for the event. The next big day in our Program is Brethren Day. We may have done well in keeping the history of the church before the people, but this is a day when, if you have given all you know about the church, you can give it over with a good reason because you are asked to do so by the Conference. There are many reasons why we should, and I know of no reason why we should not.

Two Hundred Years of History

Whatever may have been said in mockery and effrontery about the religion of the Dunkers, it remains the fact that they have a history of 200 years. That spells vitality and strength. Nothing can live so long unless it has an appeal; unless it has vigor and vitality; unless it has able advocates and sacrificing defenders. In those 200 years many experiments have been tried and many of them have failed. Some have succeeded. Larger denominations have sprung up in the interim; that they shall live as long or grow as sure and solidly, is to be forecasted by finding whether they have more of the truth. Or, that we shall out-run them in the future depends on the same measure being laid upon us. God does not die; neither the cause that clings close to him.

Two Hundred Thousand Adherents

In two hundred years of history, from a position of poverty and a place of leadership the Dunker Fraternities have but 200,000 members. That is not a rapid growth. But they have not been as good at conserving as they might have been. Quality often is preferred to quantity. I am convinced that it has been so with the Dunkers. They have expelled from their communion a lot of people who still live who have been able and worthy people and whom they would gladly have among them now, under different conditions and with a different outlook. Their policies have not always been perfect and the wonderful growth out of a peculiar past that made them the jest of many a person and even many a preacher has placed them where the growth may be measured only by the amount of energy and money applied.

The Best and Biggest

Today, it can be said in many a place, that the Brethren people have the most active, faithful and permanent church. Today, it can be said in many a place that the Brethren is the fastest growing of all the churches in the town. Once an almost exclusive agricultural people, it can now be said that the city is no drawback to the development of a Brethren church. Some of the world's worst and many of the world's best live in the city. While in the city evil has its most powerful appeal. It is here that the battle makes the greatest heroes.

The Purest and Holiest

While I would not be so bold as to make the claim that the Dunker people are the purest and holiest, I do claim that the man who obeys most nearly all the demands of Jesus Christ will be so. Now, doctrinally, the Dunker program ought to give that opportunity. They claim to obey all; I know that it is an empty claim, for "all come short of the glory of God;" but with a church practice that asks for a more complete surrender of self and offers an opportunity to obey literally every command of the Master, we ought to develop the finest character the world is able to produce. If we do not, it is not the fault of the doctrine or the sacraments of the church but of the practitioners who do not get all there is for them in that obedience, or perhaps who fail to obey as they should.

What Makes It Worth While

I have a great admiration for the Dunker character. I do believe many things about the strength of it that I do not put on paper. I do feel that they have exercised a tremendous influence in the history of our country. I am as sure as I live that their influence for good can never be measured by their numbers nor by the number of their churches. . . . Thousands of Christians of this country have a stronger faith in the Bible and thousands of them have received the correct baptism and a fuller faith in the Lordship of the Christ for what they have seen and heard from the life and pulpit of the Brethren. Great workers in many a church not our own have had their faith rocked in the Dunker cradle. What has been wrought with the world accepting by faith at least—whether it be worked out practically at once or not—the great teachings of the Dunker fraternity against war, rum and slavery, the Brethren may well ask; "while we do not claim all the credit of attaining these things, we may easily claim the leadership in each one of them." Brethren Day will not do its part well unless it lays claim to all that is hers.

The Responsibility

The responsibility then is to "keep it up." If great good has come to ourselves—good that will never be appreciated till we reach the Day of Rewards—if great good has come to the world as a result, how shall we keep it going? Now there is but one answer. Men do not reach different ends traveling the same roads. Neither do men reach the same end traveling different roads. We must go the same way and magnify the same Name and keep to the same faith if we shall continue to develop the same character. But the age is different. The same methods of evangelization-propagation—will not do. In a day when there were no newspapers, no advertisements, no billboards; in a time when the mails were not filled with propaganda of a thousand kinds; in a time when other churches were not making drives for millions for the promulgation of their faith, migration was a method of evangelization. Not so, now. The world is small now. Comparatively poor people can now travel across the continent in a few days. We must preach the same Christ; we must hold up the same "whole Bible"; we must urge with the same earnest, vehement vigilance, obedience to the commands of the Christ; but Brethren Day ought to tell us and teach us that we must use different methods of evangelization or we shall not do as well as did our forefathers.

Our Drive

It seems fashionable now, since we have had so many "drives" for funds for the government, for churches to have "drives" for millions, also. Let us thank God again, that we are ahead. Again, that our drive is not alone for millions of money, but that we are out for just what Brethren Day stands for, for a new sense of what it means to be born and bred a Dunker. Look back at your Four Year Program once more and see what a splendid drive we had organized a year before the "drive" business was the style and then pledge that our generation shall in no wise fail to meet the test of its time than did the men of the last two hundred years. If there is a better program for us than the Four Year one, we may make it as we go on, as we are already doing in college endowment and foreign missions. If we be truly anxious for the Kingdom, we shall do as well with every one of the not fourteen points—SIXTEEN GOALS OF OUR wonderful PROGRAM OF ADVANCEMENT. BAME.

GENERAL ARTICLES

My Apologia. By Dr. J. L. Gillin

I regret more than I can say that my recent article in the EVANGELIST should have been capable of the misunderstanding which it seems to have inspired. Certainly I had no wish to convey the ideas which Brother Bame finds in the article. I certainly did not wish to indicate that I do not believe in individual salvation, or do not favor the efforts of the church for the salvation of the individual. Nor did I intend to approve all the ideas in Lindsey's article. Surely one may be permitted to select one idea from an article without endorsing thereby everything the writer says. What I was pleading for was a balanced emphasis. Believing the salvation of the individual was being stressed to the neglect of the application of the Gospel to social conditions I emphasized the latter. I supposed, of course, that it would be understood that only through individuals can the Gospel be applied to social conditions.

However, it must be pointed out that the "conversion" of a man to Christianity in order that he may be saved from eternal punishment himself is one thing, and that the "conversion" of a man to Christianity not only for the purpose of providing himself escape from hell and access to heaven, but also that he may give himself devotedly to applying the principles of Jesus to his own relations to other men and to making conditions better in society is quite another thing. The one is essentially selfish, the other is unselfish. I believe in both the salvation of the individual and the salvation of society by faith in Jesus Christ. The faith that can redeem the individual drunkard from his fetters can also redeem a complaisant society from toleration of the saloon. The faith which redeems the Magdalene from the hell of a misspent life can and should redeem the social conceptions of our day that now tolerate the double standard of sex morality and still permits public prostitution. Now, Brethren, is it clear what I mean when I say "social salvation"?

One thing I should like to add. Will not my brethren please be charitable enough to believe that what I write for the EVANGELIST is not written for spite or out of perversity of intention. I want to write, when I have time to write at all, things that will edify and that will make my readers think. I may fail to make things as clear as I should, but why should I be suspected of ulterior motives every time I put pen to paper? However, I can scarcely write an article any more without having some of my brethren jump into print in reply. Once my articles did not excite such disturbance. Ever since the publication of my address as moderator of the Conference at Dayton some of the Brethren have taken me on suspicion. Brethren, have I become your enemy because I have spoken the truth as I saw it?

Will you believe me when I say that I am more interested in the Brethren church today than ever? That I want to see her prosper? That I want her to see a little more of the treasures of the riches of life for her in the gospel of Christ? That I am desirous of having her know the fullness of life and thought that is in Christ Jesus? That I revere the Bible which reveals to us our Father in heaven and our Savior as I never did before? So much do I revere it that I cannot bear to see its scriptures torn from their context and historical setting and twisted about to substantiate a man-made theory, which theory may never have been thought of until centuries after the scripture was written.

Some seem to think that I must be straying from the Brethren faith. So far as God gives me to know my own heart, I can say that I never cherished the historic positions of our church as I do today. When I joined the Brethren church, the slogan, "No creed but the Bible, the whole Bible and nothing but the Bible" was a shibboleth of liberty from the bonds of man-made creeds and man-made dogmas.

Every member of the church was free to read the Bible and govern his life according to the light God gave to him concerning it. Now, I am disturbed because in other hands than those who fought the fight for freedom in the early days of the church, this slogan is being used, not in the interests of freedom from theological dogmas, but to bind fetters upon the thought of our people and to bring us all into bondage to "private" interpretations of Scripture. 11 Pet. 1:21.

I had supposed that my devotion to the church through good and evil report ought to be given some weight with my brethren on this point of loyalty to the church. Never before have I cited these facts, and should not now, but for the attitude revealed by some of the things I have heard. For six and a half years after graduation from college I was pastor of one of our churches at the salary of \$55 a month and for four and a half years of that time I had a wife dependent on me for support. I do not complain of the salary: I was satisfied with it. Certainly, however, it could not be said that I served the church for gain. When I took this pastorate the Y. M. C. A. offered me a position at \$900 a year. After four years in graduate study in Union Theological Seminary and Columbia University I turned down a \$2300 position in New York that I might accept a position in our college at Ashland at \$900 a year. Again, does this suggest lack of loyalty. For three years I served as president of the College on leave without pay, earning my own living by teaching in another institution, in order that I might finish what I had set out to do—pay off the debt on the College and raise the temporary endowment to \$100,000. During this time these objects were accomplished and in addition \$11,000 was secured as nest-egg for the permanent endowment. So far as my services were concerned it cost the church not a penny for those three years. Probably that means disloyalty, or else "pride of leadership!"

For two of the years before I left Iowa City I supplied a weak, struggling Brethren church for expenses. Does that suggest disloyalty?

Year by year with many other Brethren I have spent my vacation at Winona at the Conference doing the hardest kind of work for the church. I deserve no credit; it was my duty. What bearing does it have on the matter of loyalty? I have spent time writing for the EVANGELIST which had I used in writing for myself might have contributed something to my standing in my own field of professional work and something to my pocket book. Again, I was only too glad to do it. But it does have a bearing upon this question of loyalty to the church.

These things I have done both when I was in high favor with my brethren and also when I have been in such disfavor that they would not have elected me janitor. I have spoken and written the truth as I have seen it without fear or favor of men, with an eye single to the glory of God and to the welfare of the church. I have tried to be true to the vision God has given me even though for my pains some have said that I was moved by "pride of leadership." This, too, in spite of the fact that there is no gift in the hands of the brotherhood which I crave. I have had them all. Like Paul, "I know both how to be exalted and how to be abased." Yet, I am disloyal, and trying to change the faith of the church!

In fact, I would be disloyal to the church, did I not call in question the emphasis on dogmas and interpretations which are new in the history of the Brethren. I would, in fact, be trying to change the faith of the church if I were not trying to preserve to the church the precious heritage of freedom of thought and freedom from forced assent to theological dogma which our fathers sacrificed so much to win.

I covet for the young men and women of the church and those who come to us from dogma ridden churches that same precious heritage I had when I was taken into the old church at Hudson—liberty to take the precious Bible and find in it the message of God to my soul in every stage of my development, rather than the bondage of man-made interpretations and dogmas, which neither we nor our fathers were able to bear.

Is the much prized liberty of speech and thought of the church to be destroyed now after thirty years of growth and prosperity under that regime? No one is committed to my beliefs because they read them. I read some things in the EVANGELIST which do not edify me; yet they may feed the soul of another. Shall I at once protest because of that? I have no objection to my brethren holding and publishing views which I cannot accept. They may suit the needs of someone else. I have no objection to the publication of many of these dogmas and "private" interpretations to which I refer. The only thing I object to is the tendency to intolerance of other views than those with which one man or set of men in the church hold. That is the dangerous tendency in the Brethren church at the present time. We know what that same intolerant attitude did for the Dunker fraternity in 1881. So far as I can see, that spirit of intolerance is growing among us. And saddest of all, it is intolerance on issues which had no place among the fundamentals on which the Brethren church was founded.

So far has this intolerance gone that it is becoming increasingly difficult for a man who does not happen to agree with the Torrey brand of so-called orthodoxy to hold a pastorate in the Brethren church. It is whispered about that he is "unorthodox," that he is "dangerous," or that he is a "socialist." I should be daring twentieth century persecution for saying these things were I in a position in the church where I could be reached. Even on the boards of the church I am a marked man because I am not complaisant with the methods of modern ecclesiastical autocracy.

The results of such intolerance one can easily guess if he will but open his eyes. Men are not going into the Brethren ministry as we think they should. Is it any wonder?

Where is the liberty wherewith Christ makes us free? Men of independent convictions and vision are hesitating right now whether to continue in the ministry of a church which proclaims with one breath that it has no creed, but in which unless he holds to certain theological dogmas and interpretations of Biblical statements he has no chance of continuance. Our teachers in the College are being cowed by browbeating and threats. The only College of the church is threatened and its faithful teachers threatened unless they stultify themselves and deny themselves liberty of thought and teaching—a most cherished prerogative of even the "godless" universities—and teach only one interpretation of certain Biblical statements, and a science which has been exploded for fifty years. Some of our most promising teaching material in the church the trustees dare not employ. Why? Because they are not loyal to the church? Because they are not scholars? Because they are not apt to teach? No! But because—with shame I say it—because they refuse to subscribe to one type of thought in the church. Because they prefer to discuss a problem from both points of view and help the student to think through the problem for himself.

Is this apotheosis of intolerance and bigotry, of ignorance and glorification thereof in the name of our Holy Book and our Christ and his Gospel—is this the "faith of our fathers" or "the faith once for all delivered unto the saints?" Neither the fathers nor the saints would recognize it, if history has anything to teach. Does this intolerance resemble in any degree the freedom which characterized the early days of the church? Is a man to be under suspicion just because he happens to hold opinions which differ from those of some of his brethren?

Brethren, I plead for the freedom of the Gospel which I have had for thirty years in the Brethren church, and which I hope to see handed down to the coming generations. Are we not large enough to cherish as brethren those who differ from us rather than try to put them outside the pale of brethren by consoriums epithets which have no bearing upon Christian character or loyalty to a whole Gospel church?

Glenn Ellyn, Illinois.

The Devotional Reading of God's Word. By H. M. Oberholtzer

Although the Bible is the greatest and most widely known book in the world, it is claimed that it is the most neglected. This prevalent neglect is much lamented by all thoughtful Christians. Hundreds of thousands of copies of the Bible are published each year and in the most convenient form. Prices are such that the poorest may be supplied with a copy, and it is generally considered a shame for a home to be without a Bible, even if the people are not Christian. Yet the neglect of the reading of the Bible is appalling. This is probably due, in large part, to the many papers, magazines and books that are available today, and which we are expected to read; and to the great rush of modern life. Doubtless it is also due to the decline of the family altar and of the devotional spirit.

No other reading can take the place of the Bible, no matter how good or how important it may be. The Bible is the best and most important book in the world. Its ideals and principles are unexcelled anywhere in literature. It abundantly meets every need of humanity for instruction in righteousness and true holiness. It has sweet comfort for every human ill. It affords the suggestion and the foundation for the good that may be found anywhere in literature. Though it may be read through and through most thoroughly and again and again, it is ever fresh and affords new thought and new joy every time it is read. Its rich treasures of instruction and comfort are inexhaustible. Surely such a book should be most highly treasured and most carefully and constantly read. We cannot over-emphasize the importance of careful and prayerful reading of the Holy

Scriptures. The individual or the nation whose ideals and motives are most thoroughly inspired and directed by the Bible is sure to rise to the highest state of moral and intellectual development.

The Bible deserves more than our highest esteem for its excellent literature, its lofty principles or its moral influence. It is the book of God, revealing his divine will to lost humanity, and it deserves our most sincere reverence, and its sacred pages should be read with deepest devotion. To ignore it, to carelessly neglect it, or to read it in a merely formal and reckless manner, is nothing less than an insult to divine love that gave us the precious book. I wish therefore to plead for a more general, and genuinely devotional, reading of God's word. To this end, I would urge the establishment, or the re-establishment, of the family altar in every Christian home, where it is not already found. Let no one be persuaded that he is so busy that he can find no time for family devotions. Some of the very busiest people are finding time for this most important institution of the home. There is scarcely any excuse whatever for not having it. Where there is a will there is a way. It may require the readjustment of some prevailing customs of the home, but I maintain that every Christian home can and ought to have a family altar. The circumstances of one home may differ from the circumstances of another, but where there is earnest desire and willingness family devotions can be made to fit in somewhere. In some very busy homes it has been found most convenient to have the family devotions in the morning, while all are seated around the

breakfast table. Even a brief service of this kind will be found a great blessing. More time and attention should be given, if possible. Both morning and evening is not too often for such devotions. However brief the service, a portion of the Word of God should be read very thoughtfully. How beautiful and inspiring the scene, where the father gathers his family about him and carefully reads and expounds a portion of God's word, and then they all kneel in prayer together. How delightful the memory of such a home. Who can measure the influence of such a custom sincerely followed?

Alas! in too many homes the father is not a Christian, and the devotions and the religious training of the family is left entirely to the direction of the mother. Great is the responsibility of such a mother, but let her meet it bravely, and not fail to sow generously and deep the seed of God's word in the hearts of her children, and, in the heart of her husband, if possible. God's grace will be found sufficient for the task.

I wish also to stress the importance of individual private devotion, for which nothing can fully substitute, not even the family devotions. Although the family devotions may be regularly observed, every Christian ought to spend some time each day alone with God and his holy word. It is in the secret of one's own private communion with God that he is nearest. There should be time in every Christian's life for the daily Quiet Hour, or the Morning Watch. Sometimes Jesus arose "a great while before day" for this purpose. He realized the importance of communion with the Father. How much more important for us.

God speaks to man in various ways, but he speaks most

expressly and clearly through his word. God wants to speak to us often, and we should hear him. Can we not pause for at least a few moments each day to carefully consider a portion of God's word? What strength it will give us. David said, "Thy word have I laid up in my heart, that I might not sin against thee." One reason why some are so weak and so soon fall a prey to sin is because they have laid up so little of God's word in their hearts. Did you ever notice how Jesus resisted his temptations with the word of God? He was armed with the sword of the Spirit. Just think also what a fund of Bible knowledge one might soon possess if he would only take ten or fifteen minutes each day for a careful consideration of God's word. Some have read the Bible through in this way. Anyone who has been a Christian for more than a year without at least reading the New Testament through ought to be ashamed of himself. Certain books of the Bible might be selected and studied in this manner with much profit. The daily Bible readings of the Sunday school and of the Christian Endeavor also afford splendid scripture portions for both private and family devotions.

Let us not be carried along too much with the tide of these modern times. Let us stop, look and listen. Let us pause and consider our ways, look into God's word and listen to his voice. Thus we will avoid many a wreck. Let us not become so overwhelmed with the cares and labors of life that we do not take time to attend to the interests of the soul. Let us take time to be holy. "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Fremont, Ohio.

Present Day Revelations. By T. Darley Allen

A Chicago paper recently announced thirty-two public services to be held by Spiritualists in that city on the following Sunday. Everywhere we find people interested in Spiritualism, and among the many books on the subject constantly appearing some are among the world's best sellers. And the reviews given in magazines and newspapers of Sir Oliver Lodge's work purporting to present the experiences of his son Raymond in the spirit world showed that editors and others who are directing the thought of multitudes believed that a new religion had come better capable of meeting the needs of men and women today than is the old gospel.

Of course all well-informed Christians realize that this expression of belief in editorial circles as to the importance of Spiritualism from the standpoint of religion is based upon a misconception. While the doctrine of immortality is essential to religion, the demonstration of life beyond the grave would not be a demonstration of religion. As Bishop Butler well said in his great work on "The Analogy of Religion," "That we are to live hereafter is just as reconcilable with the scheme of atheism and is well to be accounted for by it as that we are now alive is." As Joseph Cook once said, "The mystery of the continuity of life is not so great as that life ever began." We might well suppose that a man who could resist the evidence of God's existence here would find no necessity for a belief in God in a scheme implying existence anywhere.

Religion concerns the highest instincts of the soul and is based upon the idea of the consciousness of God's presence. It is subjective, and by the very nature of things Spiritualism is not a religion in any sane meaning of the word. Its phenomena are external to faith, and to say the very best we could say for such a system would be that if it can place the doctrine of the continuity of life upon a scientific basis it would be a help to weak faith that found difficulty in believing a doctrine essential to a rational religion but not of religious significance in itself. Just as Christ performed miracles to lead men and women to him, so could we regard concrete evidence of immortality as of importance

in leading those of weak faith to the acceptance of the truths that are peculiar to religion.

But is Spiritualism all that its advocates declare it to be? Do we really find in its phenomena a demonstration of the continuity of life?

No intelligent person familiar with the subject would deny the reality of many of the phenomena of Spiritualism. The question is, Are we forced to an acceptance of the explanation given by the Spiritualists, or is there some other way of accounting for the phenomena? And while men like Lodge, Doyle, Hyslop and Flammarion are positive that the mysteries of Spiritualism demonstrate the reality of life beyond the grave, there are other scholars who are equally familiar with the evidence yet who do not believe that the spiritualistic hypothesis is demanded to explain the phenomena. Even so zealous a believer in Spiritualism as Sir William Barrett says: "Those who remain in doubt as to the value of the evidence. . . should remember that it is, and probably always will be, impossible to obtain such conclusive logical demonstration of survival after death as will satisfy every agnostic." To the late Professor William James of Harvard University, who was one of the most painstaking of investigators of the question, the whole matter resolved itself into a mere "perhaps."

But should the evidence ever become such as to make it necessary to accept the spiritistic hypothesis to account for the "miracles" of Spiritualism, would we not find the light we required to enable us to arrive at a correct estimate of the matter in the scriptures? In other words, would we not realize that the system of today based upon spirit return is similar to the spiritism of ancient times of which we have a description in the Bible? And indeed there is much in these present day "revelations" to lead us to believe that the spiritism of Bible times and against which the people were warned reaches to the present day and is in conformity to the facts of today's experience.

The student of the Scriptures realizes that the spiritism of ancient times found in its own credentials the evi-

(Continued on page 16)

THE BRETHREN PULPIT

The Place Where Jesus Failed—Why He Failed. By S. C. Henderson

"And he did not many mighty works there because of their unbelief."—Matt. 13:58. Also its parallel in Mark 6:5,—

"And he could do no mighty work there, save that he laid his hands on a few sick folks and healed them."

Permit me to use the thought contained in both texts in a single statement: "AND HE COULD DO NO MIGHTY WORKS THERE BECAUSE OF THEIR UNBELIEF, EXCEPT THAT HE LAID HIS HANDS ON A FEW SICK PEOPLE AND HEALED THEM." To some these words may seem like attributing weakness to Christ. It places a limitation upon his omnipotence. It was the place where Jesus failed. The text implies it. Yet with a little study, it clears itself of any weakness upon his part. The apparent weakness is but a divinely granted privilege. At the basis of Christ's failure in Nazareth is the fact of the human will. It was theirs to accept or reject him.

He had come to them incidentally in his tour of the cities and villages of Galilee. It had been his boyhood home. He had paid them a visit in his early ministry and had been rejected at the little synagogue in his claims to the Messiahship. Now in the second year of his ministry, the year that has been called, "The Year of Great Popular Favor," he comes to them again. Perhaps he felt that they should have another chance to choose or reject him, as the very name of Nazareth was proverbial of meanness throughout the province of Galilee.

But why was Jesus rejected in Nazareth? Was it because there was more sin there than any other place in Galilee, or in all Palestine? It is very likely that Nazareth had its share of sin, but there have been countless other places that have had far more and greater sins than Nazareth ever dreamed of and were stirred to their depths by the Gospel. Even down in Samaria, a place that was considered so low that no Jewish proselyter even thought worthy of a consideration, Jesus found ready followers. There was a reason that was far deeper than sin. Sin might have called for pardon, but the Nazarenes were not caring for pardon.

Unbelief was the underlying reason for their rejection. "He came unto his own and they that were his own received him not." There is an unbelief that lies so deep that no hand of help can reach it. No eye can penetrate its abiding place with truth. The dungeon's roof is so opaque that no ray from the star of hope can shine in. There is an unbelief that is nurtured by prejudice. No speech, or logic, no love, no pity can turn it aside. It darkens the eye and seals the heart. Such was the unbelief of the wandering hosts of Israel as they stood at the gates of the Promised Land. "They could not enter because of their unbelief." Unbelief was stronger than the walled cities of the Canaanites or the sons of Anak. It was prejudiced unbelief that caused the Jews to put the Christ to death. It is prejudiced unbelief that keeps men and women from great blessings and lofty ideals today. Such unbelief lies so deep that even God cannot reach it. He can not interfere with the freedom of the human will.

Such unbelief assumes several attitudes. For this reason, I shall use the incident of the text to point out the different ways that unbelief demonstrated itself in Nazareth on the day our Lord visited it. Their failure to receive him was the result of attitudes within their hearts towards him. Jesus could not change their attitudes, nor break the bands that bound them, for there are bands that fetter the human soul that no one can break except the soul itself. They held our age as firm as they held that little Galilean village centuries ago.

"THE FIRST REASON WHY JESUS FAILED IN NAZARETH WAS BECAUSE THE NAZARENES FAILED

TO BE INTERESTER IN HIS WORK." A common interest is the link that binds souls in harmony. It was the common interest in liberty that bound the founders of this republic together and made their union possible. It was a common interest that sent the Pilgrim fathers to the New World. It was a common interest that leagued the Allies together to overcome the German militarism that threatened to extinguish democracy from the world. It is a common interest that binds the church of God together in a league against sin. But the citizens of Nazareth were not interested in the Good News or its Bringer. There is a class of people who can shut their ears and hearts against truth securer than they can lock the doors of their houses. Christ's first rejection at Nazareth showed that his ideal Messianism had no interest for them. It even drove them to fierce hatred and opposition.

There always have been and very likely will be an indifferent class to great ideals. We find folks who are indifferent to the affairs of the state. They have to be urged and dragged to the polls on election day. There are those who are indifferent to the welfare of the community. Its moral, intellectual, and spiritual uplift has no charm for them. There are folks who are indifferent to the education of their own children. This fact is shown by the eight and a half million people in the United States above the age of ten who can neither read nor write in spite of all the educational advantages afforded by our public schools. When you will find people who are indifferent to their own future welfare and who never think of providing for the day ahead. This being true we can well expect to find folks who are not interested in the things of their soul. The worst foe to Christianity is not philosophic atheism. That is a toothless and fangless sort of thing. But there are a great class of people who profess faith in God and Christ and then act as if there were none by having no interest in the things that pertain to them. That is the kind of atheism we need to fear. It is the kind of unbelief that is the hardest to reach. The idle rich, the aristocratic social set and many a ne'er-do-well have no interest in matters pertaining to spiritual things. They are as a rule harder to reach than the bum and the thug because they like the people in Nazareth imagine that these matters are beneath their social dignity.

There were members of these indifferent classes in Nazareth. They knew Jesus and his claims and thought of him as not worthy of any consideration. They would have stopped their ears to any good thing that he might have said. They would have misrepresented any good deed which he might have wrought. They cared not a whit for his signs and parables. It is quite likely that their indifference was of the passive sort. They ignored him. They would freeze him by their indifference. But indifference is stagnation in thought, in progress and in religion. The indifferent church is a dying church and the indifferent apathetic soul is a dead soul. "Life," says Henry Drummond, "is being in correspondence with its environment." Death is being out of correspondence with one's environment. The soul or the church that lacks interest in spiritual matters is dead while it liveth. Some one has told us that faith is an active working interest in any thing. Jesus can do no mighty works where an active faith is absent. The faith that removes mountains is the living, optimistic, working kind of faith. If there had been a class, however small, in Nazareth that had had such a faith the Gospel incident would have ended differently.

THE SECOND ELEMENT GREW OUT OF THE FIRST—THEIR LACK OF INTEREST CAUSED THEM FAIL TO APPRECIATE HIM. There is an old adage which says, "Familiarity breeds contempt." The citizens of Naz-

areth began to say among themselves, when the news began to come in from Capernaum and other places concerning Jesus, "Why we know this man, Jesus. He is one of us. Where did he get his authority? How did he obtain this knowledge and power which is being boasted of? We never knew him to be a rabbi. He is the carpenter Joseph's son. Here are his mother and his brothers—James, Joseph, Simon and Judas, with his sisters, who live in our town. They are just ordinary folks." They could not believe it. It was preposterous that he should be the long looked for Messianic King. It was farthest from the most liberal imagination. He must have a devil or be mad. There were the boyhood playmates and the neighbors who had brought him their plows and yokes to be mended. He was a good workman before he began to think he was a prophet. But never would they accept him as the Christ.

How often genius has been minimized by neighbors and relatives. A lad grows up in the village and later becomes famous in the outside world, but still back in the little village they will say, "He is one of us." We know his family, his brothers and sisters, they are still with us." An old lead miner who formerly lived at Galena, Illinois, used to attend my services occasionally. One day I asked him about General Grant. Why! Yes my folks knew him. He didn't amount to much. He, with many others at Galena, could never look upon Grant as the great soldier and president, but only as the discouraged worthless young man. Many a man becomes a failure for that very reason, because folks doubt him. It was so with Grant until Lincoln found him. But Jesus in his greater wisdom understood it, and repeated the old proverb, "A prophet is not without honor, save in his own country and his own house." So Jesus did no mighty works there because of their failure to appreciate him.

Appreciation gives inspiration. It is a truth that "occasion makes the orator," but many a gifted orator has failed in addressing an unsympathetic audience. A skillful musician seldom succeeds in bringing out all the sweetness of the voice before an unappreciative audience. Every preacher knows that the responsiveness of the congregation brings out the best that is within him. Many a preacher fails because he is not appreciated.

That was the condition that Jesus met in Nazareth. And he did no mighty works there. It was far different down in Capernaum where the multitudes were flocking to him on every side to hear him. There he could restore sight to the blind, but in Nazareth blindness was so deep that it could not be reached. He was far too common for them to trust him, to hear and to believe him. They failed to meet his means of grace.

Too often we fail in Christ's work. We do not appreciate him. He is too commonplace. Yet how often Christ is to be found in some very common places. It was just a plain old fashioned church in the little village of Carslyle in Northern England, far inferior to the great St. Paul's, Canterbury or Notre Dame. Yet the president turned aside and chose it as a place for quiet worship because his grandfather, Dr. Woodrow, served it as a humble pastor years ago. So God's Bethels are never to be despised, because often God has seen fit to bring forth greatness from them.

FINALLY THEY FAILED TO RECEIVE THE BENEFITS THAT JESUS WOULD HAVE GIVEN THEM, BECAUSE THEY WERE OFFENDED IN HIM. In Nazareth there was so much that Jesus could have done. In Nazareth there were bed-ridden invalids. There were cripples and blind and palsied men and women. There were sick babes and mothers. But the sad thing about it was that so few were healed. It is more than likely that those that were healed were special friends of his mother or children on whom he had compassion. But the neighbors noticed the absences of wondrous deeds in their midst. They felt the sting of neglect, and began to taunt him: "What have you done in Capernaum do thou in thine own city." That sounds like folks doesn't it? They lacked interest and appreciation,

they felt neglect and hated him. Men are led by unbelief to be indifferent and to lack appreciation, yet they do not hate. Much unbelief, I am glad to say, is passive. But there were those who heard reports and were curious to see, but when they were disappointed they began to feel envious of the other places so favored and the people who were helped. "Why don't you favor your own city?" and when Jesus did not, they hated him.

But it was Nazareth that missed the blessing. He went to others who received him with a ready welcome. There is a very old legend that tells that an old saint passed through a mediaeval town. He stopped to rap at each door but the people gave him no heed. At nightfall they realized what they had lost, for it was the Christ that had visited them on that day. So God often comes to us. Are we interested in him and his work? Do we appreciate him? Will we lose the blessing? The church fails and the individual fails to get the blessings when they do not appreciate the great value of their opportunities.

Flora, Indiana.

OUR DEVOTIONAL

Christians. By John Perry Horlacher

OUR SCRIPTURE

And moreover a most excellent way I show unto you. If I speak with the tongues of men and angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.

OUR MEDITATIONS

Jesus once remarked to a few of his choice friends, that men would know they were his disciples by the attitude they assumed toward each other. When he left the earth he commissioned these friends to go and make disciples of all mankind. Just a short time after this the first Christian church of Corinth was founded by a man named Paul, then the only man who realized the scope and extent of that commission. But it had not been long organized until some of the deacons and lay members began to detect their self-importance. To the ears of the founder were carried reports of quarrelings and dissensions. "My office and my function is the most important," exclaimed some of these Corinthian Christians. Quickly the pen of the great Paul spelled out timely advice and forceful exhortation to these, his fruits in the Lord. After setting aside some of their claims to pre-eminence, he wrote, "Give heed! I'll show you a more excellent way." And then he pointed out in his masterful manner, that which puts the stamp of genuineness upon a Christian, distinguishing him from all that are merely so-called, even as the fine silken threads unmistakably mark the real, from the counterfeited, gold-certificate.

John must have been thinking of the words of his Master, when he wrote, "We know that we have passed out of death into life, because we love the brethren." Must we then believe, that we are only truly Christian, when characterized by this spirit of love? Are we,—am I living a life full of love for my brethren? Am I patient with others and always kind? Do I shun even the appearance of jealousy? Has self been crucified and pride buried in the tomb of the past? Does it pain me when others go wrong? Am I al-

(Continued on page 11)

THE SUNDAY SCHOOL

Topic for June 8: Obedience. By Dr. J. M. Tombaugh

Obedience, in a Scriptural sense, has been defined as: "A voluntary, free and cheerful conformity of our affections and actions to the will of God as revealed in his Word." The spirit of true obedience is submission to the divine will. The actual performance, on man's part, of the things commanded, is doubtless of less value in the sight of God, than the possession of a spirit of entire surrender which enables him to will to do God's will. Actions are but the outward expression of obedience; that is to say, the motive which prompts the action is of greater moral consequence than the act itself. Obedience is first of all, in the heart. There must be not only a recognition of God's authority, of his right to direct and control our conduct because of the relation in which he stands to us as God and Father, but in order that our obedience may be acceptable to him, that it may be a sweet-smelling savor in which God is pleased, it must be prompted by feelings of gratitude and reverence and love.

We may do what God has commanded, or we may refrain from doing that which he has forbidden, and our conduct may yet lack the elements of true obedience. It is conceivable that a man may render an obedience which outwardly is flawless, and yet utterly fail to please God. If his conduct is prompted by some inferior consideration, and is not the expression of genuine reverence, of real surrender of heart to God, his obedience is only empty and formal, and can win nothing more than the praise of men.

A mere accidental conformity, in some particular, to the will of God as it is revealed in the Bible, is not the obedience which wins favor with God, because it lacks the essential element which makes such conformity praiseworthy, that is, the loving submission of the heart. An unbeliever may do many things which God requires, but his doing them does not make him an obedient child of God.

A regard for public opinion and respect for one's self are inferior motives, and when outward compliance with God's law is prompted by such considerations, it may readily be seen that the obedience which God requires has not been rendered, though his law has been kept. It is equally true, though it may not always be so readily apparent, that the obedience given through fear of punishment or by hope of reward, is also wanting in the essential element which makes obedience a saving grace. In the one case the obedience is servile; it is prompted by a dread of the consequences of incurring God's displeasure. In the other case, it is mercenary; it springs not from love or gratitude, but from a desire to win a reward. While no man can say that God rejects the service we offer him when the motive which prompts it, is no higher than hope or fear, yet we ourselves lose the joy, the supreme satisfaction and comfort which might have been ours if our obedience had been rendered from worthier motives. God may not wholly reject the imperfect offering if it is the best the worshipper can bring; he may not wholly reject the obedience which springs from selfish hope or fear, but if he accepts it, it is because it may pave the way to a more unselfish service, and a true recognition, by and bye, of God's worthiness to receive our heart's full treasure of love and service.

While it is doubtless true that a surrendered will is more pleasing to God than the actual deeds of obedience by which we prove that our will has been surrendered, yet our obedience is not complete, and we cannot be quite sure that we possess a spirit of entire obedience, till we have actually performed the duty required of us.

It is utterly useless and foolish to say, as some men do: "God knows all things; he knows my heart; he knows how willing I am to render obedience in this thing he has commanded, why then should I be at pains to prove what God already knows? Why should I submit to baptism as a test

of obedience if God already knows that I possess the spirit of obedience? Why should I practice the ordinance of the washing of the saints' feet to show myself possessed of a spirit of humility or to prove, what God already knows, that I am willing to obey every one of the least of his commandments? Is not the state of the heart more than the conduct by which the state of the heart is revealed?" Yes, the state of the heart is most important than the conduct,—because the moral quality of the conduct, the good or the evil that is in it, is determined by the motive which is behind the act, more than by the act itself. But God's law is not fulfilled by good resolutions or dutiful purposes or mere assent of the mind, but by an actual compliance with the duty required, whenever such compliance is possible. Under the old law of Moses it was so; the intent alone was not sufficient. Under the new law of Jesus, where the spirit counts for more than the letter, it is still the same, and a specific performance of the thing commanded is necessary to full obedience.

Our characteristic of obedience is, that it must be constant. This follows from the fact that love, which is the principle of obedience, is constant. The love of God in the heart is not a passion to flame up with intense fervor today only to die down in dead ashes tomorrow, but it is a constant fire, fed each day by fresh manifestations of God's goodness and mercy; so our obedience must be. It must be, not fitful and uncertain, but regular and constant.

Another characteristic of obedience is that it must be unconditional. The surrender which the soul makes to God is absolute and complete. No condition which may arise can absolve the soul from the necessity of rendering to God the exact obedience which he requires. One ease or convenience, the success of his secular affairs, the customs of the times in which he lives, nor anything else, may come between him and his obedience to God. Daniel kept his window open toward Jerusalem "as aforetime," though every consideration of personal prosperity and safety prompted him to obey man rather than God, but the sequel proved that obeying God is best under all circumstances.

Another characteristic of obedience is, that it must be immediate. To delay, even though the delay is accompanied by a firm determination to render obedience later, is to disobey. When a man is under conviction of sin, and is struggling with himself undecided whether to yield to God or not, it is unwise for the minister, or other spiritual teacher, to advise him "to take the matter home and think about it and decide it later." In such a case, or in any case, to hesitate is to disobey.

Obedience, full, hearty, unquestioning, constant obedience, we owe to him who is at once our Father and Lawgiver, our Savior and our King. The humiliating confession however must be made, that no mere mortal man ever has, or can, render perfect obedience, because only sinless, perfect beings could render perfect obedience. We are unable to render it, and we know we cannot please him by an imperfect obedience, because he will not accept it. We are of necessity driven from reliance upon self and self-righteousness, to a trustful dependence upon Jesus who has already rendered for us a perfect obedience.

If our obedience could be life-long and perfect,—full and complete, lacking in nothing, then indeed it might be that eternal life would come, not as the gift of God, but by human achievement. As it is however, we rejoice in Jesus who, in place of our disobedience, has rendered unto God for us an obedience that is perfect,—"having become obedient unto death even the death of the cross."

Let us then, by desire and prayer and aim and effort and struggle, seek freedom from sin so that the obedience we render, though it is not perfect, may be acceptable in the sight of him whose we are and whom we serve.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The Ninth Annual Christian Endeavor and Sunday School Convention of the Southern Indiana District, at Denver, Indiana, Tuesday and Wednesday, June 17 and 18 1919

Tuesday Evening

- 8:15 Opening Session.
Song and Praise service.
Address of Welcome, Emma Berkheiser, President
C. E., Denver.
Response, E. A. Myer, District Pres.
Quartet, Denver
Address, S. C. Henderson
Announcements.
Song and Benediction.

Wednesday Morning

- 7:00 Morning Prayer Service, O. E. Oxley, Leader
9:00 Sunday School Session
Devotional, P. M. Fisher
9:20 Purpose and needs of the Junior Department,
Mrs. Willis Flora
9:40 How solve the problems of the Intermediate Department, L. A. Myers
10:00 The Value of the Organized Class in Reaching the
Adult, Sylvester Whetstone
Solo, Julia Smith
10:30 Efficiency in the Home Department, C. A. Stewart
10:50 Methods of Getting and Keeping Up Interest and
Enthusiasm, E. E. Frantz
11:10 General Discussion, W. T. Lytle
11:30 Four Year Program Requirements for the Sunday
School, C. A. Bame
11:50 Announcements and Appointment of Committees.
12:00 Noon.

Wednesday Afternoon

- 1:30 Christian Endeavor Session.
Music—Song and Praise.
1:45 What Is the Relation of the Departmental Organization of the Sunday School to the Young People's Society?, S. C. Henderson
2:15 The Value of Live Officers, W. E. Ronk
Reading, Louise Davis
2:45 The Quiet Hour, L. W. Ditch
3:00 Why Tithe?, J. W. Brower
Solo, Ruth Williams
3:20 Kentucky and Christian Endeavor, G. C. Carpenter
3:45 Four Year Program Requirements for the Christian Endeavor, W. T. Lytle
4:00 Announcements and Committee Reports.
Song and Benediction.

(Continued from page 9)

ways eager to believe the best, and slow to accept the sinister report about my fellow Christian? In brief, is my everyday life actuated by the great spirit of love? Indeed, all men shall know we are his disciples, Christians, if we have love one for another.

OUR PRAYER

Our God, our aFther, thou who lookest on the heart, to whom all is as an open book, thou who art all powerful, though even compassionate, thou whose will is the unfailing accuracy and never ending motion of the innumerable worlds about their suns, yet whose providence manifests it-

Wednesday Evening

- 8:00 Closing Session.
Praise Service.
Installation of New Officers.
Stereopticon Lecture, "The People of the Hills,"
G. C. Carpenter
Quartet, Center Chapel
Address, C. A. Bame
Song and Benediction.

Convention Notice

The Christian Endeavor convention of Southern Indiana will meet at the Denver Brethren church, June 17. Let every pastor and Christian Endeavor president bring this convention before their Sunday schools and Christian Endeavor societies and begin making arrangements now to be represented. Come with a large delegation and help to make this the best convention we have had.

Denver has good railroad accommodations and can be reached by rail from all directions, the Vandalia running east and west and the Lake Erie and Western running north and south.

The trains east and west arrive and leave Denver at the following hours:

Going west, 11:20 A. M. and 3:30 P. M. over the Vandalia.

Going east, 7:36 A. M. and 4:08 P. M.

Going north over the L. E. and W., 10:04 A. M., 3:12 P. M. and 8:07 P. M.

Going south, 7:04 A. M., 1:20 P. M., and 6:21 P. M.

Let every Sunday school and Christian Endeavor society be a booster for a better convention and better Sunday schools and societies.

L. A. MYERS, Pastor Denver Brethren Church.

"The very fact that so much in politics is done in the dark, behind closed doors, promotes suspicion. Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. * * * You know there is temptation in loneliness and secrecy. We are never so proper in our conduct as when everybody can look and see exactly what we are doing. * * * The best thing that you can do with anything that is crooked is to lift it up where people can see that it is crooked, and then it will either straighten itself out or disappear."—From "The New Freedom," by President Woodrow Wilson.

self for us individually, thou who are love, thee we come to worship and bring the praise and gratitude of our hearts.

As even now we call thee Father, O God, grant us the grace to act as thy children. In our walk among the sons of men, may we, who bare the name of the Christ, so live and labor in love, that our fellows shall irresistibly be drawn unto thee. Way we be fully resigned to thy will, even growing more into the image of the perfect Man, even thy Son. We pray unceasingly, our Father, for more of that love, which compelled thee to give him, the most precious of the precious, to redeem a lost humanity, thy creation,

Hear us because we come in Jesus' Name. Amen,
Ashland, Ohio,

MISSIONS

Home Mission Notes. By G. C. Carpenter

Annual Kentucky Visit

Orion E. Bowman and the writer represented the Home Mission Board on the annual visit to the Kentucky mission field. We were accompanied by Brother E. M. Cobb, pastor of the Dayton Brethren church. We found that the work of the past year had been well done and the best news was that the future holds wonderful opportunities to enlarge the Lord's work in that mountain district. Watch for Brother Cobb's report and read every word of it.

The Need of Workers

The open doors call for consecrated teachers and preachers and Sunday school workers. Teachers will be needed for the coming school year which begins the middle of July. Write at once if a position as teacher is desired. A dormitory manager and matron are needed. A husband and wife are preferred. Brother and Sister Humberd of Flora, Indiana, rendered splendid service the past season in that position. Brother Humberd assisted also as a teacher. It meant much for them to leave their farm in the care of others during that time and give themselves to the Lord's work. However they report that the Lord blessed them and prospered them while they were away. They would return, but are planning to be in school for further preparation for the Lord's work. May the Lord call another husband and wife who will be equally faithful.

A Home for Somebody

Brother Drushal desires to provide a home for some woman who would assist in caring for the children and thus enable Sister Drushal to take a more active part in the school work.

A Business Opportunity

There is an opportunity for the right man to buy a grocery and general store, and the right man can doubtless build up a splendid paying business. It is already a paying business but we mean that there is the opportunity to enlarge the business. Anyone who is interested should write Brother Drushal for further information. A good Brethren business man would find almost unlimited opportunities to do Christian work.

An Electric Light Plant

One of the most pressing needs is that of an electric light plant for Riverside. To light the four buildings and provide for further possible needs a hundred light plant would be necessary. Here is an opportunity for some loyal brethren to let their light shine in more ways than one. It is needed as a protection to the property. The oil lamps now in use are quite dangerous especially in dormitories where there are so many young people. An estimate of the cost is being prepared and further information will soon be given. Write us if you are interested in meeting this pressing need and thus shining

for the Lord in Riverside for years to come.

A Piano

Another pressing need is a piano. The present instrument in the chapel at Riverside is quite worn out, although it has rendered good service for a number of years, having been donated by a good sister in Ohio. There are many Brethren homes throughout the brotherhood in which there are good pianos that are scarcely ever used but that could bring glory to the Lord if they were in places like the one above named. Will our readers please think on this matter and may the Lord persuade someone to meet this need in the next few weeks. The piano will be needed by the middle of July when school is announced to open. And the same piano is used for the Sunday school and church services during the whole year. Write us at once if you can supply the need or if you know of someone who might become interested.

Happy

"Happy" is the name of the postoffice where Sister Elizabeth Haddix and Sister Hattie Cope are located. They are conducting two Sunday schools and the outlook is good. Brother Drushal and the writer visited the field and the workers one day during our stay in Kentucky. We walked twelve miles that day and the writer decided that he was about the "walkingdest" man in that country, at least from Indiana. That is the term applied to Brethren Drushal and Cook. After walking some twenty miles in two days and over those rough mountain roads we were fortunate to be able to spend most of the next day on the train on our return trip, for we must confess that walking very far would have been next to impossible.

Coal! Coal! Coal!

A mining camp is being opened up at Happy and soon the population will be doubled and trebled. A railroad is being built up Car's Fork, extending forty miles and connecting with Virginia. All along this line are almost unlimited quantities of coal, and the road is being built substantially, indicating that the promoters are expecting a permanent growth and an enlarging business for many years. All along this line will spring up new towns and some of them will be of considerable size. The church that is there with faithful workers will be given the right of way, for there is but little overlapping by the denominations that are working in the mountains. There should not be when the field is so large and the workers so few.

Happy Girls

Sisters Haddix and Cope are happy girls. We were unexpected guests for dinner but they prepared a splendid meal and we need not say that we did our part at the table after that long walk. Happy is four and one-half miles from Hamden, the nearest station at present. The girls can now sympathize

with the newly-wed who has her first unexpected company for dinner. The girls had the promise of a room for light housekeeping before they had arrived on the field, but when they arrived tired and hungry the party would not let them in, saying that they were afraid of the oil stove, and also that they lived in a new house and they did not want the girls to wear out the floor by keeping it scrubbed, and anyhow they did not want their new house wet. But another man close by gave the girls a room and favors them in many ways. May the Lord bless and lead the girls and keep them happy in "Happy."

The Sheriff and a Wise Man

A good brother in Nappanee enclosed \$25 on Kentucky pledges and then added: "These pledges were given at National Conference and should have been paid long ago but were neglected. We thought that perhaps the sheriff would soon be after us, so we better pay it before he gets here and save time and confusion." He was right and may there be many others who will take the hint and prove themselves as wise as he. Every pledge should be met before the first of July. Pay in June.

Strikes Do not Stop Sunday School Meetings

Rev. George P. Howard, Field Secretary for South America, representing the World's Sunday School Association is always a busy man. He has the Sunday school activities of a continent under his care. Most of his work is done in Argentina, where he lives. He makes frequent trips to Chile, Brazil and Uruguay. He just wrote about two successful Sunday school rallies in Montevideo and Buenos Aires. The Central Methodist church of the first named city has an average Sunday school attendance of 250 but more than 400 were present at the rally. Howard writes, as follows: "A serious car strike was on and the few cars that were circulating had a couple of armed soldiers on the front platform and two on the rear platform. It looked as if this abnormal situation would spoil the projected rally. A little before the hour people began to stream in from all directions. Soon every chair in the large Sunday school room was filled. Two hundred little children were crowded up on the platform where they found a comfortable sitting—on the floor! Rows of fine young men were lined up along the wall, like a guard. And still they continued to stream in. Where they all came from I do not know. Soon the hall was packed, and every one thought 'What a blessing there is a street car strike. Otherwise what would we have done with the crowd?' The singing was magnificent: the atmosphere was tense with excitement; everybody was happy. The Buenos Aires rally also brought out a record breaking attendance.

NEWS FROM THE FIELD

SUNNYSIDE, WASHINGTON

The Lord has been blessing us abundantly here. Although deprived of our usual evangelistic campaign, which always deepens and stabilizes the spiritual life of the church, yet the faith is strong among the Brethren. Aside from a few who have gone into the prevailing apostasy, you will find as pure faith abiding here as in any church in the brotherhood. It is a delight to preach the genuine Gospel to them.

We reached a mountain top experience on Easter. Our offering exceeded \$600.00. No, there were no large gifts, in fact \$25 was the largest gift. But everybody gave and gave well. Without even a missionary sermon or urging, just presenting the opportunity, this offering was secured. Next year, the Lord delaying his coming, we will make for first place.

Our church here and the church at Spokane are being drawn into a closer fellowship. It was a joy to lead the Spokane Brethren in their campaign for souls during February. No one need to hesitate a moment in making liberal gifts to the Spokane work, for a bright present and a most promising future is the heritage of this church. Brother Miller, pastor of Spokane church, was called to administer instruction and sympathy to us in our recent sorrow of bidding farewell to one of our twins as she departed to paradise to await the first resurrection. Then immediately following Easter, he led us in one week of preparatory services preceding our blessed communion. It was not an evangelistic campaign, yet within the short period of eight days, eleven made the confession, nine being re-consecrations and two coming by baptism. Brother Miller gave most excellent sermons, full of deep truths of God's word. He endeared himself in the hearts of the people. Before General Conference convenes, we expect to form a Washington conference of the Spokane and Sunnyside churches.

C. H. ASHMAN.

RIPON, WEST COLONY, AND LATHROP

We are pleased to make a report of our work at this time. You noticed a few weeks ago in Brother Bell's report of the Northern California District, that we are now serving three churches instead of Ripon alone. On Sunday we teach a Sunday school class and preach at Ripon in the morning; teach a Sunday school class and preach at West Colony in the afternoon, and preach at Lathrop in the evening. We have a prayer meeting at each of the three places during the week.

We are now beginning to reap a small harvest in Ripon. Our Sunday school has increased from twenty to seventy-five. Two were baptized here recently. We begin an evangelistic campaign June 1. Brother A. V. Kimmel, from Whittier, California, will be our evangelist. We are praying for results. Brethren, pray with us.

The West Colony people are not an organized Brethren church. But we are hoping to make it so soon. They are a splendid people

and are interested in things religious. On the same day I am writing this two will be baptized at this place.

The Lathrop congregation is well organized and doing fine work. A number of young people have recently been added to that church. We have re-organized a Y. P. S. C. E. here, and the young Christians are taking hold of their work in fine shape.

These churches owe a vast deal more to the faithful efforts of our Brother J. Wesley Platt than they can ever hope to pay. He stood by them under very adverse circumstances. He is now the pastor of the Manteca church.

We have a hard work here, but it is the Lord's, and we like it.

N. V. LEATHERMAN.

FRANKLIN, WEST VIRGINIA

While I have a little time, I will write a letter to the Evangelist from the home of Brother J. C. Hammer whose home has been the welcome abiding place for nearly every minister who has preached at the Hammer church. The writer has tried to be as faithful to this church as it is possible for one who lives so far away from his parish. It is nearly 150 miles from here to Washington, D. C., yet I try to come to them four or five times a year. I have never found any friction in this little band numbering 31. Though some have gone from us in the five years of our pastorate, we have added 19 of that number to the membership, three by relation and the rest by baptism. It is with deep regret that we must report the death of our dear Uncle Ruben Dornier and wife; both have gone to their blessed reward. We also lost two valuable sisters through their marriage to men of other faiths. Besides we are not free from persecution. No church will be which is willing to accept the whole Gospel which is just as unpopular today as it was in our Lord's time.

While there are many who will not follow the lowly and meek ways of Christ, there are some who will give us credit for our obedience. When in conversation with a high official a short time ago, he said to me, "We could not but have high regard for your young men when we saw their sincerity of heart and strength of conviction, and we had to excuse them from the bearing of arms." Then he added, "If the Kaiser had been a Dunkard, we would not have had a world war." I was glad that some of our dear young men had enough of Paul's courage to stand by the marvelous Gospel light when clouds of sinful darkness overshadowed the teachings of Jesus.

Because of the "flu," I have only been here since the 16th of last October, when I held the last communion service with all present who lived near the church. At that trip we baptized Sister Gatha Teeter, and two of Brother Lloyd Hammer's sons. On this trip we received five into the fold, one mother by relation and a man and his three nieces by baptism. The man, Brother Minor Smith, is critically ill with tuberculosis. He said that he had been a member of a church that used

sprinkling for baptism, but that he had read the Bible and felt sure that our baptism and feet washing were right. We took him down to a cold stream and there baptized him, and when he came up he said, "Praise the Lord, that's what I have wanted to do for a long time." After reading scripture, laying hands on them and praying, we took our leave.

Our Easter offering amounted to -19.35, and since the taking of the offering, Brother Hammer gave me \$20.00 for Brother Gribble. Pray for these dear people.

Yours in his service,

S. P. FOGLE,

Washington, D. C., 22 Third st., S. E.

LOST CREEK, KENTUCKY

Sunday, May 4th, was the biggest day that Brethrenism has yet enjoyed in its mission work in the Cumberlands. The work of this day is the visible evidence of the growth and reaching out of our cause in these regions. Altogether, there were eleven different services made possible by Brethren activity, counting Sunday school and preaching services as only one service.

Five of these services were in and about Riverside, three in and about Krypton, and the others at new points. Besides the forenoon services here, there were two different services in the afternoon, one the regular Christian Endeavor meeting, and the other a special service for the boys and girls too young to attend the regular Christian Endeavor service, this being held or conducted by Mrs. Drushal. This last named service started by Mrs. Drushal entertaining the boys and girls who were boarding scholars during the school year, and who were too small to attend the regular meeting, and did not know how to best use the Sunday afternoons, which are rather lonesome for the little folks when in school. After school closed the children of the community kept coming, until now it is quite largely attended, and seemingly a very profitable service. The program consists of telling the children Bible stories, much singing, etc.

On the Sunday mentioned above Brother Cook was preaching at a point about thirty miles from Krypton, toward the Brethren church in East Tennessee, and Brother Allen, preached at Krypton. Then also on Carri's Fork of the Kentucky River, about twenty-two miles on further up along the railroad line from Krypton, two of Riverside's pupils, Sisters Elizabeth Haddix and Hattie Cope, were conducting services at two new points where they have been located by Brother Cook and the writer, and which will be more fully described later after the location has had the final approval of the representatives of the Mission Board whom we are expecting very soon now. Brother Thomas Allen begins regular preaching services at this latter place, Sunday, May 11th.

While not having heard from all the services, most of them we know were very well attended. The services at Riverside now seem to have possibly the best prospect and attend-

ance that we have ever yet enjoyed. This activity and reaching out is one of the goals toward which we have been working, and no one is as much pleased to see it as we who have labored on the field. In calling the attention of the audience at Riverside last Sunday to what we have stated above, we further told them that we could not consider ourselves really alive until we had some of our number on the foreign field, and others of them working for Christ and the church in the homeland. Some of this program we now see in operation, and by his power and might, we shall see more of it, as we keep in his will, and walk humbly before him. Pray for us that it may be so.

G. E. DRUSHAL.

ASHLAND COLLEGE NOTES

Conceal your troubles in your hip pocket, but pin your joys to your breast.

Now that school days are so near over this will be the last "Notes" for a time at least.

If you are going prospecting for happiness take your pick of Good-will and dig in the hills of Helping-others. You can strike it rich.

Plans are being laid for a big school year for 1919-20. Many valuable improvements will be made this summer both in the college building and in the dormitory.

The College Y. M. C. A. has raised in cash and pledges \$250.00 for special features next year. Some noted men will be brought in to deliver messages to the student body and furnish inspiration for all.

Any student desiring to be in school next year and wishing to find employment for afternoons for partial support may notify the College "Y" of the kind of work you can do or the kind you would like, and you will be assisted in finding just that place. And when you get to Ashland the place will be ready for you, if it is to be found.

Mr. Beachler, one of the big men of the Brethren Church, was home for a two weeks' rest and in the meantime made his gardens. The Ashland folks are always glad to have Beachler among them. Perhaps no one church feels prouder of him than the Ashland church, and none are happier than the college folks in that the Endowment Fund has already gone "over the top." It means so much for the school. The men who have stood by it all these years hoping and longing to see the day when permanent endowment would be realized, are now rejoicing to see that day. God bless all those who have made this possible. Another hundred thousand would only make it a better place for your boy or girl to obtain a Christian education. We feel like singing now "Praise God from whom all blessings flow." Really, I think Ashland ought to have a real Jubilee celebration for victory. Come on, Brethren, what do you say?

The last Theological meeting of the year was held on Monday evening, June 2nd, with a splendid attendance.

The May Supper held on the campus was a great success. Many of the town people participated. It was not possible to estimate the number present. But here's our guess—

In a few days more the students will be departing for their respective homes, to spend the summer. Several of the boys will be engaged traveling through Ohio and Indiana.

Mr. Lynn will hold a meeting at one of his churches, while his wife visits home folks in Virginia.

The Deeter family will visit a while in Miami county, Ohio, and then go to Oakville, Indiana, where he will be with his church people for the summer.

Mrs. Owen and children will visit in Canada, while Brother Owen travels over a portion of Ohio, and keeps charge of his two churches.

Vern Flora and Cashman will travel through portions of Indiana.

Mrs. Lichty and daughter, Ruth, will visit in Pennsylvania among relatives.

Prof. Garber and E. A. Rowsey each made addresses at the recent Ashland County Christian Endeavor Convention held at Loudonville.

The Junior Annuals will soon be ready for delivery to the ones who have ordered them. There's only a limited number and the late applicants will likely be deprived of them. They are "plum full" of actual photographs taken around the campus, of classes, societies, faculty and students, over a hundred different scenes.

ALUMNI NOTICE

While every reader of the Evangelist is interested in Ashland College, the college enjoys a peculiar interest among graduates and former students. With this thought in mind we are calling attention to the interesting events of commencement week—Sunday to Thursday, June 8-12, 1919.

Sunday 3:00 P. M. Baccalaureate Sermon by President Furry.

Monday 8:00 P. M. Class Address by Hon. Frank B. Willis.

Tuesday 8:00 P. M. Pageant staged by the Senior Class, entitled "The Spirit of the Age."

Wednesday 1:00 P. M. Junior-Senior Luncheon. Open to all the Alumni.

Those expecting to be present should notify J. L. Gingrich.

Wednesday 8:00 P. M. Recital by the Advanced Music Students in Piano and Voice under the direction of Miss Lichty and Miss Puterbaugh.

Thursday 9:30 A. M. Class Day Program when thirteen persons will be graduated from the several courses.

J. A. GARBER, Secretary.

BRETHREN DAY

Brethren Day this year should be made the one big day of our church year. The Brethren church, in company with many others, is passing through a critical period. We must

go forward or the other alternative must obtain. The world must learn that the Brethren church is more than a "family" church. A gospel church is big enough for the whole world. Let's make the day a big day.

J. D. KEMPER.

Brethren Day should be observed by every congregation. It is important that we should review the history of our beloved church. We need to know something of the cost of our present heritage. An intelligent and thoughtful review of the history of our denomination, will tend to stimulate activity and to make us more MISSIONARY. The Brethren church can have, if she will, a great future, in home and foreign lands. But this can be realized only by the present generation making sacrifice similar to that which characterized the labors of our forefathers.

W. C. BENSCHOFF.

THIRD CHURCH, PHILADELPHIA

I have been waiting for some one to report the glorious meeting we have enjoyed at the little Third, but as no one has done so, I feel led to do it.

Brother Bauman came to us on April 5th, and stayed a little more than three weeks and the results were even more than we expected. That is God's way of doing. There were over 40 came forward, about 30 of which have or will be added to the church. Some came from the Tabernacle and as they practice trine immersion they were not re-baptized.

Quite a few came from the Sunday school and are young, hence no great immediate help to the church. Others who had been friends of the church, through the forcible presentation of our doctrine, were brought in. Several came from the Tabernacle, with which I labored for a time and hence they were old friends.

Brother Bauman has certainly endeared himself to the members of the Third church and he or the meetings will never be forgotten. The only thing that I caught him doing wrong was reporting the missionary offering of \$110, as being \$150 per member, when it is about \$35.00 each. Not that it makes any difference to me personally but I am a little jealous of the good works of the little band to whom I am permitted to minister. As we are all poor in this world's goods, not a single member that does not labor for their daily food, it shows that God has touched their hearts. I doubt if any church in the brotherhood can make a better showing.

E. E. ROBERTS.

MORE NEWS FROM GARWIN

We are sending a few lines in order that the brotherhood may know that all the "Doings" are not at one place.

We held our quarterly business meeting the 13th of this month. It was my privilege to strike the match to the note that has been carried on the parsonage for several years. More encouraging, is the fact that the amount set to raise for the parsonage was \$1800.00 and the amount subscribed was \$1907.00. Brother Charley Dobson of the trustees did the soliciting. Plans have been

completed for a well at the parsonage. This is something that has been needed for a long time. Brother Frank Lewis is securing some fine collection plates as a present to the church.

May 11, our foreign mission offering was taken. Our membership is 150 (all active) and the offering amounted to \$67.50, thus we are \$7.50 over the top. We are very appreciative of the spirit in which this was given.

Brother F. G. Coleman arrived on the job Saturday evening and preached the next day to two large and appreciative audiences. As the interest increases we predict that we will not be able to accommodate the crowds that will come. You may look for good reports from the meetings. May we have the interest of the brotherhood.

FREEMAN ANDRUM.

FREMONT, OHIO

We would be glad to make a more glowing report of the work at this place, but we are happy to state that we have reason to be encouraged and press on in the work. We had a splendid revival during the latter part of the winter which was particularly fruitful in the deepening of the spiritual lives of the members. Five were added to the church by baptism and one by statement, or relation. The meetings closed with a delightful communion service, although the attendance was not as large as usual on account of sickness and bad weather.

Our Easter offering was a pleasant surprise to many. We more than reached our goal, with an offering of \$75.08, which is about double that of any previous Easter offering.

On April 13, we held our Rally, in which the Brethren of Fostoria joined us. Brother J. A. Garber, of Ashland, Ohio, was with us and preached for us both morning and evening to the joy and edification of all who heard him. A conference on the Four Year Program was held in the afternoon, the principal address being given by Brother Garber. Brother R. Alger Hazen, of Fostoria, Brother S. M. Looose and the writer also participated. All were greatly benefitted by the discussions and addresses. A delightful feature of the morning service was the graduation of four ladies of the Fremont church that had completed the teacher training course.

Woman's Day and Parents' Day have also been appropriately observed. We are pressing on in the battle as best we can. The struggle seems hard sometimes, but we are bound to triumph through our Lord Jesus Christ. We are planning and hoping for better things.

H. M. OBERHOLTZER.

IN THE SHADOW

HORNE—Fred Horne, born in Medway, Clark county, Ohio, October 26, 1860, died near Silver Lake, Indiana, April 7, 1919, aged 58 years, 5 months and 11 days. He was married to Martha Leckrone, December 24, 1885. Cancer caused his death. Horne had a faithful wife and was devoted to her. She prayed for him many years when he seemed very indifferent to the claims of the church. He was a devoted member of several lodges and of a jovial nature; won and had many friends. A few months before his death, he accepted Christ as Savior and was anointed and prayed earnestly for recovery but was resigned to the will of his new-found Christ which it seemed was not for his recovery. His only regret was that he could not live to serve Christ as faithfully as he had the lodge. Though he had said the funeral ceremony at many a Masonic and K. of P. funeral, he had neither for his own. He was a patient sufferer and we hope has gone to a reward in heaven. Funeral services by the writer from "Life More Bountiful."

CHARLES A. BAME.

CONRAD—Vera Conrad was born May 10, 1903, died February 8, 1919, aged 10 years, 8 months and 28 days. She was a lovable child and leaves a mother, father and two brothers. The parents having before been members of different denominations, some weeks after the funeral united their home by being received into our church. Thus we feel that her going has been a blessing in disguise. May the Lord ever rule.

CHARLES A. BAME.

LAUTZENHEIZER—John Henry, two year old babe of Elora and Sister Fay Lautzenheiser of Andrews, Indiana, born December 22, 1916. Funeral services by the writer.

CHARLES A. BAME.

DYER—Sister Susan Leedy Dyer was born at Ankenytown, Ohio, July 7th, 1836, and departed this life at Ashland, Ohio, March 20th, 1919. She was aged 88 years, 9 months and 13 days.

She was first married to David Leedy Garber, 1856. Five sons and two daughters were born to them. The father died in April 1865. Five years after she married Stephen Prescott Dyer and to them were born a son and a daughter.

Sister Dyer was one of the sixteen members and the last one to survive of those who began the church known as the Leedy Brethren. At the organization of the Brethren church, these Brethren became members.

Sister Dyer was a woman of strong religious convictions. She lived a beautiful Christian life. Quiet and unassuming and yet of stable character, she sought to do her Master's will. She was a liberal supporter of the interests of the church and her family have been large contributors to Ashland College.

She leaves seven children, 25 grandchildren and 26 great-grandchildren.

Brief services were held at the home of Brother A. L. Garber in Ashland, Ohio, by the undersigned and Brother J. A. Garber. Funeral services were conducted by the writer at the Brethren church at Ankenytown, where her body was laid to rest.

J. ALLEN MILLER.

PITMAN—Mrs. Eliza Jane Pitman, one of the oldest pioneer residents of Grandview, Washington, passed on to her reward on April 14, 1919. She was born in the state of Indiana, on April 1, 1821, making her just past her 98th birthday. Her mother died when she was but six months old, when her father was moving the family to the raw prairie of Illinois, where Galesburg is now situated. At the age of twenty-one she was married to George Pitman, a farmer of Henderson in Knox county, Illinois. To this union were born six sons and two daughters.

She was left a widow in 1865. After the death of her husband she was called upon to endure many sacrifices and hardships, because designing persons took advantage of her inexperience and appropriated most of the earthly store left her by her husband. She suffered a great many sorrows, but they only developed in her a great sympathy which was constantly going out to all in trouble. She was a member of the Christian church and was a consistent follower of her Master to the very end. She is survived by four children, Alexander of Conway, Iowa; Mrs. Ann E. Sykes and Frederick L., both of Grandview, Washington, and Mrs. Mary Susan Redd, Richmond, Missouri. The services were conducted by Rev. S. J. Harrison of Sunny-side, Washington, Rev. J. E. Anderson and Rev. F. L. Cook of Grandview, and interment was made in the Grandview cemetery.

S. J. HARRISON.

WITAMYRE—Nancy Louce Witamyre was born in Miami county, Ohio, July 28, 1838, died at Lima, Ohio, April 14, 1919, aged 80 years, 8 months and 16 days. She united with the Church of the Brethren when about 15 years of age. When the Brethren church at Maple Grove was organized, she became a charter member and lived a faithful Christian life until the end came.

She leaves to mourn her departure, one son and two daughters, one sister, seven grandchildren, and five great-grandchildren. Her husband preceded her to the spirit world.

Funeral services were held in the Maple Grove church by the writer, and the remains were laid to rest in the Eaton cemetery.

J. L. KIMMEL.

CAMPAIGN NOTES

In our report of last week we said that in our Notes of this week we would say something of the further plans of the campaign. Since we have reached the hundred thousand dollar mark some are wondering if the campaign is now to close. By no means. To say the very least it would be neither fair nor just to that part of the brotherhood which has already responded so nobly, if the campaign would stop short of a canvass of the entire brotherhood. The churches which have given this first hundred thousand dollars gave with the understanding that all of our churches would be given an opportunity to enlist in this movement as they have done. Hence from that standpoint alone the campaign must go on.

Since it is the plan therefore to go forward to completion with the work others are doubtless wondering why the goal was not set higher from the very beginning. A lack of faith on the part of those responsible for setting the goal might be one answer to such a question. However, that is hardly fair. As a matter of fact this campaign was launched at the time of unprecedented pressure in our country as we all know. And no one could forecast just what the conditions would be when we got on the field. And in our desire not to appear extravagant or unreasonable we chose to be conservative in the goal set. However, the campaign was less than two

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him become the servant of all." Sympathy would take high place and would show itself in bearing the burdens of the weak. Love would stand on the pinnacle of all values and by its genuine manifestation toward the brethren would win for its possessor recognition as a disciple of Christ. The more abiding and more truly worthwhile things are the more attention they would receive.

Finally, there are those who exalt the minutia of life and religion to the exclusion of the great problems and principles. This tendency is glaringly illustrated by the action of the Pharisees in the days of Jesus. They had multiplied tradition and rulings on the most insignificant affairs of life until it became a burden for any one to try to be religious. Life had become completely enmeshed with a network of petty rules. The old doctors of the law would

spend hours in discussing and would write pages on how to light the candles on the eve of the Jewish Sabbath with as profound interest as if it were a question of a bounden duty to a neighbor. Pharisaism grew more and more hollow and superficial until the weightier matters of the law were lost sight of. This same tendency persists today,—to exalt the importance of the insignificant details to the detriment of the great and vital principles of life and religion. If a true conception of relative values were universally had, how the petty opinions and prejudices would drop out of sight to give place to the fundamental truths and abiding principles! How much more genuine and vital would religion be! How much less of hollowness and superficiality Christians would possess and how much more fullness of life.

months old when we were sure our mark had been set too low.

But we are going on. We are going to trade our hundred thousand dollar thermometer for a two hundred thousand dollar one. Two hundred thousand dollars of permanent endowment is twice as good as one hundred thousand. I have met a few of our lay brethren who expressed the wish that a half million of endowment might be back of our school instead of a quarter of a million. These brethren have vision and they are right. At all events it is the plan to keep right on and push the mercury up just as far toward the two hundred thousand mark as is possible—to push it beyond that mark would be far better.

Our next move will be back in Pennsylvania for a few weeks to do some finishing up work. We want to be able to say that Pennsylvania is finished just as we were anxious to be able to say that Indiana was finished. After that we shall return to Illinois and canvass all of the churches there that can be canvassed until a later time. This will take us well on toward National Conference. After Conference the campaign will likely be carried into Maryland and Virginia, and after that perhaps Ohio. These plans are subject to change however, depending on weather conditions and other considerations. It is to be hoped that there may not be as many interruptions in the rest of the campaign as there have been up to this time. The extremely cold winter of a year ago, and the fuel shortage, the "flu" epidemic, smallpox in some places, Liberty Loan drives, Red Cross drives, Y. M. C. A. drives, War Stamp drives, Armenian Relief drives and all the other things I have missed—these were some

of the things we had to contend with as we covered the first lap of the endowment drive. Maybe it will be better from now on.

In connection with this report, Brother A. C. Hendrickson, our Business Manager desires to bring a message of importance as pertains to his part of the work in the present campaign.

WM. H. BEACHLER,
Campaign Secretary.

COLLEGE BUSINESS MANAGER

Thus far in the Endowment Campaign we have been in touch with the friends of the College who have contributed toward the endowment only through the mails. I want to express an appreciation of the splendid response to the notices sent to those who have helped to make the campaign a success. I am grateful too for the assistance given by the pastor or representative in the local churches in keeping the Endowment and other interests of the College before their people.

As the Endowment continues to grow toward the new goal of \$200,000 it is naturally going to mean an additional amount of work in caring for the business in the office here. At the present time we have about \$50,000 in Endowment Notes which for the most part are payable in five annual installments. To keep a record of these notes and the payments made thereon takes considerable time and work aside from the other duties that require time and attention. This work may be made very much lighter if we can have the same generous response to our notices as was manifest in the making of the gift. The largest success of the campaign will only be realized when all the funds contributed have been converted into permanent investments

yielding an income for the maintenance of the work of the College.

Frequently there are times when it may not be convenient to make payment at the time indicated on the note. It has ever been the policy of the College to grant extensions in such instances. In such cases if the giver will drop us a request to the effect it will save us the time and expense of sending out the second notice.

While the Endowment notes are made payable at a definite time they may be paid at any time. During the past year about one-fifth of the notes have been paid out in full rather than allowing them to continue for the full period. This stops interest and saves the trouble of sending the payments each year for the period of the note. If there are those who desire to pay their notes either in full or in part this may be done at any time to meet the convenience and desire of the giver and receipt will be mailed for the payment, if paid in full the note will be returned promptly.

A great many inquiries come to us asking if Liberty Bonds are acceptable in payment of Endowment Notes. Yes, you can pay your note either in full or in part with Liberty Bonds. During the past year more than \$20,000 in Liberty Bonds have been assigned to Ashland College in this way. As these bonds come to us they are converted and registered in larger denominations so as to make the investment safe against loss. Owing to the ruling of the Government against trafficking in War Savings Stamps we can not well receive these unless the same are converted or registered in the name of Ashland College.

A. C. HENDRICKSON,
Business Manager of Ashland College.

Present Day Revelations

(Continued from page 7)

dence not of its truth but of its being the counterfeit of true religion. For while it was capable of doing that which might seem miraculous, these "miracles" were within carefully defined limits. They were far from being of the nature of the stupendous miracles by which the prophets proved themselves to be messengers of God but were exactly what those prophets declared would be done by an evil system. One evidence of the gulf between the two systems is furnished by the prophecies of Scripture and the attempts of Spiritualists to prove they can foretell events. The predictions of the Bible reach down the ages and can only be explained as being the utterances of Omniscience. The continued existence of the Jews as a distinct people through more than eighteen centuries, the present state of many countries and cities, and the life of Christ, all the subject of prophecy, are among the evidences by which the religion of the Bible is supported. When Spiritualists today can present evidence of prophetic insight, when, for example, they can describe in advance of their occurrence historical events similar to those of the Bible by predicting which the Jewish prophets proved their inspiration, we shall be in a better state of mind to listen patiently to their claim that the prophets of old were like the spirit mediums of today.

Abundant evidence exists that Spiritualism is not a means of benefiting humanity. Dr. B. P. Randolph, a prominent Spiritualist of some years ago, said: "For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing

but an evil spirit. . . Five of my friends destroyed themselves and I attempted it by direct spirit influences."

The late Dr. Isaac B. Funk, who spent many years in an endeavor to learn the meaning of spiritistic phenomena, said he found no sufficient reason to believe that "the communicating intelligences (from the spirit world) are the personalities they claim to be."

C. F. Gordon Cumming once wrote in "Blackwood's," "From what I can gather I infer that the whole question of Spiritualism is full of difficulty; that those who start on the endeavor to follow it out soon find themselves plunged into an intricate labyrinth, from which escape becomes more and more hopeless the further they advance—a labyrinth in which light becomes darkness and in which they who once enter are beguiled ever onward, in the vain hope of grasping something tangible, which forever eludes their quest."

The late H. L. Hastings once said, "China, India and Africa are full of spiritual manifestations and they can be traced through the darkness of the heathen world—a darkness which they have done nothing to dispel. . . China, where every house has its ancestral tablets which are worshipped, and where for years neither railways nor telegraphs could be permitted for fear of interfering with their grandfathers' graves or their grandmothers' ghosts, has lain stagnant for ages under the brooding wings of these ill-omened birds of night, notwithstanding spirits and spirit mediums were found on every hand. . . The barbarism and degradation of . . . heathen lands is largely the consequence of believing this 'new' gospel of Spiritualism, which is older than Pharaoh's mummy."

3655 W. 46 St, Cleveland, Ohio.

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

MY MASTER

I had walked life's paths with easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place
I met my Master, face to face.

With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race,
When I met my Master, face to face.

I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with iron mace,
When I met my Master, face to face.

I met Him and knew Him and blushed to see
That his eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away;

Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud: "O make me meet
To follow the marks of thy wounded feet!"

My thought is now for the souls of men.
I have lost my life to find it again,
E'er since alone in that holy place
My Master and I stood, face to face.

—Author Unknown.

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George S. Baer, Editor

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EDITORIAL

One Small Fruit of the World War

One of the shrewdest pieces of propaganda accompanying the late war was that carried on in the interest of the sale of tobaccos and cigarettes. It is needless to speculate upon what interests were back of the propaganda. The surprise of it all is that such a great host of well-meaning people and benevolent institutions could be brought to serve so faithfully, even though possibly unwittingly, the interests of those who profited so enormously by the sale of cigarettes. But those things are history now and it is without profit to lament them. What is written on the pages of history must forever remain written. Our concern is about the abiding effects and the vicious habits that remain with us.

Cigarette smoking was never so prevalent as now. Everywhere it is indulged in and everywhere it is encouraged. He who cannot smoke is looked upon with pity or is the object of considerable ridicule in some quarters. Cigarettes are the supremely popular thing, but cigars and pipes also are by no means unpopular. Every man is supposed to know how to smoke. A fancy for a cigar instead of a cigarette may be endured, but he is hardly genuinely masculine who will not or cannot enjoy the "fragrant weed" in some form or other. Smoking was not such a rage before the war as it is now. Cigarettes, especially were being put under the ban. But they secured a new lease of life on the plea of a war comfort and necessity. It was remarkable what intellectual somersaults popular sentiment and even much medical opinion took in order to approve in the name of tobacco interests' vaunted patriotism what they had formerly opposed. And those same concerns are keeping up their advertising schemes. The prominent figures in the fashion plates are of well-dressed young men with cigar or cigarette held jauntily between dainty fingers. The hero of magazine article or popular novel is shown carelessly inhaling the incense of the popular weed. He who has never indulged finds it almost impossible to win a place in the coveted social circles without learning the "art." He finds that nearly all the gatherings for men are known as "smokers"; the obviously expected thing of those who go is to smoke. He finds powerful commercial interests ready to supply pipes and tobacco free of cost for young men's gatherings. He finds the most attractive advertisements and the most costly prizes adroitly designed to increase the use of tobacco. In every conceivable way there is subtle and designing influence to make it more and more difficult for young men to refrain from smoking.

But why should it concern us so much if the smoking habit does increase? One thing that makes it so serious is the fact that the habit once formed is altogether likely to become permanent. The real question is not, Shall I smoke or not smoke now? but Shall I smoke or not smoke through life with all that it means to me and my family? The effects of tobacco and espe-

cially cigarettes are acknowledged by unprejudiced physiological authorities to be greatly injurious. But the effects of tobacco and cigarettes are not confined to the user. The offspring of the inveterate cigarette smoker is weakened by the poison in the father's system. The babe in arms whose father smokes in its face is taking early lessons in the tobacco habit. It is little wonder that many a woman frankly admits that she enjoys the smell of a good cigar, she is brought up to it; and the young man thus brought up can hardly escape the habit. Tobacco smoke is exceedingly offensive to most people not addicted to the habit, especially is this true of cigarette smoke. Yet they must frequently endure the nuisance without complaint. In hotel lobbies and dining rooms the habit is not only permitted but encouraged by making every convenience possible for the sale and lighting of cigars and cigarettes. Everywhere the smoking habit tends powerfully to the selfish overriding of the rights of others. Moreover smoking is an expensive habit, and a waste of money that might be very profitably spent for the comfort and welfare of the family. To the wealthy or well-to-do, this item may be of little consequence, yet most men have more or less difficulty in "making both ends meet." And if an expense account is kept or a fair estimate is made by the average smoker, he will find that he could buy a good library, or clothing for himself and family or even a Ford with the amount he spends in smoke. Most smokers of middle age will confess that it is an expensive habit and will advise young men not to begin it. The common advice is, "Leave the weed alone while you can." Usually those who encourage smoking and induce others to begin the habit are young, dashing, natty fellows, who by ridicule, counsel or example appeal to their young fellow-devotees struggling by every conceivable device to imitate, often absurdly, their conception of the ideal man of the world.

But the revival of the smoking habit is not confined to men and boys alone. Dr. Eugene Davenport, Dean of the College of Agriculture of the University of Illinois, who is taking a prominent part in the fight against the spread of this vicious habit, says, "A half century ago women smoked as freely as men, and I am bound to say that they threaten now to resume the habit." If men continue to increase their indulgence, the growth of the habit among women is bound to follow; and what smoking man can object? Dr. Davenport continues:

If smoking is good for men, and altogether desirable for them, then it is equally good and desirable for women. There is, and can be, no good argument against it; yet I never heard a man admit that he desired a smoking woman for a wife. Why not? Is smoking a privilege to be denied to women? Not so, in these piping days of liberty. Men can not go on indulging in any form of male intolerance

without having it speedily imitated, first by their sons and afterward by their daughters.

Do we want the smoking habit fastened upon our women? If so we are in a fair way to have it. If not, we shall need to do some steady thinking, and that speedily. Are the women so much more refined than we, and will their refinement protect them against a habit that we do not approve—for them? At this point even the smoker is in danger of being driven into an admission that the habit is unworthy of thoughtful men.

Here then are some of the considerations that the young man must weigh in the balance over against the seductions of a social habit: Its characteristic drug effect; its probable permanence as a personal habit; its cost as compared with the necessities of life; the fact that in general smokers do not advise it; the fact that it is a habit the effects of which reach all who are in the vicinity; its real offensiveness to many, likely a full three-fourths of all the people; its effects upon little children; its undoubted influence upon the finer sensibilities as to courtesy; the condition in which it leaves one in old age, with impaired physical powers and dependence upon others; its inevitable extension to women if the habit continues and is brought into general practise through enforced tolerance; the spectacle of a woman addicted to the use of tobacco as a wife and mother of little ones—all these will be considered by the thoughtful man who has a fair opportunity to think it out before beginning to smoke.

If, after due consideration of all the facts, the man decides to smoke, he must be conceded the right to do so; but this right implies corresponding duties, and his plain obligation is so to practise his habit as not to offend others in any way. If he is certain that he can and will do this, not only now but during all his life let him smoke; and may God bless him.

EDITORIAL REVIEW

Don't forget to send your church news to the editor, there are nearly five thousand subscribers anxious to get word from your church. Be sure to address all matter for publication to George S. Baer, Editor of The Brethren Evangelist, 145 College Avenue, Ashland, Ohio, and he will get it promptly. Send all business to R. R. Teeter, Business Manager, Brethren Publishing Co.

Note: Some months ago, we requested through the kind offices of Brother L. S. Bauman, an article from Prof. B. P. Stout of California on "Music as a Factor in Evangelism." Prof. Stout stated that writing articles was not in his line, but he requested a very dear friend of his to write the article.

Sister Detwiler has an interesting letter of appeal in this issue in behalf of the Spokane, Washington, mission. Her heart is certainly in that work as well as in the Baltimore mission. If there were many hearts yearning just as much for the success of the Spokane building project as is Sister Detwiler's, the remaining \$2000.00 would be supplied as quickly as Uncle Sam could carry the money to Brother Miller. Read her letter and do what God would have you do.

Dr. Jacobs was in attendance at the Maryland-Virginia conference held at Linwood, Maryland, June 3-6. He speaks very warmly of his reception there and is greatly enthused as to the support the college will receive from that district. This will make Brother Beachler itch to get out there after college endowment. Well, we feel sure that some of the staunchest supporters of Brethrenism in the brotherhood are among the good people of the extreme southeastern district. We shall look forward to a report of this successful conference.

Brother Brower gives us an interesting report of certain special features of his work at Huntington, Indiana. The revival meeting led by Brother A. E. Thomas stands out most prominently. It was a great success and was closed with a communion service and a reception to the new members and a farewell to the Thomases. He also tells of a very happy "surprise" prayer meeting and some accompaniments, also of being retained as pastor for another year at an increase in salary. If our churches will keep up this salary raising proposition for a while it will not be so hard to keep pastors, or to

induce young men to enter the ministry. Finances never should be a dominating influence in the decisions of the minister or the prospective minister, but provisions for one's own both in the present and the future must ever be taken into consideration.

Another interesting letter from the careful pen of Brother A. P. Reed comes to us concerning the work of the First church of Los Angeles, California. Their revival conducted by their pastor, Brother N. W. Jennings was a grand success. The new members were welcomed by a public reception. There are still rumors about a new building. It seems to be becoming more of a certainty with each report. May it be so.

Brother DeLozier reports for the church at Allentown, Pa. He speaks of a church federation in that city, a simultaneous evangelistic campaign and of the successful meeting conducted for him and his people by Brother I. D. Bowman. Brother DeLozier is doing a noble work in that eastern city and his people are catching an enthusiasm for missions and a zeal for giving that proves that the spirit that pervades their pastor is contagious and that his teaching is bearing fruit.

Our little African missionary, Marguerite Gribble, by the hand of her mother gives us another interesting account of experiences that should make the Brethren children in America more appreciative of the protection and security of the homeland and be more willing to sacrifice to help those who are sacrificing so much to carry the Gospel story to the ignorant black brothers of Africa. It may be that they are even now permitted to go on their way to their appointed place of work.

Brother Homer Anderson is now giving his full time to the Lord's work at Poplar Grove and College Corner. He speaks highly of his new church, Poplar Grove, and we hope both pastor and people shall be able to work together a long time for the glory of God and the salvation of many souls. He is still a loyal supporter of the Evangelist and we are looking forward to the pleasure of sending the church paper to every member of the Poplar Grove church in the near future. If the Honor Roll can be gained for Poplar Grove, we believe Brother Anderson can put it across.

Our many readers will be pleased to learn that we are planning to print Dr. J. M. Tombaugh's splendid articles written during the past quarter on the Sunday school topics in booklet form. They are of such value that our people will be glad to have them in a little binding convenient for preservation. They deal with the fundamentals of the Christian religion and are something that will be permanently valuable to all. We will be able to announce in the near future more definitely as to price and possible date of readiness for sale. Those who may be interested in securing copies for themselves or for their churches may write the editor what they think about the proposition.

We promised our readers at the beginning of the present quarter that we would have further announcement to make concerning the Sunday school topics of the third quarter. We have arranged for twelve representative men of the brotherhood to write on the topics for the coming quarter, as they deal with topics that are to be made more or less distinctly denominational. It is our hope to publish them later in booklet form. Then we have in mind another booklet to be published from Evangelist contributions still later. These we are hoping to bring out as BI-CENTENNIAL EDITIONS OF THE BRETHREN LIBRARY. It is time we were building up a Brethren literature. What do you say about the project?

Brother E. M. Cobb of Dayton, recently visited the mission work in Kentucky in conjunction with Brother Carpenter, president of the Home Board and Brother Bowman, secretary-treasurer, and in this issue gives the report we promised our readers last week. The report discloses one who is able to grasp readily the larger possibilities of the field. Such reports give us a just pride in our work there and at the same time cause us to feel the greatness of the responsibility for further development, as the possibilities reveal themselves to us. If all the needs and possibilities Brother Cobb mentions, and many of which our faithful president, Brother Carpenter, has frequently mentioned, could be realized, what a wonderful power Lost Creek and Krypton would become.

(Continued on page 9)

GENERAL ARTICLES

The Crucified Christ, Our Example. By H. L. Goughnour

It seems that there is something unheroic, soft and unconvincing in the type of Christianity that prevails today. There was a time when the name "Christian" called up images of the dungeon and the stake. Even in the decadent Middle Ages that name reminded men of poverty, chastity and obedience. Today Christianity means nothing to millions of persons except a certificate of baptism and the hope of miraculous salvation at the hour of death.

Insufficient emphasis upon the ethical character of Christian life certainly is in part responsible for this. When men have come to us asking, "What shall we do to be saved?" we have answered, "Believe in Jesus Christ, be baptized, join the church and observe the ordinances." Of course, we have tried to preach that man shall be ethical. But we have demanded that men shall be baptized and join the church. Quite naturally the conclusion has arisen that belief and obedience to ordinances constitute the essential element in the making of a Christian while life, morals and service are of secondary importance.

This article is not an attempt to denounce any type of individual or any class. It is a humble effort to proclaim that there is a note in the teachings of Jesus that has not been sounded sufficiently.

Is it possible that when Jesus died upon the cross in behalf of others, he intended to give an example that all his followers should in spirit emulate? Are we to serve others at the cost of sacrifice? Is it essential to a genuinely Christian life that we do so?

In the 16th chapter of Matthew's gospel, it is recorded that Jesus said, "If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

This is rigorous teaching. Further still, it is glorious teaching. It has within it the challenge that would make Christian life possesses mighty and heroic meaning. No insignificant thing is the Christian life if the Christian life is in essence a crucified life.

"If any man would come after me." How inclusive the language! Think what tremendous emphasis would be placed upon the expression of the Master's, "any man," were back of any ordinance practiced by any denomination.

"Let him deny himself." This means, let him say "No" to self, slay selfishness in his own heart and life.

"Take up his cross." This means, consent to his own crucifixion and start on the way to Golgotha.

"And follow me." He was a Man of prayer and of

holy life, a Friend to all, a great Physician, a suffering Servant, the Man of sorrows, the Crucified. He said "follow me!"

It becomes apparent, in the light of this scripture, that Jesus considered his life of service and his crucifixion as constituting a mighty example in heroic sacrifice which is to be followed by all his disciples. This is a phase of the Master's teaching that has been cruelly ignored.

Is there anything the world needs today so much as a powerful group of persons who will really sacrifice in behalf of humanity's salvation from sin, spiritual development and general welfare? It seems not. The regeneration of men must be purchased by sacrifice on the part of some. Christians might adopt this sacrificial attitude, and spend themselves for the spiritual regeneration of mankind. Doing so would simply be following in the Master's steps. Also, it would contribute significance to the matter of being a Christian.

Would Christians lose anything by adopting this sacrificial attitude? Yes. They would lose much of ease, wealth and pleasure—the very things that constitute life for many, perhaps most persons. But Jesus said, "He that loseth his life for my sake shall find it."

During the recent war thousands of persons learned that in sacrifice life's supreme glory is found. A graduate student of Columbia University wrote, "I am sitting in a dugout, 10 feet under ground with a telephone on a box before me. I am waiting for a call for reserves. At any moment a shell may crash upon our position. When we are called, we may never return. But I for one—and many other fellows say the same—know that I am really living for the first time in my life." Yes, in heroism life's supreme joy is hidden, and the indispensable element in heroism is sacrifice.

In some manner the element of sacrifice, that has dignified life and revealed its glory and joy to millions during the past four years, must be built into modern Christian experience. Without it the so-called Christian character will develop more and more trashiness of fibre. The name "Christian" will become more and more insignificant and meaningless. The name will become an insignia of disgrace.

The remedy is not hard to find. Loyalty to Christ and his teachings will work the miracle. It alone will do so. It, therefore, becomes important to us to remember that the divine life, no matter by whom lived, is a life of sacrificial service, and that the crucifixion of Christ was an example in exalted heroism for all of his followers.

Waterloo, Iowa.

The New Subject for Evangelism. By H. H. Wolford

The subject as above stated presents a paradox in that there are no new subjects for evangelism. All subjects for evangelism since the days of Jesus have been the same; but the emphasis needs to be put in a new place. Much of the evangelism of the Christian church has had to do with adults and vast sums of money have been spent in reaching men and women who have gone far away from God and have been hard to win back. The children, with whom this subject has to do, have been woefully neglected. In fact, the church has overlooked the evangelization of those easy to reach and who should have been saved from drifting into sin and neglect of their spiritual life. We ought to be, indeed must be, interested in saving the child before they need to be rescued. The place of the child was given to it by the Master himself when he said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." It has only been in recent years

that many in the church have been willing even to suffer the little children to come into the kingdom, let alone making any effort to bring them in. One of the emphases of religious education today is to save the child before he becomes a sinner and needs to be rescued. We are thinking today about the child as growing up in the kingdom rather than thinking of him as outside the kingdom and then putting forth efforts, many of which are wrong, to bring him into the kingdom. In the light of the teaching of Jesus, we believe that the little child is a member of the kingdom of God, without sin and pure in the sight of God. If this be true, then why not put forth every effort to keep him in the kingdom? Indeed, many children believe that they are members of the church, although they have not been formally received. A certain mother asked her boy if he did not want to unite with the church. With a surprised look upon his face the boy looked up at his mother and said,

"Mother, I have always believed that I was a member of the church." Our children all speak of "our church" as if they were a part of it. If they in their innocence are members of the kingdom, why are they not members of the church? Is it not therefore our business to see to it that they are so taught and directed as to come into the church formally without ever having been considered sinners and non-members of the kingdom. This in no way belittles the atonement of Jesus Christ nor does it exclude what we call conversion. That a child thus brought into the church may never pass through a conversion experience like that of a hardened sinner in no way makes it less real. The child may not understand all the great questions of theological dogma, but if rightly taught he will understand that he is taking Jesus as his example and pattern of life and may be led to do and be what Jesus wants him to be. All students of the problems of childhood and youth are agreed that the period of adolescence is the great period of conversion and the hosts of the church today are made up of those who came into the church during this period. While this is the fruitful age, most of the churches of Protestantism have been woefully neglectful of their opportunity. Indeed we have been more neglectful than savage and ancient pagan religions were.

The attempt to do something for children and youth at the period of adolescence is almost as old as the race. Among savage tribes every boy was initiated into the tribal life during this period. Lectures were given him by the leaders of the tribe. Tribal secrets were revealed to him and after certain tests he was accepted as a full member of the tribe and took his place alongside his forebears. Whatever of religion was practiced in the tribe was taught him at this time.

The two countries most careful of their youth in classical antiquity were Greece and Rome. In Greece the youth was taken under tutorage and trained for the state. At eighteen a majority was attained and upon taking an oath was given some task for his fatherland. Part of the oath was as follows, "I will never bring disgrace to these arms, nor desert the man next me in the ranks, but will fight for the sanctities and for the common good, both alone and with others. I will listen always to those who have the power of decision, and obey existing laws and all others which the people shall agree in ordaining. I will honor the religion of my native land, witness the gods, Ares, Zeus, Thallo, Auxo and Hegemone, etc." Here religion was a significant part of the instruction of youth. Similar instruction was given to the youth of Rome.

But among the Jews religious instruction reached its highest perfection among the nations of antiquity. Here instruction is all dominated by the religious motive. The Jewish father was responsible for his son's acts during his earlier years. Early in adolescence by a confirmation service he attained his religious majority. The Jews were persistent in the training of their children in their homes in their religious beliefs and traditions. After the confirmation ceremony the Jewish boy took his place in certain religious ceremonies and could wear his own phylacteries.

In the first century or more of the Christian church, teachers and leaders gave most of their attention to adults but it was not long until the child and youth began to have some consideration. Catechumens were carefully instructed before being received into the church, and after reception into the church. Confirmation was made one of the seven sacraments of the Catholic church. The preparation for this confirmation was learning the catechism. Similar confirmation is regarded in the Greek Russian church as well as the Episcopal church in England and America. The same is also true of the Lutheran church.

But when we come to the Protestant Evangelical churches, no special provision was made for the instruction of youth in things religious. Especially has this been true until comparatively recent times. The fact that many children received no instruction at all led Robert Raikes to es-

tablish the Sunday school. This modern institution has verily been the teaching service of the church, and in many churches exclusively so.

Before the days of the Sunday school, the children were for the most part neglected and it was even thought that children under twelve years of age could not be received into the church. Those older than twelve were many times scared into the church by the presentation of the ideas of an angry God and the torments of an awful hell. As the Sunday school movement advanced, the leaders began to see the importance of teaching the children concerning the fatherhood of God and the love and compassion of Christ in order that they might be led to a definite decision to follow him and become members of the church. Today in our own and in many other denominations, the only serious effort to win and keep the children within the kingdom is done by the Sunday school. But even here the effort has often been spasmodic and without any definite plan in view. Decision day introduced into the Sunday school a few years ago has until quite recently, if not wholly so until now, been only an effort to bring children into the church by a concerted effort covering a period of a few days, or at most one or two weeks. Many times during a revival service the evangelist has called upon the teachers to prepare their pupils for a certain Sunday when by a dramatic appeal the children are gathered in. This many times becomes a "follow the leader method." While this is a method that needs criticism, the writer is not saying that good results have not been obtained. Certainly it is not the most sane and practical method of bringing the children into the church. Decision day should be observed but let it be the culmination of a year or of years of instruction.

The curriculum of the school should be so built as to present to the child such instruction from year to year and from period to period, as will lead him to the acceptance of Christ as his Savior and Guide. Instead of evangelism being thought of by the school for a few days previous to decision day, let it be the thought, aim and prayer of the teachers from the kindergarten through all the grades until the pupils have decided for Christ. This plan it seems to me is both rational and practical and will prove effective for us as it has for others. Of course our teaching should not simply be in precept but in service also. The pupil who not only knows but has had the joy of service, will want to identify himself with his Lord and will want to be a member of the church which will give him the larger opportunity for such service.

If this be the method of instruction what shall be the material of instruction? The Bible of course must and always will be the text book for instruction. The word of God can never be displaced as **The Book** containing the material for the religious instruction of youth. We will need to meet the questions of human life as we now live in the world but the Bible, though an old book, contains the teaching material for every age and condition of men. The application of the truths of the Word will necessarily have to be in the language of the world in which we live. Illustrations used to bring home the truth must be taken from the surrounding life. The Master Teacher has given us the example by drawing his parables and illustrations from nature and the common life of the world in which he lived. A Bible text for the child containing a truth which he can comprehend illustrated by stories and incidents of his own surrounding is only using the method of the Master.

Granted the Bible is the text book, the best material for the instruction of our Sunday school pupils that they may be led to Christ and his service is, to the writer's mind, the closely graded lessons. No other system so perfectly considers the child and his need as these. No system so wisely provides for the teaching that will lead the pupil to the acceptance of Christ as the closely graded. We will admit that they are not perfect, nor are they claimed to be, but they are the best that have as yet been produced. For our own church, our Sunday School board is recommending

the use of the closely graded lessons published by the Methodist Book Concern. Having none of our own, these lessons after careful investigation are recommended as being the best on the market for our needs. Where our own particular doctrines are to be taught the opportunity is presented to the teacher to supplement the lesson. Indeed the day must soon come when we will put these or other closely graded lessons in our own binding with our imprimatur and supplemented by lessons for our own particular needs. These lessons in the hands of consecrated teachers, though not trained, are bound to bring better results in the saving of our children.

But the new evangelism must not be left to the Sunday school alone. The church must do her part. Heretofore the church has looked upon the Sunday school as an auxiliary and not a vital part of the church. "The Church school" is a better name but it must be a church school in which the church is vitally interested. We are very careful to build our churches so that the adult membership is rightly and comfortably cared for. Carpeted floors, cushioned pews, artglass windows, pipe organs, vested choirs and many other conveniences and helpful adjuncts conducive to worship have been prepared for adults, but the dark basement or back rooms have been good enough for our children. House plants must be put in the sun and rain during the summer and placed in a warm room by the big window in winter, but the growing, budding child created in the image of God has been neglected by the church. Thank

God that some churches are waking up to the fact that children need some consideration, if we are to keep them for the kingdom of God. A furniture dealer puts his most beautiful pieces in the front room and front windows. His repair shop is in the rear, usually surrounded by dust and litter. What would we think of him if he placed his repair shop in the front room and displayed his broken furniture in the front window, while his beautiful and untarnished mahogany and bird's eye maple were kept in the dusty dark room in the rear? Yet this is what the church has been doing, the beautiful auditorium is for the old, and those sadly needing repair and coddling, while the untarnished and pure, the future hope of the church have been kept in the rear. Is it any wonder we have not led our children to love the church and give allegiance to Christ?

The new evangelism calls for a recognition of the child in its desire for the beautiful and in the demand of the age that we care for him. If children are given more attention now it will not require the thousands of dollars spent in evangelistic campaigns and the shedding of blood by thousands of workers to rescue the fallen. "Train up the child in the way he should go and when he is old he will not depart from it," is an old proverb but is now coming into its full meaning in the new evangelism through education and service. "And I, if I be lifted up, will draw all men unto me" was never truer than now. The Christ rightly presented to the child will lead him to unchanging allegiance to him through all life.

Elkhart, Indiana.

Our Great Objective. By L. G. Wood

The great objective of an institution is certainly of supreme importance to the individuals composing it. Nothing so emphasizes the place and power of an institution in the world as its objective. The questions first in the minds of thinking people concerning any institution are, "What has it set out to accomplish? What does it stand for? What does it hope to achieve?" Have we as a denomination such an objective? Has not Brethrenism a great objective of which we may be justly proud? Is not every worker in the church looking, from his own viewpoint, toward the one great objective?

In this great objective we must find a common center of united purpose and endeavor for the challenging needs of a lost world, unto which the Gospel of grace must be presented. The writer is not an enthusiast for the federation of churches to the extent of the centralization of control, but highly in favor of it to the extent of a more hearty and fraternal co-operation, in order to meet the great issues of our present time. But certainly the present as never before is calling for denominational UNITY in order to Christian loyalty. If we can seriously consider the issues to be met, and then become absorbed in the one great objective of Brethrenism, our diversities will diminish and charity will increase. Does not each goal of the Four Year Program point toward the great objective? Should not these give unity to all of our efforts and charity in all diversity?

Jesus Christ gave the church a very condensed statement of his program as found in Matthew 28:19-20,—"Go ye therefore and make disciples of all the nations." Several years afterward Paul in his letter to the Ephesians (4:13), gave the interpretation of that program in a grand summary,—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." These words of the great apostle are held up before each of us, whether apostle, prophet, evangelist, pastor or teacher, for they are all addressed in verse eleven.

One of the old time slogans of the Brethren church is "Unity in essentials and charity in all things," and in these reconstructive days it is timely and necessary that we emphasize these essentials rather than the way we have come up to them. There are diversities of experiences and view

points; who would have it otherwise? Is not this the fruit of the element out of which we have come? Our whole Bible position requires each of us to **think** for himself, in order to appreciate and live worthy of such position. Charity should blend those diversities as the colors of the rainbow are blended.

If the writer understands anything about the spirit of the present day, it is demanding of us a solid and united front. With our hearts and hands fixed upon the great objective, and with such a drive as outlined by the Four Year Program, we have superlative opportunities for great achievements. There need be no disadvantage in our being a small denomination, for even that fact should promote unity and be capable of quicker action. Many of the large denominations of America are now launching their drives for reconstruction, while ours began in 1917.

Brethren, what we need is to keep our hearts and our minds charged with the spirit of the living God, who is love, and march forward in the line of battle, "keeping step with the Master" and with each other, having our ambition centered upon the one great task—achieving "perfect manhood" through the redeeming blood of Jesus Christ. Let us again hear the great apostle, "For brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." Is not this the "measure of the stature of the fullness of Christ?"

Don't think of your differences
But think of your aim,
Your differences will vanish:
Your aim will be won
No man sees his shadow,
Who faces the sun.

Roanoke, Virginia.

Whether some experiences are good or evil cannot be told until their final result in character building are seen.

As the farmer shows his faith in the laws of nature by building his granary when he sows his seed, so we should build expecting results in the spiritual harvest.

Report of the Sunday School Contest. By H. L. Goughnour

The final reports of the Four-month Contest of Brethren Sunday schools have been drifting in slowly. Some of the reports which I knew were due have just arrived, and I have decided to wait no longer for the others, although there are some from which I wish I might have heard before sending this final report.

Far more important than the prizes offered, or that certain schools have outdistanced others is the fact that all the competing schools report that they were greatly benefited by the contest. This is, of course, the supreme end for which the contest was planned. That it was definitely attained the letters which accompany practically all the reports leave no doubt.

It happens not infrequently that those who start some altruistic project ultimately get it in the neck. The direction of a rebound is always hard to determine. The Waterloo school, that issued the challenge, did not win one of the prizes. Of course we don't care. In a way it would have been kind of nice to win a prize; but really we don't care. We would have been sort of glad to beat the Ashland school, because Brother Beachler boasted so much what Ashland was going to do to us. Now that the contest is over, however, we don't care at all! If we had not been so busy getting ready to beat to a frazzle every other congregation that has yet been canvassed on College Endowment, we might have been able to win one of these little Sunday school prizes! But, for a fact, we don't care. (The reader need not say, "Sour grapes," either!).

Milledgeville wins the \$100.00 prize by taking first

place. Ashland takes the \$50.00 prize and Muncie, Indiana, takes the \$25.00 prize. We feel that these schools need the money, so we congratulate them most heartily. Out here in Black Hawk county, Iowa, we haven't spent all our money in building good roads, so we had to suffer in this contest; but we did have some money for Ashland College endowment. Well, "La, la, la, Cest le guerre!"

Following is the list of schools that have made a final report. They are arranged in the order of their standing:

School	Points Gained
Milledgeville, Illinois,	80
Ashland, Ohio,	79
Muncie, Indiana,	78
Elkhart, Indiana,	74
Waterloo, Iowa,	72
Spokane, Washington,	72
La Verne, California,	60
Leon, Iowa,	52
Johnstown, Pennsylvania,	47

The number of points it was possible to gain is 85. In view of this the winning schools and Elkhart did marvelously well. Several of the other competing schools faced peculiar difficulties at certain periods during the four months. I am sure that all the schools that have lost rejoice in the fine showing that the winning schools have made. All of us have profited and have gained greater interest in each other's work because of the contest. Sometime we shall try it again. Love to all.

Music as a Factor in Evangelism. By Edwin MacMinn

Evangelism is a complex method of securing the adoption of ideas and the conformity of life to that ideal which the Master himself has asked of the world. No one feature will do all the work and yet the various features of the work like that of the face are essential to present that perfect beauty that attracts and wins the beholder. One of these parts of course is prayer; another is the preaching of the Word; another is exhortation; another is personal affection; another is persistent solicitation; yet there is among them still another. And that must not be overlooked, for it is often the very soul of the movement, is music. If we were all trained in quiet meditation without the need of outside inspiration, we might not need music, but we have been trained otherwise. We naturally express our emotions in some way of using the voice and according to the physical nature God has given us, diversify that use. A little child will express itself by variation of tones before it can speak words.

In all conditions of thought a person will seek expression in this way. Such as the crooning of the old Mammie over the fireplace. The rugged wood chopper out in the woods alone hewing down the giant tree, will shout and sing at it as he conquers the task before him. In the army while going over the top our American Dough boys shouted and sang as they steadily forced the enemy back. In moments of deep distress there will be a sad wail, and even the animal creation shows the power of expression when out of the darkness comes the long protracted howling, that if from a wolf frightens the lonely farmers' household and if from a dog may signify deep grief at the loss of a master or of a friend. Now in a meeting for evangelism there are minds in all conditions that have been wrought upon partly by one thing and partly by another. It may be they are moved by fervent prayer, or by the fierce onslaught of a preacher predicting the flames of judgment, or it may be there is a sweet calm that has come upon the meeting from a consciousness of the immediate presence of the Holy Spirit. But in all of these there is expression, and song renders it better than in any other way.

If the heart is joyful then how it is lifted into a higher realm by songs of joy and sunshine. If there is a calm waiting on God and a subdued state of the soul how a sweet song of submission and tender faith soothes and blesses. If it is a charge against the enemy of the soul, then what power there is in the outrushing of tones of triumph that nothing can resist. There are times in every meeting when a song of the proper kind at the right moment will turn the tide and carry the day for the soul and the Master.

Perhaps one trouble is that many people are not discriminating and will give out anything that is a song entirely irrespective of its adaptability to the specific occasion. As for example, a man once, when a song of great force and triumph was needed, gave out, "I would be a Sunbeam." When it should have been "Wake all the trumpets of the Heavenly Hosts."

People in general need to be instructed in this matter of sacred song. Many people who claim to be leaders of song, are utterly out of harmony with true song. For instance, a man while leading a service of song will ramble from soprano to tenor and back again until the most of the people get utterly confused as to the rich effects of the beautiful melody and its power over the soul. Again there are people who cut verses from a hymn entirely irrespective of the development of the theme in the hymn. Usually they will say, "Omit the third verse." Why? Simply to shorten the hymn. Now that often ruins the thought conveyed by the hymn. It may be that a hymn for special purposes, can be shortened by cutting out a verse that does not harmonize with the sentiment to be conveyed, or there is one verse that contains a complete thought in itself, then it would be proper to cut out verses. But when the writer of the hymn has placed before us a completed appeal and it is symmetrical and instructive and at the same time soul stirring, to cut such a hymn is a serious offense against not only propriety but against the spirit of the meeting, and the hymn has failed to do its part in the stirring of the soul for God.

We should know our hymn books. They are not the

(Continued on page 9)

THE BRETHREN PULPIT

"Joint Heirs With Christ." By Samuel Kiehl

TEXT: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together.—ROMANS 8:17.

Jesus says, Whosoever shall do the will of my Father which is in heaven, the same is my brother (Matt. 12:50). That sinners receive Christ as their Savior and Lord is the Father's will. The inference from our text is that Christ is the believer's elder brother.

"Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you (Rom. 8:9). From these words we learn that those who have the Spirit of God dwelling in them, are living in the spirit. "If we live in the spirit, let us also walk in the spirit" (Gal. 5:25). If living and walking in the spirit, we are spiritual men and women.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." His mind is not subject to the law of God (Rom. 8:7). He has only the spirit of man in him (1 Cor. 2:11). The spiritual man has the spirit of man in him, also the Spirit of God, which he received when he believed in, and accepted Christ as his Savior and Lord.

Believers are subjects for baptism (Acts 8:37). Take notice! The only promise of salvation upon record, given by the Savior, after his resurrection and before his ascension, is to those who believe and are baptized (Matt. 16:16). Such spirit-filled, baptized believers are a select class, "a peculiar people."

When Cornelius' family and friends (after hearing the word of God spoken by Peter) had received the Holy Ghost (to place them into this select class), Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (Acts 10:47). Only those who have the Spirit of God dwelling in them are members of that class; and being led by the Spirit of God, are sons of God (Rom. 8:14).

But let us not conclude that because we are sons, we are therefore joint heirs with Christ, as some writers, and others seem to teach when they tell us that we are heirs of

God, and joint heirs with Christ; placing a period after the word Christ, not quoting the concluding conditional clause, "if so be that we suffer with him."

We had a suffering Savior. Where are the suffering saints? or are we apparently soaring heavenward "on flowery beds of ease while others fought to win the prize (joint heirship), and sailed through bloody seas?"

The Prodigal's experience shows that not every saved soul is a joint heir with Christ, our elder brother. Before he left his father's house he was joint heir, with his elder brother, of his father's estate. After asking for, and receiving the portion of goods that belonged to him, he went into a far country and wasted his substance in riotous living. When his money was all gone he returned to his former home, was kindly received by his father, but was no longer joint heir with his elder brother, for the father said to his elder brother, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). Nothing is left for the returned Prodigal. After the feast (having nothing of his own upon which to subsist), although clothed in the best robe, a ring on his hand and shoes on his feet (if unable to work to pay for his board), the world will call him a pauper; but the father will say, Is not this a brand plucked out of the fire? (Zech. 3:2). There is not statement in the word that the Prodigal tried to overcome the temptation to spend his money in riotous living. He was a failure.

Jesus says, To him that overcometh will I grant to sit with me in my throne (Rev. 3:21). The one who can sit with Jesus in his throne, "in the sweet by and by," is the joint heir with him, according to the "Word."

Let us not be deceived, the only way to become "joint heirs with Christ" is to pay the price. We shall be "joint heirs with Christ if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). "No cross, no crown."

Dayton, Ohio.

OUR DEVOTIONAL

We Must Count the Cost. By T. R. Atkinson

OUR SCRIPTURE

"And when Jesus heard it, he said unto him, one thing thou lackest yet; sell all thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. But when he heard these things, he became exceedingly sorrowful; for he was very rich." Luke 18:22-23.

OUR MEDITATION

We must count the cost of discipleship, Jesus invites us to follow him, but he requires us to take into consideration the great standards or principles, which he requires his followers to achieve.

Jesus made the requirements for salvation clear to this rich young man. He counted the cost and his heart was filled with sorrow, for he was unwilling to make a complete surrender to God. He wanted to follow the Master but he was unwilling to give him the first place in his heart.

What does Jesus require of us? Jesus requires us to count the cost of discipleship. Why? Because his standards have not changed, neither has man's disposition changed. If we think more of the world than of Jesus, we cannot be his disciple. Some twelve hundred years before the Hope of Israel was realized, before the sweet voice from heaven with the descent of the dove, said, "This is my beloved Son," God on the height of smoke-veiled Sinai, laid down that unchanging command, "Thou shalt have no other Gods before me." For over three thousand years God has been trying to teach this truth to men. We are sorry to have to confess that it is no uncommon thing to see men who have not counted the cost of discipleship; they are of all men most miserable; they seek to cling to God with one hand and hold to the world with the other. "No man can serve two masters; for either he will hate the one, and love

the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." After the defeats and victories of the wilderness were past and the promised land realized, Joshua, the chosen of God to bring Israel unto Canaan, called God's people before him and told them to choose whom they would serve. Joshua exerted all his power to persuade them to intelligently choose God. He not only told them what God had done for them, but he told them also what God would require of them if they chose him for their God. Jesus makes the requirements for discipleship clear. "Then said Jesus unto his disciples, if any man would come after me, let him deny himself, and take up his cross, and follow me." No man can follow the Master without giving up many things. You have read about the great Hebrew guide and legislator who was trained in all the learnings of the Egyptians. From a worldly viewpoint Moses had a wonderful future before him. He was qualified to hold any position in the kingdom; it was not impossible for him to have been king; but when the testing time came he chose to cast his lot with his own people. When he made this choice he did not know that some day he would be their emancipator; God could not reveal his life work to him before he chose to do his will. We cannot know God's plan for our lives before we live up to the light we have, neither will we be given any more light until we make use of the light we possess. When the test came to the rich young man he was not willing to give Jesus first place in his heart. The testing time comes to all; we must count the cost and choose whom we will serve.

When making the choice of whom we will serve, we must take many things into consideration, because the cost of our choice will extend far into the future, affecting our own life and the lives of all with whom we associate, for no man liveth unto himself.

The most vital effects of our choices are seen in the

home. Therefore we should carefully count the cost and live in accordance with the choice we make. We must remember that what we are has a much greater influence on those dependent upon us than what we profess to be. It is folly to profess to be something when our lives prove we are something else. Our actions speak louder than our words, because our everyday life is a reflection of the light within us. It is inconsistent, it is folly for a father to advise his children to accept and follow Jesus and not do so himself. The parent is the ideal of his or her child and he or she will imitate first their actions and later their character. Great is the responsibility of the present. Have you estimated your influence and considered your responsibility? What foundation have you built your home upon? Is it built upon the rock foundation, or is it built upon the shifting sands?

Christianity is the foundation of the home. The home is the foundation of the nation. When the home fails disaster faces not only the individual but the nation as well. Therefore we should count the cost, choose and build our home upon the true foundation, Jesus Christ; for no other foundation will stand the tests of life.

OUR PRAYER

Almighty God, our Father, create within us, we beseech thee, an earnest desire to know thy will. Give us power so we will be able to live lives that are pleasing in thy sight. Father, make us conscious of our responsibility and help us to sense the necessity of considering the influence of our actions. Grant that we may with firmness live right, live up to the light that thou hast revealed to us. May we be true, firm and obedient to thee. Help us to so live that thy Kingdom will be established and thy Son glorified. This we ask in the name of Jesus, Our Lord. Amen.

Ashland, Ohio.

Editorial Review

(Continued from page 3)

The Muncie, Indiana, mission is reported in this issue by its faithful pastor, Brother J. L. Kimmel. He has delayed the report long enough from the revival that he is able to discern the abiding results of the campaign. He speaks a good word for Brother Thomas as evangelist and also tells of the goodly number of converts received. The Muncie workers are learning how to give under the faithful instruction of Brother Kimmel and they are piling up a fund for a church building. With such a faithful effort in their own behalf, there surely ought to be some outside help coming to them. Their growth is limited until they get a new building. But they are certainly giving a good account of themselves now. This little Sunday school won third place in the Sunday school contest put forth by Waterloo. A group of loyal Brethren who can do that surely deserve more adequate quarters.

We are favored this week with a report from the pen of Brother Yoder of Rio Cuarto, Argentina. They have had no small amount of sickness, but we are glad to know that Sister Atkinson is recovering nicely. Their exchange of missionary help due to the sickness of the Mennonite missionary, Brother Shank, was a very kind act, and a courtesy that is characteristic of the mission field. The foreign mission workers exceed the home workers oftentimes in exhibiting the fraternal spirit. Their forces have been strengthened by the reception of a learned Greek into their number, but they are experiencing loss by the moving away of some of their members. Their good instruction is showing itself in causing them to continue loyal to their faith and their church by the sending of gifts. We are always glad for these reports from our mission stations. They help us to keep interested and to keep prayerful in their behalf.

We shall expect next week a report of the commencement exercises of Ashland College. They began Sunday with the baccalaureate sermon preached by President Furry. It was a masterful sermon delivered in Dr. Furry's characteristically gripping manner. This sermon was delivered in the afternoon. In the morning, Prof. J. A.

Garber, pastor of the Ashland church, preached a very practical and stirring sermon. Brother Garber's sermons are characteristically of a high order. In the evening he preached in the Church of the Brethren. This is the first of a series of union evening services conducted by the two branches of Brethren. It is significant in that it indicates that they are able to forget past prejudices sufficiently to worship together. May God cause these two branches of his church to come to realize the sin and waste of separateness and the great handicap that both experience because of their aloofness from each other, and bring them together in fellowship, service and power.

Music as a Factor in Evangelism

(Continued from page 7)

idle twaddle that many accuse them of being. Most of our religious songs have sprung from some sort of a religious experience. It may not be ours, but it is that of some one and when it touches a soul in a similar experience it will awaken a response that will bless the soul thus receiving it. Our hymns feed the soul even when properly read and when prayed over, and when sung by a chorus they are mighty to move the heart to action. Then indeed they are blessings but when added to all this there is a spiritual adaptation with the accompaniment of a trained voice and a trained manner of interpretation, then we can see the power in it and God will not fail to bless through it. We do not see the power of song in evangelism because we have not learned it and have not given ourselves to it, and so by our indifference we have lost one of the best gifts of God to us.

Worry and care, fear for our reputation, or for our loved ones, or for our work, vanish in the trust of God. And when we have learned habitually to abide in God's trust, to form our judgments there and to speak as trusting him and commending his trust, we have gained a spirit of peace in which trust becomes the easy instinct of the soul,

THE SUNDAY SCHOOL

Topic for June 15: Prayer. By Dr. J. M. Tombaugh

Prayer is a universal language. There is a cry which must find utterance, in the heart of every human being, whether he be a philosopher or an untaught heathen; whether he be the king on the throne or his humblest subject; a self-righteous Pharisee or a penitent Publican, crushed with a sense of his sin; whatever one's station there is a yearning after God, for his help and his favor, which no circumstance or condition can quite suppress. It seems to be bound up in the constitution of man, a very part of ourselves, to believe that somewhere there is a Being, wise and powerful and good, unto whom our cries can come. Nature has endowed the birds and beasts with an instinct more infallible than reason, and the universal disposition of men to pray is to men what instinct is to the lower orders of created things. That there are individuals, here and there, who never pray and who deny the efficacy of prayer, is no argument against the overwhelming proof of its efficacy furnished by this deep-seated and well-high universal conviction, that there is somewhere a listening and sympathetic ear into which we may pour the story of our sorrow and need. If it is true that there is a natural instinct in all men which, without premeditation, and contrary even to previous training compels the heart to cry unto an unseen God in time of great danger and need, the fact furnishes incontestable proof that the God who made us is a God who heareth and answereth prayer, and that it is a part of his plan that because of our asking and because of our need "we shall have the petitions we have desired of him." Underneath men's agnosticism and infidelity there is a substratum of faith, and the cry which comes spontaneously from a man in extremity, the prayer wrung from unwilling lips, is proof, furnished by the natural constitution of things, of the efficacy of prayer. Men may live all their life-time denying the being of God and the value of prayer, but when they are brought to pass through experiences such as David describes in the one hundred and seventh Psalm, when they are "brought low through oppression and trouble, when they are at their wits' end and bereft of all hope and draw near unto the gates of death, then they cry unto the Lord in their trouble that he might save them out of their distresses.

The prayer which Jesus taught the disciples when they said: "Lord, teach us to pray as John taught his disciples," is in every particular, a model prayer. It illustrates both the manner and the matter of acceptable praying. It teaches not only what we ought to say when we pray, but how, in what spirit,—we should present our petitions. It is short, so as to teach us that length is not the measure of power, that we "are not heard for our much speaking; that we should pray, not as the heathen do, using vain repetitions; that we should pray, not as the Scribes, to win favor with men, not to impress our hearers, but to please God and secure the favor of heaven.

As to the relation between power and the mere multiplication of words in a prayer, it may be well to remember that, of the many prayers recorded, there are at least two very short prayers, intense earnest petitions expressing deep feeling and strong pleading, which were full of power and acceptable to God. Each of them contained, with the address, just seven words, but heaven itself bent down to hear these brief petitions because, like an arrow shot from a bow, they came from a heart full bent. One was: "Lord, I believe, help thou mine unbelief," and the other: "Lord, be merciful to me a sinner."

In the Lord's Prayer, the address contains the key to its power. Just as soon as one masters the doctrine taught in the address, when one can say: "Our Father which art in heaven," nothing is more natural than that he should

keep right on and ask for his blessing and for grace, and that he should expect to receive the things for which he asks. If God is the "God of Heaven" and so is possessor of all love and pity and tenderness; if he is our "Father" and so looks upon us as his own children, there is nothing strange or wonderful or unreasonable in the fact that we cry and he hears us, that we ask and he grants; it would be strange indeed if it were otherwise. When we have fully grasped the conception of God, and his relation to man, that is set forth in the opening words, praying will become easy and natural.

Learned men, learned in the wisdom of this world, tell us sometimes, that our prayers have no power to change the purposes and decrees of God, nor to alter the fixed order of events in our own lives or in the universe. They say that our praying, in so far as it is efficacious at all, has value only because our asking, and our expectation of receiving works a change in ourselves and so makes it possible for us to adapt ourselves to the pre-determined plans of God. In a word, they teach that prayer is "subjective" and not "objective;" that our strivings and pleadings and petitions react upon ourselves, but that they do not and cannot affect God. Such a view of prayer, however philosophic it may be, is unscriptural and utterly hopeless; it brings a depressive feeling of isolation, a sense of helpless orphanage.

God's promise in his word is that if we ask we shall receive; if we seek we shall find; if we knock it shall be opened unto us; and this not because the asking and seeking and knocking procure for us, of themselves the blessings we seek to get,—but because God in his mercy and kindness, and in conformity with his promise does, of his own sovereign will, bestow the blessing, and so to God the giver of all good, who hears and answers prayer, is due our praise and gratitude and love.

There are certain requisites to successful praying set forth in the Scriptures, and while prayer is never unavailing, the mere reciting of prayers, the service of the lips with which the heart has nothing to do, brings neither honor to God nor blessing to ourselves. To pray aright our prayers must be offered to God alone; not to the Virgin nor to saints nor to any celestial dignitaries but to God. Our plea for acceptance and favorable answer must be, not merit or righteousness of our own, but "for Jesus' sake." There must be reliance too upon the Holy Spirit for help, "for we know not what we should pray for as we ought, but the Spirit maketh intercession for us." Acceptable prayer must be fervent and sincere and offered in faith, for "when we come to God we must believe that he is, and that he is a rewarder of them who diligently seek him." The subjects of prayer are almost infinite in number—" whatsoever things ye desire." God is the Author and Giver of every good and perfect gift, and to him we may come boldly, not with confidence begotten of a sense of our own deserving, but with confidence in his goodness and his promises, and make our requests known unto the Lord. One may distinguish between invocation, adoration, confession, petition, pleading, dedication, thanksgiving and blessing as the special and particular parts of a prayer, but generally our prayers contain more petitions than anything else. It is natural that it should be so, for our hunger and thirst after righteousness, our spiritual desires and aspirations, our consciousness of failure, of shortcomings and imperfections, give us no rest, but urge us to come again and again with petitions for our special needs—for help and strength and spiritual power.

And yet when we consider how large a debt we owe on the account of blessings received, how much we have to be thankful for, we ought to bring when we pray, not petitions alone for new favors and fresh blessings, but we ought

to bring hearts full of gratitude, we ought to bring praise and thanksgiving, for "it is good to sing praises unto our God, it is pleasant, and praise is comely." No sweeter incense can rise to heaven from the altar of human hearts, than the holy perfume of joyful praise. The sweetest music with which earth can salute the ears of God and the listening angels, is the melody of a grateful heart overflowing with gratitude.

An earthly parent bestows favors and gifts upon his child, and is pleased when there is some answering token of recognition of his kindness and appreciation of it; so God lavishes his love upon us and watches to see the answering throb in our own hearts to him again. If God is like men,

how our ingratitude must wound and grieve him. We come before him every day asking new blessings which he freely gives, and yet we so often forget to thank him for those he has already bestowed. There is a legend which tells how the two angels, the angel of thanksgiving and the angel of petitions, went out from heaven one morning with baskets to carry back the messages which men would bring to the altar of prayer. At night they returned and the angel of thanksgiving carried an almost empty basket; but the angel of petitions came burdened with an overflowing load. Let us "praise the Lord for his goodness and for his wonderful works to the children of men."

Hagerstown, Maryland, May 22, 1919.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Endeavor in After War Times. By Dr. F. E. Clark

In these topsy-survy times every interest has been effected. The war unexpectedly compelled us to abandon, almost at the last moment, "New York, 1917." The equally unexpected armistice will enable us to enjoy "Buffalo, 1919," when most Endeavorers feared there might not be another "International" until 1921. "Put me off at Buffalo," was a song I used to hear. It will have a new significance for thousands of Endeavorers on August 5th next. Why August instead of the old convention dates in July? Because before the armistice made it possible to think of a convention, many state conventions had pre-empted the earlier dates.

Let us make it a "Victory Convention" in the largest sense of the word, to celebrate the great triumph of temperance, of right over might, of Christian fellowship over sectarianism, and, please God, the victory of the great ideals that mean a permanent world peace. But not alone will we consider past or present victories. We will plan for, and look forward to the future victories which our millions of Endeavorers must win for Jesus Christ. Come on to Buffalo for a Victory Convention.

I expect to see many soldier boys at Buffalo. They will have an enviable welcome, and for those who will never come back there will be a memorial service, at which we will all highly resolve that we also will not count our lives dear unto us, for Christ's dear sake.

Let the days between now and then be WELCOMING DAYS. The Southern Endeavorers have the most comprehensive plan of this sort I have yet seen. Here is an outline of it: Every Endeavorer returning from camp or France to be given an office or place on an important committee in the society; a welcome for each boy as he returns, telling the members of his service, the place in the society to which he has been assigned, also the presentation of a C. E. pin or The Daily Companion, and the placing of a Christian Endeavor seal on his star in the church or society service flag. The plan also contemplates an "After-the-War Social" for the returning soldiers, and for two or three months to come, an "After-the-War Three Minutes" in the society prayer meeting, giving each soldier a chance to bring a message concerning his experiences or his purpose for the future. Let all Unions, too, have a "Welcome Home Evening," as the seven districts of the Boston Union are doing.

Come on, soldier boys, meet us half way. Show us that you can fight for the Captain of your salvation as you fought your country's battles. Make false the predictions of your detractors who say that you will no longer care for the old church or Christian Endeavor Society, its meetings and its fellowship.

Let this also be a welcome year to a multitude of young recruits who have never seen camp or frenches. Welcome, Newcomers all, to the society, to the meetings, to the com-

mittees, to the Unions, and to "Buffalo, 1919." Could I speak with a voice like the Niagara which we always associate with Buffalo, I would say to all, "Welcome, thrice welcome to Christian Endeavor and its new and abounding opportunities for joyful service."

The Usual Method of Raising Money for the Church is Wrong

By Justin Prescott

1 Because—It robs God of his tithe, which before now could easily have carried the gospel to every creature.

2 Because—It absorbs the largest percentage of the vitality of the church in soliciting and collecting money.

3 Because—it is a reflection upon Christ and his promises, for the church, his "bride," to be found begging.

4 Because—It undermines consecration, by giving us no definite law as to our stewardship of God's bounties entrusted to us.

5 Because—It questions the conversion and consecration of Christians who seem un-Christ-like in their system of giving.

6 Because—It denies God a Father's privilege of paying all the expenses of Christ's kingdom himself, from his own tithe fund.

7 Because—It reduces many of Christ's kingly ambassadors to actual want, and makes them subjective to the will of man.

8 Because—It is unfaithful in the unrighteous mammon, so that God cannot commit to our trust, the true riches.

9 Because—It gives license to covetousness by giving equal fellowship to the rich man's dime and the poor man's dollar.

10 Because—It appeals to pride, sentiment, reason, love and rewards, rather than to obedience in stewardship.

11 Because—It is a type of anarchy which teaches that we owe something to God in general, and nothing in particular.

12 Because—It assumes that what we owe to God financially, can be made right by little gifts, instead of actual payment.

13 Because—It discourages prayer, for want of such faith as is produced by those acts of special providence, common to the tither.

14 Because—It takes away most of the joy of giving, and loses to us the special blessing of God upon our business.—From The Tither,

MISSIONS

My Trip to Kentucky. By E. M. Cobb

At the solicitation of the officers of the Home Mission Board, the writer accompanied Brethren Carpenter and Bowman to the Kentucky mission stations last week, and I feel it my duty to give to the readers of the Evangelist my impressions of the field.

The first thought that came to me after having arrived at Riverside, was what a difference it would make in the attitude of the Brethren Church toward the Kentucky mission, could the members of the church but visit the place." Sometimes when perplexing questions arise, when earnest appeals for money are made, and when unfavorable reports are afloat, it is difficult to keep up the proper amount of interest in the field; but if one remembers that fourteen years ago there was nothing there but a little valley and an opportunity, and now beholds the four magnificent buildings there, a mountain of coal, and a farm under cultivation, a well regulated student body on 100 pupils, one's attitude toward the place is entirely different. It certainly is apparent to the casual observer what one man and his wife can accomplish by sticking to it.

One of the greatest needs of Riverside at the present time, is a dining hall, another a laundry, and a third an electric light plant. These could easily be in one building, and this light plant could serve as a central unit for all the buildings. There should be more help at Riverside. When I see the possibilities of a peach orchard along the banks of Troublesome, an apple orchard in the cove between the mountains, a plum thicket in the woods on the mountain side, a flock of sheep

and a herd of goats eating the grass and browsing the underbrush over the many acres of our highland on the mission farm, an unworked mountain of coal, a fine strip of some thirty or forty acres of fine tillable soil, I see nothing between these possibilities and a well supplied dining hall for the students of Riverside, except a husbandman; but one man can not do everything. Agriculture, viticulture, horticulture are all on different lines from pedagogy, and one man should not be expected to take the place of a half a dozen men and make a success of all branches of effort. The possibilities at Lost Creek are limited only by our investment in brains and money. The community appreciates the place, and the students are heartily patronizing it, and it has a great future.

Brother James Cook and his wife have been at Krypton six years, and they have achieved marvelous success. When I tell you that there were 90 present the other evening at regular Wednesday evening prayer meeting, and no special attraction of any kind, it will put to shame many old well organized churches, including mine with a membership of 922. A number of outlying stations are being regularly visited by helpers from both Lost Creek and Krypton, and I must say that some very promising reports are being made, and no doubt there will be a call in the near future for permanent workers to superintend these various stations.

I secured a number of valuable photographs which I hope you will be able to see in the near future. If you want to use them in your church, write Brother Carpenter or Brother Bowman.

Rio Cuarto, Argentina. By C. F. Yoder

Our work in Argentina is going forward hopefully although hindered recently by sickness. Sister Atkinson has had the fever but is recovering nicely. Sister Shank also has had a long siege of typhoid fever so that Brother Shank was unable to return to their work in Pehuajo, and to help them out we arranged that Brother Barrio should help there to begin the work and Brother Shank will help here for a few weeks. He is a Mennonite missionary.

We now have a new brother who is able to preach and would like to engage wholly in the work. He is a learned Greek, head of the department of agriculture of the Province of Corrientes and was sent by the government to deliver addresses in the agricultural congress recently celebrated in Rio Cuarto. He has been converted for some years but not baptized except in infancy. He visited the mission here and on learning of our form of baptism at once asked to receive it. He would give up his high government position to be a helper in the work if the way opens, but it may be best to work in connection with his position as he can thus be in

touch with a class that an humble mission can not reach.

The strike in the college has been temporarily settled by an inspector who came. The bad professors are out but the minister of education has not yet definitely named the new faculty. All the professors resigned in order to give him liberty of action.

The country is still in a crisis and things seem to get worse instead of better. The farmers are now on a strike. The land is mostly in the hands of rich owners who give contracts which keep the tenants in virtual slavery. The reaction is sure to come in a revolution of some kind. The gripe is also reappearing in worse form and is spreading rapidly. In some places the schools are already closed. We are losing several of our mission families who are moving to other places. The loss from this source is much greater in this country than in the home land. However, I am glad to say that our isolated members are holding out well. Practically all of them are faithful to Christ and the church. Some of them send monthly offerings for the work. We try to keep in cor-

respondence with them and send them literature.

Our recent love feast was a time of blessing as usual and our attendance is good. Some new people are interested and we have no reason to be discouraged.

From Our Little African Missionary

Brazzaville, French Equatorial Africa,
Feb. 18, 1919.

My dear little friends:

There are three of us now to write to you, and just because there are three of us we have so much to say. Marie and Julia came to Brazzaville, February 5th. I had been here just eleven months. Oh, we were so glad to see them! How we did hug and kiss each other! I haven't had any children to play with for such a long, long time. I do admire their long hair and pretty ribbons, and the first remark I made about them was, "Those girls have pretty hair," putting my hands up to my own little bobbed head.

We haven't slept in the same house yet, as Marie and Julia are sleeping at the Swedish Mission; but we take all our meals together, and play together all day long except when I am naughty and then mamma has to put me away all by myself. But I am so happy to have them and I do try so hard to be good.

Marie and Julia think many things are very funny here. Some of them are worse than funny as you will think if you read this.

Lately we have had so many centipedes. The rotten walls of the house must be full of them, so daddy says. The other day when mamma was washing my face I commenced to cry, mamma shook out the folds of the washrag and there was a baby centipede in it. I cried more about the ammonia that mamma put on right away than I did about the centipede.

The other night when mamma was asleep, something crawled across her forehead and woke her up. Mamma brushed it off and when she felt its many legs, she asked daddy to light the candle and help her find it. At first they couldn't find it anywhere and daddy thought mamma, had had the nightmare. So mamma lay down again and there it was, biting and burning mamma's shoulder. Well this time daddy killed it, and you can imagine what a funny sensation of creeping things we had all the rest of the night.

Then another day mamma was washing some clothes, and she found in one piece the biggest centipede she ever saw. She shook it out and killed it but it was so big and strong that it died very hard indeed, and seemed very anxious to do all the harm it could before it died. Mamma says she has never seen centipedes so numerous anywhere else.

The lizards are still our friends. They run across the floor, up and down the walls, and even into our clothing. The other day one

ran out of the sleeve of Uncle William's shirt when he went to put it on. Marie and Julia thought the other night that somebody had arrived at the front of the house, and they were surprised when we told them it was just the lizards playing hide and seek on the roof.

We have a great many bats, too. Sometimes we find a dead one on the floor or on some of our clothing.

This morning, Masamba, the cook, brought me a toad with a long string attached to it. Mamma hadn't quite finished dressing me and before she finished, my toadie had hopped away, string and all.

I think I haven't told you about that telegram that we got on the night of February 3rd.

Mamma and daddy and Aunt Toddy went into Brazzaville and got some mail. Just as they were ready to start home a telegram was handed to daddy. It had just two words written upon it, "Arriverons Mardi." You know that is the French for "Arrive Tuesday." The telegram was signed, Rollier. Maybe you think we weren't all happy. When mamma came home and told us (Uncle William and me) we wanted to see the telegram,

but as I was in bed mamma didn't show it to me till next morning. That was Monday and that night we had the biggest storm we have ever had in the Congo.

It took sheets of galvanized iron off the magazine (store) near here, crumpled them up like tissue paper and hurled them down toward our cook house. It uprooted trees, and loosened the roots of those near our house. But we lost nothing and not a hair of our heads was harmed. Mamma says, Satan who is the Prince of the power of the air, was angry because Marie and Julia and their papa and mamma were coming into French territory for Jesus' sake. Mamma sat on the edge of my bed all during the storm. I was the only one in bed, and my bed was the only one that didn't get wet from the rain, for the wind blew fiercely through our tents. Mamma herself was soaking wet and her feet were in water. My net was wet, but Jesus took care of the least of his little missionaries out here and not a bit of my bedding was damp. Aunt Toddy was as wet as could be in her tent. But the storm was soon finished and everybody made their beds as dry as they could and went to bed, but not

to sleep. We were glad that Marie and Julia were so near, but we were glad too that they had not spent that night with us, for it was the worst night we have had in Brazzaville.

We want you to pray for us. Every day Marie and Julia and I build boats to go to Ubangi Shari with. Mamma says that soon Jesus will open the door and no man can shut it. We praise him for keeping us strong and well as we are now and for keeping us here, in spite of so much opposition.

Marie and Julia are learning Sango. Of course I jabber it too. Everybody is busy with French and Sango and packing boxes, and safari bags. It is hard to tell whether this is a bee hive or a factory, and whether we live in Brazzaville or the town of Babel, for we are all talking most of the time, and French, English, Sango, and Bakongo make a queer sounding mixture.

But ev all love Jesus and one another, and soon, mamma says, we will all go on together to Ubangi-Shari, because Jesus promises to give us the heathen for our inheritance and the uttermost parts of the earth for our possessions.

Lovingly,

MARGUERITE.

NEWS FROM THE FIELD

ALLENTOWN, PENNSYLVANIA

Some months ago a federation of churches was organized in our city and we joined the federation. An evangelistic campaign was immediately put on, all the pastors of the city treating the vital subjects proposed by the evangelistic committee from time to time.

As the final touch to our part of the campaign, we secured Brother I. D. Bowman of Philadelphia for a ten days' meeting.

Brother Bowman spoke mostly on prophecy and great crowds attended the meeting. The interest was good at the close and we would like to have continued, but Brother Bowman could not remain any longer.

One feature of the meetings worth mentioning is that of the visitation by the laity. Cards were given us by the federation from its house to house canvass and we visited almost one hundred homes. A study is now being made of each case with a view to still winning those who are unsaved.

Our meetings resulted in seventeen confessions. We did not reach any new families, except that there was one little girl from a home, the parents of whom are not members.

Most of those confessing Christ were children, but we recognize in them the hope of the church and feel keenly the responsibility of properly training them for the Master's service.

Accordingly the meeting has been pronounced a real success. Each newly received member was presented with a copy of the church's creed—a New Testament. It now looks nice to see them bring their testaments when they come to church. If they keep up this habit, they are sure to become great workers for their King.

Brother Bowman preached a straightforward and positive Gospel. He is not quite

modern enough to omit a hell from the Bible (nor is the writer).

Our quarterly business meeting was held recently and some new Sunday school officers elected. Brother Turner, the new superintendent already has plans under way for the boosting of the Sunday school work.

We reached our high water mark of attendance with 89 present during one Sunday of the meeting—this was 14 over our goal.

The Easter program planned by Brother Oswald the retiring superintendent was a success and resulted in an offering of \$21.05 for Africa.

The Y. P. S. C. E. goes forward, yet handicapped because we cannot get our young people to take the interest they should. Brother Shaffer is the president.

The Junior Christian Endeavor is quite active, having made a separate gift to foreign missions on Easter Sunday. Mrs. Geist has charge of this splendid work.

The S. S. C. E. has nothing of especial importance to report, except that the regular meetings are being held and an effort made to attain unto the National Standard. A splendid Mothers' Day program was rendered May 11 and an offering taken for the National work.

The Allentown church is not afraid to give, and we find that a great blessing accompanies this grace.

Last year our foreign missionary offering was \$50.00. This year it was almost \$100.00. As a pastor I find that people don't get insulted if you teach them to give. They will give and rejoice in it. When I remind you that we have given nearly \$1.60 per member for missions, you will observe that we have quadrupled the modest goal of 40¢ per.

With our recent 17 accessions, we have

checked up and found that we are not far from attaining all our goals of the Four Year Program. If the Sunday school, the Y. P. S. C. E. and the S. S. C. E. were to reach their standards, we could score. But these auxiliaries have not yet done their part in this particular. We trust that ere long they may prove to be auxiliaries in this as well as in other respects.

While we have had a victory in which we rejoice, yet our field is hard and we ask you to continue praying for this work.

ARTHUR L. DELOZIER Pastor.

FIRST BRETHREN CHURCH,

Los Angeles, California

Our three weeks' evangelistic services, held each evening except Saturday, closed May 12th with a Communion service which was one of the best ever held in this congregation. Brother Jennings delivered some strong messages and all his appeals were well made and given with such earnestness and intensity of feeling as to produce conviction. There were forty-one confessions and twenty have been baptized and received into the church up to this date. There were seven pupils from the Sunday school baptized.

Brother Jennings had just previously been given the privilege by the church here to hold a three weeks' meeting at Fillmore. He maintained his hold on the congregation here by returning each week and preaching the Sunday morning address. The Sunday evening meetings were maintained by Brother Harry Toler, Sister Grace Snack of Long Beach church and Brother Eli Hoover now of Long Beach.

Under the leadership of Brother Earl Hedrick the Sunday school is improving, there being a very noticeable increase lately in at-

tendance, interest and in the offerings. All of this shows that pupils feel they are receiving something worth while and they are willing to make some effort to be present each Sunday morning to receive what the school has to give.

A reception to new members and good social time has been planned for tomorrow evening, May 20, at South Park. An interesting program is being prepared. The musical given by the young people of the church recently as well as their general reputation gives assurance of a pleasant and profitable time for all who can attend.

The first meeting of the new committee on a fund for a new church building, in connection with the official board has been called for Thursday evening of this week. I think it is generally anticipated they will be able to set on foot some practical plans of work that will result in a new, more commodious and more convenient church edifice.

The strong feeling now existing for the need of a better place to worship in no doubt arises because of a desire of the pastor and all his best supporters to serve the immediate community more efficiently. We judge this to be the ruling motive because of certain expressions we hear used when the matter has been up for discussion both in private and in public. Let us pray as though the whole thing depended on God and give as though the whole thing depended on us.

4910 Wadsworth St. A. P. REED.

CONCERNING SPOKANE MISSION

In the last report from Spokane, on the last page of the Evangelist, under date, April 23rd, you'll notice that almost \$500.00 had been sent in, of the \$2500.00 which the Mission Board designated as the amount to be given by the church at large. Brother Miller's appeal for the remaining \$2000.00 is to have it sent NOW, while they are making the supreme effort to complete the building. If the business situation in Spokane is as uncertain as in some of our eastern cities, Baltimore for one, then the effort is no child's play.

The local Brethren in the far west, are bearing a much larger end of the burden in the starting of a new church, than what has been done in the east, as I have found it, Philadelphia perhaps excepted. The Mission Board has done no small part to set the amount,—and could the rest of us know how difficult it is for a board to make decisions regarding a field with which they are not fully acquainted, we would heartily respond; especially in so modest a request as only \$2500.00 more, in so bold an undertaking as to give the Brethren church her rightful place in the west.

It was this sense of loyalty to authority in our beloved church that induced me to break away from the strong "pull" westward, and turn back to Baltimore for the testing season as to permanency there. When the building committee was on the eve of purchasing a lot, it was suddenly learned that eight of our families were planning to leave the city, or had left,—one of the results of the signing of the armistice, putting thousands of men

out of employment. With the immediate prospect of a building gone, the need also of enlarging our territory, was gone. The Mission Board was willing to have the work left in local hands and have me return to Spokane to help in this special effort.

Before joining them in Spokane in the month of June I want that you join me in getting that \$2000.00 together. I rather guess that the \$2000.00 is needed there more than my presence—I can but do my utmost before going and that is to take up what I was to have done over a year ago, but the war checked the sending out of the bond blanks that Brother Miller devised. They are less than the Liberty Bonds; \$30 is to be the amount of the gift. Brother Miller's address is on the back—701 W. York Ave., Spokane, Washington. If the \$30 is not possible, do not hesitate to send a smaller sum as your Business Partner agrees. Nor will Brother Miller object to your exchanging your \$50 or \$100 Liberty Bond for one of these.

Developments during the year make my leaving the east twice as hard as before,—the breaking health of my aged mother, special opportunities, etc., but I cannot forget the very definite leading of God in my first going to Spokane, his great blessing on our small effort, nor can I forget the promise when I came away that I would return, nor yet the \$75.00 waiting in bank since last fall, sent for the one purpose to buy my railroad ticket to Spokane! What patience, and great grace.

VIANNA DETWILER.

Ridgely, Md., May 27th, 1919.

HUNTINGTON, INDIANA

Since our last report of the work here, we have been going forward in a very substantial way. The revival campaign is past and twenty-one took a definite stand for the Master; fifteen have been added to the church, others will be, and some are under-aged. Brother A. E. Thomas, our evangelist, did his part well, this being his second meeting for us. We asked that he preach doctrinal sermons and he did it in a very masterful and convincing way. We enjoyed having Mrs. Thomas and little Dorcas June with us. The meetings closed on Wednesday evening, May 14. On Thursday evening, we held a fellowship meeting which served two purposes, as a farewell to the Thomases and a welcome to our newly added members. The congregation assembled in the auditorium for 30 minutes' song and prayer service. At this time the committee selected called us to a banquet which had been prepared in the basement, from the well filled baskets brought by the ladies. More than one hundred enjoyed the evening together. Brother W. H. Landis, our very efficient Sunday school superintendent, acted as toastmaster. He used for the opening speech "The Future of the Brethren Church." Those responding to toasts were, Brother A. E. Thomas, Brother Paul Smith and the pastor. The Sisterhood Girls led by Sister Gertrude Ham responded by singing Sisterhood songs. All in all we had a very profitable and enjoyable evening together. We closed by joining hands and singing "Blest be the tie that binds." The

benediction was pronounced by Brother Grant Walters.

On Friday evening, we held our first communion service in the new church. Brother Thomas led the meeting. The attendance was good and it was a blessing indeed to see those surrounding the Lord's tables for the first time. The opportunity was given for testimony which was responded to by many.

Our church was strengthened in many ways as a result of the campaign. Eight were added to the church since our last report of January 15, and the result of the revival made a total of 23 added since the first of the year.

At our April business meeting the pastor was asked to continue his labors another year at a substantial increase in salary. We have decided to continue the work, trusting in God to give us grace and strength.

Brother W. T. Lytle and Brother J. L. Kimmel were with us at this meeting for which we are grateful indeed. On Wednesday evening, previous to business meeting, we had planned for our regular mid-week prayer service in the church, but, others were planning too, and they planned to have "Prayer meeting," "surprise," "Pound Party" all the same time and at the parsonage too. Well, the "Surprise" was a success as were the other features of the meeting. It was our largest prayer meeting from point of numbers, and our larder being replenished with the necessities of life. Such acts of kindness make the work easier. We must close for fear of the waste basket. We need your prayers, brethren.

J. W. BROWER.

MUNCIE, INDIANA

No report has come from this place for a long time. Yet the work has been to some extent reported. The fact is that our revival has been reported only by those who have been in the field for a short time. Since the number of accessions were reported or rather the number of confessions, the pastor had no inclination to make his report until he could really give the number of additions to the church. This is always the gist of the whole matter, but especially so when the report comes from a mission point that is supported by the various boards.

In this revival there was some uncertainty. We were new in the city and only a few months in our new home or location. Then again we had no place to baptize our converts except the river. There were a good many quite young and their parents did not belong to our church and we did not know what the outcome would be. But by this time we can give a more accurate report. Six came by letter, one has come since the meetings by relation, twenty-two have been baptized and two are yet to be baptized. These two were hindered by sickness. This makes thirty-one additions to the church. We had thirty-six members before the revival began and so you will see that we have almost doubled our members.

It is no more than right that I should say a word here for the evangelist. Brother A. E. Thomas, who labored very hard and to whom is due very largely the splendid re-

sults obtained. Brother Thomas is an evangelist in the full sense of the term and may the Lord continue to use him for the building up of his kingdom.

The work has not shown any signs that the interest is growing less since the revival is over. Indeed the Sunday school and Christian Endeavor as well as the preaching services, have all increased in attendance. About one week after the revival we had a Christian Endeavor social that was a splendid success. There were about sixty present and a fine program was rendered. This social no doubt did the church much good. The ladies' class also gave a very fine banquet for the benefit of the men's class and this was a most enjoyable affair. On Easter Sunday we had a cantata in the evening and every seat in the "Little White Chapel" was filled and the congregation seemed to be pleased immensely. We have also started a Teachers' Training class which meets once every week, and it is full of promise for the future of the church. The Sunday school has gone forward with leaps and bounds and has attained the record of 106 in attendance.

We have a building fund started which also promises great things for the Muncie church. At first we merely handed envelopes to the members without even suggesting any amounts which they should contribute. This did some good, but the money came rather slowly, for it seemed our people had not yet caught the vision for a church building. Then we conceived the idea that it might be a good plan to try the Sunday school. We announced that on a certain Sunday, we would take an offering for the building fund. The Sunday came, the offering was taken and we were all very agreeably surprised when the report showed fifty dollars and nine cents. So well pleased was every one with the result that we concluded we would try again. Sunday, June 1st, we lifted the second offering for this fund and we again were surprised when we found that this offering totalled one hundred and thirty-four dollars and thirty-three cents. Well, we expect we will fall down some in our next offering for we intend to take an offering every month for the new church. In this offering the S. S. C. E. came to the rescue with fifty-two dollars and they may not be able to do as well next time, but we know they will do their very best. My brethren, we need a church building in Muncie and we can have it if the Brethren churches and their pastors will get back of the project, but but we can not unless you do. I mean the Brethren churches of Indiana, of course. I am not going to make an appeal for money just now, but one young lady from the Goshen church, Sister Ester Cline, sent in ten dollars some time ago and I want to say it was highly appreciated and it was at once added to the building fund; and I want to simply say that if any of our friends wish to help the cause at Muncie, it will be highly appreciated.

We certainly rejoice in the success of the Brethren cause all over the brotherhood but ask especially for your prayers for the work at Muncie.

J. L. KIMMEL.

MARYLAND-VIRGINIA CONFERENCE

I want to express very briefly through the Evangelist my impressions of the Maryland-Virginia Conference which was held June 3-6 at Linwood, Maryland. The spirit throughout the whole conference was splendid. The program was well arranged and carried out. The attendance was very good and the entertainment could not have been any better.

The conference very kindly gave the writer two places on the program. I spoke Wednesday afternoon "My Ideals for a Brethren College." In the evening I spoke on "The Need of Christ." The audiences were responsive and appreciative.

It was a pleasure to meet the older members of the church in that district as well as quite a number of former College students. On every hand, the affairs of the College seemed to meet with enthusiasm. I predict a good time there for Brother Beachler when he enters that field. I believe I have never met with a more hearty response anywhere in behalf of the College work. This interest showed itself in a substantial way when the conference very kindly relieved the College of paying my expense by paying it themselves.

I covet the opportunity of attending every district conference for I am anxious to cultivate the interest and friendship of the entire church. I am having a mailing list made out so that the friends of the school may be kept informed of our work and plans here. I want the enrollment to be doubled next year if possible, especially is this desirable in the Seminary. I am anxious to have some of the men outside of the school to come in and give a series of lectures to the Seminary, thus keeping intact the interests of the church and College. Other conferences will please take notice that if an opportunity is given, some representative from the College will be present.

May God continue to use the College for the good of the church and for the upbuilding of the Kingdom.

EDWIN E. JACOBS.

TWO-IN-ONE.

College Corner—Poplar Grove.

We have again been called to give God our full time and we are now serving these two churches. Poplar Grove has had its troubles and has been counted dead. This is one of the churches like many more in Indiana; because it has not a membership running up in the hundreds it is called dead. I am glad that even God's word says, "Where to or three are gathered together in my name there will I be in their midst" and that to bless. Poplar Grove asked two trial sermons. Well I was glad of that. I believe that every pastor should be tried. This is Bible. We are a whole Bible church, then why not use Bible methods in calling a pastor. A pastor that is not a whole Bible man has no place in the Brethren church. And when we have to cut out the First, Second and Third John and the teachings of Paul, we had better cut out the man.

Now we can not say just what the outcome will be here. Most of our calling has been to churches that have been called dead. I am a whole Gospel man and a plain Gospel

man. What little I try to preach, I try to please God and not man. Now I may be plain, but God's word is plain. Let us hold up before the world the Gospel preached and lived by our Lord and Christ. Poplar Grove is close to College Corner and these two churches I believe will work together nicely for the Lord. Poplar Grove has already set a good example in the two times that I was called there. That is, they thought the laborer was worthy of his hire. Now you watch for Poplar Grove on the Honor Roll before the General Conference for I leave the Evangelist in my place when I leave. I left Dutchtown but they have the Evangelist now instead of me. Perhaps they will see what a help the paper is when pastorless. I hope that some Brethren pastor will go to Dutchtown and take up the work there. College Corner held their communion May 26. This was a glorious meeting. While we did not reach the 75 percent, it was a good meeting just the same. Mother's meeting was a good meeting. And the attendance is good at the regular preaching services. We consider the work in good condition, as good as the average church. We pray God's blessing on these two churches and the church at large. We will close with this announcement, that we have only promised these two churches our services until the Indiana State Conference and will be located in Wabash until that time. We will answer all letters from churches needing a pastor between now and then, and shall consider the call which we have already. Our new address is 96 North Comstock St., Wabash, Indiana. This shall be our home until October first. We need your prayer and not your knocks. Knocking will do to win a prize fight but knocking never built a church and it doesn't help a preacher. Let's pray for one another.

HOMER ANDERSON.

IN THE SHADOW

GARBER—Charles V. Garber, son of Elder Simon Garber and Anna M. Garber, was born in Fremont, Ohio, October 29, 1890. He departed this life at Camp Stuart, Newport News, Virginia, April 30, 1919. He is survived by his mother, six brothers and two sisters. He entered the service of his country in the recent war among the early volunteers. He went over seas with the 117th Supply Train of the 16th division, later the Rainbow. He was transferred to the motorcycle corps as a dispatch bearer, and carried many important messages to the front under the most dangerous fire. He was wounded with shrapnel in the face and legs, which necessitated a stay in the hospital for three months. Following his recovery from these wounds, he returned to his command, after which he was twice gassed. He saw twelve months' service and was on all the big fronts in which the gallant Rainbows were engaged. The war ended and his task completed, he was being brought back to his native land and to his home, when he was taken with pneumonia on the way, and was only landed on the home shore a few hours when he was called to answer the summons of death. Although he had never united with any church, it is the belief of his relatives that he had heeded the appeals of religious workers in the camp and had accepted his Savior.

He was buried in Oakwood cemetery, Fremont, Ohio, with military service. Funeral sermon by the writer.

H. M. OBERHOLTZER.

OPPENHEIMER—Mrs. Cora Matilda Oppenheimer, the daughter of Mr. and Mrs. John Ruehle, was born in Hancock county, Ohio, September 8, 1880. She departed this life at her home in Fremont, Ohio, May 18, 1919.

She was married to Karl P. Oppenheimer February 4, 1913, to which union was born one son. She is survived by her husband, her son, her father, one brother and three sisters.

Sister Oppenheimer united with the Brethren church in West Independence, Ohio, several years ago, and after her marriage she transferred her membership to the Brethren church in Fremont, Ohio. Since her conversion she has always lived a most faithful and consistent Christian life, and was active in the work of the church in all its departments. Christ and the church were the center of her affections and interest. She cared little for any other pleasure than to serve her Lord and Master. She had been ordained to the office of deaconess, and from time to time filled various other offices of trust and responsibility. She will be sadly missed by both the home and the church.

Funeral services were held in the Fremont Brethren church, where she had delighted so much to worship, being conducted by the writer, her pastor. Text, John 17:24.

H. M. OBERHOLTZER.

Communion Notices

The Brethren church of Sidney, Indiana will hold its semi-annual communion service on Monday evening, June the 16th. All nearby Brethren are invited.

L. A. MYERS, Pastor.

Holy Communion will be observed at the First Brethren church of Zion Hill, Ohio, on Sunday evening, June 15th, at 7 o'clock. Brethren of neighboring churches are invited to come and participate with us. All members are urged to be present.

A. L. LYNN, Pastor.

Business Manager's Corner

A WARNING

About May fifteenth notices were sent to all subscribers of the Evangelist whose subscriptions were due or past due at that time. In all, three hundred such notices were sent out. Since then many of these subscribers have renewed their subscriptions. Perhaps most of them have done so, but there are always some who are careless about such matters and we want to WARN any such that on June TWENTIETH all the subscribers to whom these notices were sent, but who failed to respond to the notices, will have their names taken from the mailing list of the Evangelist.

Since we are so near the goal of FIVE THOUSAND subscribers it would indeed be a pity if the goal should be lost because a few of these good people who have been warned have failed to heed the warning. Most of these subscribers belong to what we call the "single" list, that is they get their mail at post offices where only one or two copies of the paper go and their papers are mailed in single wrappers. Many of them are too far away from the church where they

hold their membership to receive any pastoral attention and they need the paper all the more because of this. But this is our LAST warning, so please renew AT ONCE.

Things Before

Several good churches are still working for a place on the Honor Roll and we hope to have them succeed before the close of the Conference year, and if they do succeed it means we will reach our FIVE THOUSAND subscriptions, PROVIDING we do not lose as many by expiration as we add to our list as new subscriptions. Both ends of the line must be watched constantly to keep the list up to the standard. But we hope to have some good things to report within ten days.

Still At It

The first church to report that every family was a subscriber to the Brethren Evangelist, even before such a thing as an Honor Roll was thought of, was the little congregation near Akron, Indiana. Brother A. E. Dickertoff sent in the list three years ago with the statement, every family in the church is now getting the Evangelist. When the Honor Roll was started this was one of the first churches in Indiana to win a place with D. A. C. Teeter as pastor, but the church has now been without pastoral care for nearly a year, but just last week we received the renewal of the Akron list from Brother Dickertoff who is still "on the job" of looking after the interests of his beloved church. These are the faithful Brethren who are "the salt of the earth."

Another item of interest is the Fairview church of Washington C. H., Ohio has just renewed its entire list making the third year it has won its place on the Evangelist Honor Roll. This was the first church in the entire brotherhood that, through the action of its official board, decided to place the Evangelist in the home of every Brethren family

in the congregation. These people have "tasted and have found it good." Are there any skeptics left in the church? If so, we would ask them to write to Mrs. Laura A. Hegler, Austin, Ohio for a testimonial. Sister Hegler is one of the faithful sisters that make the Brethren church worth while, and when the Fairview congregation gets hold of something good it knows it and holds on to it as it held to Dr. J. M. Tombaugh as pastor for twenty years or more. But what we are most interested in just now is that FIVE THOUSAND subscriptions to the Evangelist.

R. R. TEETER,
Business Manager.

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The Brethren Publishing Company, Ashland, Ohio

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



At the Door

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! the toddling comes to lure
My parent ear with timorous
knock.

My heart were stone could it with-
stand

The sweetness of my baby's plea—
That timorous baby knocking and—
"Please let me in, it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity
I, like a truant child, shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate.

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"Tis I, O Father, only I!"

—Eugene Field.

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

A Great Conference of the Church of the Brethren

There is no other church in which Brethren people have greater interest than the Church of the Brethren. They and we stand upon the same Biblical and historical foundations. From practically all points worthy of consideration we are one, and if the growing charity exhibited in some quarters is permitted to exercise itself with less restraint in the hearts of the leaders of both divisions, and if the rank and file of both churches are given an understanding of their likenesses, the great prayer of the Master may soon be realized in us, namely, "that they all might be one." No one wishes to show himself too optimistic, but there is one thing quite evident, and that is that the prejudice and unkindness of feeling is largely disappearing. We are rejoicing in the success of their conference and plans for future enlargement, and there are occasional expressions of rejoicing coming to us from them in our accomplishments for the kingdom of Christ. And believing that the masses of our membership will appreciate knowing something of their latest and greatest conference, we are giving our editorial space this week to a report of some of the high points touched by their principal conference speakers.

The conference began on Wednesday evening, June 4th and closed on the following Wednesday night, June 11. Elder H. C. Earley of Penn Laird, Virginia, was elected moderator; President Otho Wenger of North Manchester College, reading clerk; Rev. James M. Moore of Lanark, Illinois, writing clerk, and Rev. E. S. Coffman of Harrisonburg, Virginia, messenger clerk.

The initial address was given by one of their veteran ministers, Elder D. L. Miller, Senior Editor of The Gospel Messenger. His subject was, "My Church; What She Means to Me." He said, "My church means to me as close a relationship between the members thereof as exists between the members of the physical body. If one suffers, all suffer alike; if one rejoices, all rejoice. There is no division in the church which is the unified body of Christ. 'That they may also be one in us.' A divided church is sure to break down under great crises. The church rankling with internal jealousies cannot concentrate its powers in winning souls to Christ. 'And if a house be divided against itself, that house cannot stand' (Mark 3:25)."

On Thursday there were some eloquent addresses on some world engaging problems, such as "Jesus Christ and Reconstruction," "The Child as We may Make It," "Our Debt to America," etc. Rev. F. M. Henry said, "As citizens we certainly owe America the best that is in us, expended in a life-long endeavor to make our nation what it ought to be, and what by his (God's) grace, and by every loyal citizen's consent it will be. In principle and privilege, I conceive our duty to be that of every other Christian citizen."

President Lewis S. Shively, of Mt. Morris College, Mt. Morris,

Illinois, spoke very effectively on the subject, "The claims of the Christian Ministry" and in the course of his address said, "These things upon which a successful ministerial career depends, are the ones that ought to be given the greater emphasis at such a time like this. They are the claims which the ministry makes upon the young man who is looking forward toward taking it up, and the welfare of the future church depends in a large measure upon how clearly these claims are understood and met by those who are to be her ministers. These things can be grouped about two main ideas. The first of these is preparation for the work such as we generally designate by the term education. The second is the individual's character."

The first address on Friday on the subject "The Spirit Filled Life," by Dr. A. W. Dupler of Bridgewater College, contained these words: "These are days when men need divine leadership. The chaos of the world's life—both in thought and action—the eager cry of suffering, starving men, women and children, starving in body, mind and soul; the restless turmoil of seething humanity, these and other conditions which might be named, call for the very best thought, life and consecration to high ideals and purposes that, under God, the church can give through the lives of those who make up its body. This can be realized only as we are taught and led by the Spirit of God."

Rev. V. C. Finnell of Elgin, spoke on, "What Can the Young People Do to Further the Interests of the Church in Pioneer Districts?" A few interesting statements are the following: "What are pioneer districts? At the close of our first half century of church work in America our frontier had been pushed but a few miles west of Germantown, Philadelphia. Twenty years later the membership of 800 had been doubled, and we had pushed west as far as Fayette county, Pennsylvania, and south into Maryland, Virginia and even the Carolinas. Up until about 65 years ago our frontier churches and pioneer districts were east of the Mississippi River. About that time we went west, northwest and southwest spreading like the proverbial prairie fire until we now have organized churches in all but three of the 22 trans-Mississippi states."

Rev. V. H. Schwalm spoke of the "Possibilities of the Home Field," and made these significant statements: "The home field is not in competitions with the foreign field. Place doesn't count in the work of the Kingdom, but rather faithfulness to the task assigned wherever God calls. Only about 41½ millions of our total population of about a hundred millions have any connection with the church at all, and only a comparatively small percent of these are actively or positively working their religion. In all candidness I ask you, friends, 'Is American democracy safe for world leadership with

such large elements of her civilization completely untouched by the spirit of the Christ?"

Rev. J. W. Lear, of Mt. Morris, Illinois, in his address on "The Doctrines of the Church," said, "The New Testament represents the teachings of Christ directly and indirectly. The apostles' teachings were the words of Christ revealed through the Holy Spirit. The doctrines of the church coincide with the teachings of the New Testament."

Pleading for universal and lasting peace, endorsing the spirit of the League of Nations and outlining the position of the church toward non-resistance, Prof. W. J. Swigart of Juniata College and Dr. Edward Frantz, editor of the Gospel Messenger, both emphatically and enthusiastically declared themselves in favor of ending war forever and pledging the church to encourage any lawful movement to bring this about. "The surest and safest protection the world might have against war would be for the nations to disarm themselves. Individuals and nations that take the sword are most likely to perish by it."

The keynote of the conference was sounded on Sunday afternoon when a clear and ringing call to aggressive evangelism was sounded by Rev. John H. Cassady, Rev. George W. Flory and Rev. J. H. B. Williams, all specialists. The enthusiasm they displayed was contagious. Rev. Cassady said, "The time is ripe for a great forward evangelistic movement in the Christian church, and we believe it is fully ripe for such a movement in our own denomination. 'Behold I have set before thee an open door and no man can close it.' We believe that such a challenge has never in any age come with greater force, to any people, than this comes now to the Church of the Brethren. The world is getting ready for the pure and undiluted gospel. There are certain fundamental principles for which our church has stood through all its history that are now rapidly coming to the front."

Dr. Ezra Flory of the Bethany Bible School, Chicago, spoke in behalf of the Sunday schools and said the goal for the Sunday schools was to have annually "100 new schools started; 15,000 new scholars enrolled and an average attendance of not less than 75 percent of the enrollment of the main school; an earnest, prayerful, consecrated effort to lead every unconverted scholar to a confession of Christ and an active church membership; \$40,000 raised for missions; the daily study of the Sunday school lessons from the open Bible in every home." In appealing for greater support for the Sunday school he said, "The church is getting from Sunday school 95 percent of her ministers, 87 percent of her members, 100 percent of her missionaries and 95 percent of all other workers. It is estimated that the church invests in the Sunday school 10 percent of her pastors and 10 percent of the time of all her church workers."

Dr. Otto Wenger, president of North Manchester College in his address on "The Church: Past, Present and Future," made these statements, "The church of the Brethren in its beginning was a missionary church. Elder Peter Becker was a true missionary. The church remained so during the eighteenth century. While we do not know much about the church during the seventy years from 1780 to 1850, we know that the church was a missionary church. During this time those grand old pioneers of the church were busy planting the strong churches of today. The church of today must move if it serves this generation as well as did the church of that day. But worldliness entered the church. To offset this there came to be undue emphasis placed upon formalities. Dissentions arose and troubled the church for a generation. . . There is yet much selfishness in the church that diverts much of the blessing of God to their own selfish purposes. There is worldliness on the one hand and too much formality on the other that prevent our people from seeing the one big thing for the church. We still have our Pharisees and our Sadducees as they had them two thousand years ago."

A message of fire came from Rev. Jacob Funk of Wiley, Colorado, on the subject of "Evangelism." A few sharp remarks of the preacher were, "The Scribes and Pharisees said of Jesus, 'He receiveth sinners and eateth with them,' and the modern scribes are still in the business of accusing Christians of becoming contaminated with sin by association with sinners. The church is not a money-grabbing institution, nor an institution to air out your differences but an institution to save souls for God. If that is not the business for your church then your church has no business for its existence. Men can be saved if only you will love them long enough and hard enough.

Soul winning means earnestness on the part of every worker. Why should men be earnest about every other line of work and careless about this? Laziness is a sin. Lazy preachers, deacons and laity ought to be kicked out. They are a disgrace to the cause. . . Go to work today. Quit quibbling over hair splitting theological nonsense, and get into the business for which Christ died."

Dr. D. W. Kurtz, president of McPherson College, Kansas, gave a stirring address on the "Forward Movement in Education." It so fits the needs of our own people at this moment that we are running the address as we received it in the Conference Daily. strongly supplements the article in this issue by our own college president, Dr. E. E. Jacobs.

It is said the 1919 conference called the Becker Bi-Centennial was the most largely attended of any in the church's history. The Five Year Forward Movement of the church as announced by the three boards of the church, General Mission, Educational and Sunday School, was given a most enthusiastic endorsement. Two most remarkable features of the conference was the dedication of 32 young lives and the giving of \$155,000 for missionary extension. It is said to have been disappointing to many delegates that no steps were taken toward union with the "Progressive section of the church," but some thought the time was not quite here for action along that line. It is known that the feeling of charity is growing between the two branches of the church, however.

EDITORIAL REVIEW

Dr. R. R. Teeter preached at Goshen, Indiana, on Sunday, June 15th.

Prof. Garber and E. A. Rowsey, president of the College Y. M. C. A. are in attendance at the Lake Geneva Training Conference. We are promised a report of the conference.

Brother Morton L. Sands, of Sergeantsville, New Jersey, announces his resignation of his present charge and desires to correspond with some church or churches needing a pastor.

Don't fail to read Brother Carpenter's "Home Mission Outlook" this week; it will interest you. He also reports the Kentucky receipts for May. Has your pledge been reported paid yet? Every pledge is due this month.

Prof. J. A. Garber, pastor of the Ashland church was at North Manchester, Indiana, on the occasion of a teacher training commencement, Sunday, June 15th, and President Jacobs preached in the college chapel one of his characteristically strong sermons.

If you could see what a beautiful and commodious church building the Spokane, Washington, Brethren are building, you would be impressed with their wisdom and vision and give them a boost. Some mission churches build so timidly that they fix the limit of their growth at the outset. Send your offerings or your "bonds" (thirty-dollars each) to R. Paul Miller, West 1514 Courtland Avenue, Spokane, Washington.

Brother J. H. Burnworth favors us with a report of his closing of one pasorate and taking up of another. He was very kindly remembered by the Brooklyn, Iowa, people whom he left, by a farewell reception and a substantial evidence of appreciation and good will. He had not been on his new field, Listie, Pennsylvania, long before a very pleasant and profitable surprise was put over on him. May God abundantly bless him in his new field of labor.

One of the most vital enterprises of the church is given a lengthy report this week—the college. Dr. L. L. Garber reports the commencement exercises in a very interesting manner. Most of you could not be present to enjoy the various features of commencement week, but in this report you can get a very complete idea of what took place and the gists of the principal speeches. Everybody is more deeply interested in the college and what transpires there since the endowment campaign is on. We feel now that it is our college and we are concerned about its welfare. And because it does belong to all we know you will take time to read this splendid report.

GENERAL ARTICLES

Some Ideals for a Brethren College. By President Edwin E. Jacobs, Ph. D.

The ideals of any self-respecting Christian college must be two-fold, viz., intellectual and spiritual. I count these two absolutely essential for Ashland as I do for other denominational colleges.

Intellectual. Every college that has any sense of academic fitness, must strive to meet the best academic standards of the day. It is nothing less than a form of robbery to get young people to spend the best four years of their lives at college, and then give them anything less than the best in return. Life is too short, thorough preparation too essential, and results too far-reaching to do anything less for the young person than the very best possible.

In accordance with this ideal, teachers must be well trained and efficient. The day is past when a teacher's qualification is to be wholly determined by his personal character, important as that is. A college teacher must be so trained as to know his field very thoroughly. Even the high schools of America are demanding very high qualifications for their teachers and the colleges of the country may no longer employ teachers on personal or sentimental grounds alone.

Moreover, the material equipment, the buildings and grounds, the library, the sanitation, the laboratories, and all other material resources must meet the constantly rising standards of the times. We may not fancy this, but it is the naked truth nevertheless.

The courses of study must be modern, properly interpreted, well balanced, and suited to the needs of this present day. Degrees awarded at the end of the college course are worth little or nothing unless the subject matter is well attended to. A college must be exceedingly jealous of its standing in the scholastic world for its reputation is no less precious and essential to it, than is the personal reputation of the individual. Some colleges of America have become a hissing and a byword simply because they have held to no clear and high academic ideal. The higher this ideal, the greater is the worth of the graduation from such a school.

Ashland College has always striven to meet these ideals and is now, under the fine leadership of Brother Beachler, seeking to make it possible to reach still higher ones as they are sure to be presented to the colleges of the country within the next few years.

Spiritual. But the intellectual side of college life must neither crowd out nor overshadow the spiritual. It is a commonplace saying that no education is complete without the awakening of the spiritual fires of the soul and yet many colleges have absolutely no regard for this element. But a college such as Ashland, has absolutely no excuse for excuse if it can not lay a valid claim to efficiency here. There are any number of schools that can do all the work Ashland can do, if we leave this latter ideal out of consideration. The first claim, then, of Ashland is that it is a Christian college and a close second is, that it is a Brethren college. It must stand, then, for all that is Christian and Brethren.

Such a college as Ashland ought to be the place where the soul of the young person takes fire for God. It is the

place where one receives the baptism of the Holy Spirit, a baptism that means a surrender of all the powers to the advancement of right. It is the place where the enthusiasm is awakened evermore for service—unselfish, devoted, consecrated service. It is the place where there should come a spiritual awakening, such an arousing of the dry bones of unbelief and doubt, as will constitute a resurrection indeed and in truth. It ought to be the place and time where a new birth, as real and as potent as that referred to in the account of Nicodemus, takes place.

The church has need of such institutions. The world has no institution playing a larger part than such a one. Material resources, intellectual acumen and worldly advancement, all sink away and ought to forever remain secondary, accessory and non-essential when compared with this glorious ideal. Without colleges doing such a work, America would be naked, bleak, and frost-bitten in her heart. To sustain such an institution, to assist in making its ideals come true, ought to command the best endeavor of every consecrated heart.

Teachers in such a college must maintain a fine spirituality and an unsullied character, for the close personal contact between teacher and student is proverbial in small colleges. If there is any one claim greater than another for the small college, it is just this. Such colleges, as the years come and go, ought to become redolent with the consecrated and godly lives of its men and women, as is the case with some of our older institutions. Halls and grounds do not make a college, but consecrated men and women, teachers and students and all contributing friends, do make and make possible such colleges as are worthy of the best we can give them.

Moreover, a Brethren college ought to stand for all the best that Brethrenism has to give. It ought to be true to historic Brethrenism, as was so well outlined by Dr. Bame in the Brethren Day program. It ought to be the place from which a stream of power always flows for the service of the church. It ought to be shot through and through with Brethren ideals and ideas. If others falter, the college ought to point and lead the way to the fulfillment of these ideals. The fine loyalty which historic Brethrenism has always claimed for the Book, ought to be uppermost. The absolute lordship of Jesus in the life ought always to be kept in the forefront. The ordinances of the church ought to find expression at the right time and in the right place. The genius and spirit that has marked the greatness of the whole Dunkard movement in history, ought to dominate, especially its seminary, and leave an imprint upon the lives of all whom it may touch. This does not mean that students of other denominations are not welcome nor that we should seek to proselyte others to our faith, but it does mean that if we have anything vital and dynamic in our religion, we should not be without the courage to make it tell in the life of the college. And Ashland seeks to make these ideals real in the largest possible measure.

Briefly, these are some of the ideals I have in mind for Ashland College. There are others, athletic, social, etc., which I have not stressed for they are not so essential. And these ideals are not all new nor did they have their origin in the mind of the writer,—they are the ones for which Ashland has always striven, and, of course, sometimes failed to reach. And with the consecrated effort of all those who love our church, who cherish her splendid history, and who have faith in her future, these ideals may be made ever increasingly real in the life of her denominational college.

Ashland, Ohio.

Forward Movement in Education

By Dr. D. W. Kurtz, President McPherson College

(Synopsis of address given at Church of the Brethren Conference at Winona Lake, Indiana)

The Forward Movement in Missions, Sunday school and education are one movement; none can succeed without the others. They make progress together, or not at all. I am exceedingly anxious that you see how fully the missionary work and leadership in church and Sunday school depend upon our colleges. All of our missionaries were students and most of them are graduates from our Brethren schools.

Since 1892 the state schools have increased in enrollment 600 per cent, while in the same time the enrollment in the Christian colleges increased only 10 per cent. But in spite of this fact, 94 per cent of our missionaries and 91 per cent of our ministers come from the small Christian colleges. The future leadership of the church depends upon the development of the Christian college.

The needs of the world demand Christian education. The cause of this war was due to the materialism of Germany which was best expressed by Nietzsche. In Germany 92 per cent of the population are peasants, who receive only a common school education. Only 8 per cent receive the higher education, 98 per cent of those are atheists; believers in Nietzsche, in materialistic evolution. This philosophy holds that "force" is the only reality. There is no God, no spirit, no personality, no freedom, no soul. All is force. Greatness means power—mastery over others who are subjugated and enslaved. Again, this philosophy is anti-Christ; anti-morality; anti-democracy; and the superman through war and destruction. The war is over, but the materialistic philosophy is not dead, it is the basis of most of the textbooks in Science, used in our own schools. Therefore it is essential that godly men teach chemistry, physics and biology. I am glad to say that in our colleges, these sciences are taught by men of the highest Christian character and devotion. It is the hope of the Educational Board that all our colleges hire only professors who are believers in Jesus Christ. This is very largely realized now.

The Forward Movement requires first, a minimum of 3,500 students in our colleges, 60 per cent of whom will be in the college department. At present only 700 are in the college department, while the goal requires 2,000. We have the boys and girls, but too many of them are now in other institutions.

We must have a minimum of \$300,000 annually for endowment. This is the least possible for the present crisis. It surely must be oversubscribed. No college is standard unless it has at least \$200,000 endowment, paid up, and productive, as well as adequate equipment, faculty and courses. The colleges are in a real crisis and must meet this soon. We have the means; all that is necessary is the vision and the co-operation.

The Forward Movement also aims at increasing the spirituality of the schools, and get the schools to have the vision of the church and of Christian service. Ninety-five percent of the students should take some Bible work; 20 per cent of all students should become definite church workers; and 50 percent of the college graduates should enter the ministry or mission field. It is a remarkable fact that in the past, of all the college graduates of the Brethren colleges, 45 percent are now in the ministry or on the mission field.

I am glad to say that all of our schools have Bible courses, and require Bible study for graduation in the academic courses. Some of our schools have full seminaries. McPherson College, for example, has a full Divinity Department, with five professors, who have their degrees, and this department offers graduate work for the M. A. degree and the B. D. degree. This graduate work is recognized by the larger seminaries and universities. Our schools are growing in this direction, and the spiritual life of our colleges is increasing.

Our college must train men and women for leadership. Not only ministers and missionaries, but also laymen who will be the pillars and supporters of the church. Therefore, we have the various departments, so that our children can get their sciences, agriculture, music, business, etc., in a Christian environment, and under Christian teachers, so that they will be loyal and enthusiastic supporters of the cause.

Let us remember, that the world needs Christian democracy, Christian civilization, and that no progress can be made in missions or church work, unless our colleges are patronized and supported. Let us send our children and our money to our Brethren colleges and help to prepare the leaders who must create a Christian civilization.

MacPherson, Kansas.

The Christian as a Friend to Man. By Willis E. Ronk

The purpose of this article is not to prove that a Christian should be a friend to man. The Christian, the true Christian, is a friend to man, for the very nature of his profession makes him such. The purpose here is to show the "moving force" and act of "The Christian as a Friend to Man." But what does it mean for the Christian to be a friend to man? Does it mean that the man is to be a bosom companion? Is he to know the every ambition or secret of the Christian? What is the relationship and what the moving force?

A man's attitude toward his fellow-man is governed by his conception of God. The higher the conception of God, the better the relationship between man and man. The highest conception of God is the Christian conception. Therefore we may expect "The Christian as a friend to man" to show forth the highest ideals, motives and acts. In the "Good Book," (Luke 10) we read of a man who fell among thieves, was wounded and left half dead in the way. And there was one who "came where he was, and when he saw him, he had compassion on him, and went to him and bound up his wounds—and brought him to an inn, and took care of him." May this scripture illustrate to use part of the "moving force" and acts of the Christian as a "Friend to Man."

"The Christian as a Friend to Man" must not only **Find and See Man**

"When he came where he was and when he saw him." The later acts of the Samaritan depended on his going where the man was and on seeing him. Thus it is today; if we wish to be as a friend to man, we must find and see him. The average man of the world is not going to search out the Christian, in order that he may have a friend. The Christian must find the man and see him. Too often today we have been seeing men and preaching a wholesale condemnation and repentance to them; but have not seen the individual man, and far too often have reached neither the men or man.

Fortunate indeed is the man who sometimes has handled the pick and shovel in the gutter and seen the look of scorn of the passerby. That man will understand the attitude of the laborer in the ditch. There is a variety of steps in the social "scale" running from the laborer of the ditch to the millionaire and no man can experience all these steps; but the Christian whether he be of the former or latter type, or between the two, must learn to look at the other walks of life and see life as others see it. Otherwise his attempt to be a friend to man will meet rebuff.

The Christian as a "Friend to Man" must know man, but he must also

Have Compassion On Man

The Word says, "he had compassion on him." That is, he saw his wounds, he saw his sufferings, he saw the need and he suffered with him. Truly it is important that we learn to see and know man, but this is useless unless we have compassion on him. The actions of another man may seem unreasonable to us, but if we will see his viewpoint, his actions will appear to us in another light. Jesus on one occasion looked at the multitude before him and "had compassion on them." He saw them with all their sorrows, griefs, heart-aches and trials—as sheep without a shepherd—and he suffered with them. On another occasion he stood beside the grave of Lazarus and wept—wept because Lazarus was dead. He well knew that Lazarus, whom he loved, would soon be called forth. Was it unbelief that caused his sorrow? Possibly, or he wept because he looked out at the world's millions who had thus stood with bowed heads and heavy hearts—he suffered with them. Once more, he thinks of Jerusalem, her wickedness, her sorrows and her griefs and he cries, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wing and ye would not!" And the Master went on with compassion in his heart and finished his work for humanity. To be as a friend to man we must have compassion or else our efforts, to help will be unsuccessful.

When compassion is in the heart we will

Bind Up Man's Wounds.

"And (he) bound up his wounds." The man whom we meet in the way, may not have the same kind of wounds as he who fell among thieves, but the wounds are there and just as painful. What are his wounds? The wounds may be an outraged conscience, a spirit of depression, a feeling that one is alone in the world, or a multitude of other things. The wounds are there; they are real wounds and if we have seen him we have discovered them and we must bind them up.

If we but knew the struggle of other hearts! We see our own struggles but not the trials of another. Sometimes the happy smile or cheery word hides a heavy heart. Man tries to be brave yet the bravest heart sometimes longs for

the word of encouragement or cheer. We become so engrossed in things of self—our troubles, our trials, our heart-aches or our triumphs—that we forget others. If we could learn the value of a smile or cheery word, many a sorrowing soul would be made to rejoice. The Master, during his ministry, was constantly in touch with human sorrow and he sought to bind up the wounds of man. So may we say with the poet:

"So I say, let me walk with the man in the road,

Let me seek out the burdens that crush,

Let me speak a word of good cheer to the weak,

Who are falling behind in the rush.

There are wounds to be healed, there are breaks we must mend,

There's a cup of cold water to give;

And the man in the road by the side of his friend,

Is the man who has learned how to live."

"The Christian as a Friend to Man" must also

Care for Man's Future Needs

"And (he) took care of him." The Samaritan cared for the future physical needs of the man. Let us think not only of the man's future physical needs but also of his needs in another sense. There is a man by the way, whom we have helped. We stop here; the man's heart is cheered now, but what of the future? Suppose he never meets us again, what of his life? Has he in that moment caught the truth that such help comes because we are Christians? If not his life will likely go on in old channels and we will have failed. As we meet man in the way we must never forget that his soul is of inestimable value to God and that he would have us seek to win his soul. In fact, it is impossible for the Christian to be unconcerned about the man's soul and be a real friend.

The Christian as a friend to man will find and see man, he will have compassion on him, will bind up his wounds and care for his future needs. Let us therefore, as Christians go boldly forth into life's highway. Let us have an undying faith in God and man. Let us seek to know man and knowing him, help him. Let us go forth to prove to the world that Christianity is a life. Let us buckle on the whole armor of God and go forth to victory in his name.

Roann, Indiana.

The Importance of Christian Evidences. By T. Darley Allen

It is the belief of Christian workers who have had much experience among skeptics that a great deal of unbelief is due to the ignorance of the average person concerning the evidences of Christianity.

A man who had been a skeptic for years says that when a youth he made the acquaintance of a well-educated man who was a fascinating talker and who for hours at a time would talk upon the Bible and present the objections to it that he had read in infidel writings. "As I had no knowledge at that time of Christian Evidences," says the narrator, "the talk of this man was fatal to my faith. Had I been familiar with, say, an intelligent presentation of the argument for the resurrection of Christ afforded by St. Paul's conversion, such as that of Lord Lyttelton, and known what present-day scholars say as to the genuineness of the first epistle to the Corinthians, in which St. Paul's testimony is given, the words of my infidel acquaintance would have had little or no effect. It would not have been necessary for me to know how to answer him: the sole fact that I knew one of the great arguments for the Bible, and consequently was aware that Christianity was not based upon a mere sentiment, would have caused me to realize that, however ignorant I might be of the mass of infidel objections, I did know that there were good reasons for believing in the faith of my father and mother. For I was not desirous of being an infidel. I wanted to preserve my faith. And this is the great point: The desire to believe when not existing in connection with such knowledge will not

save one when confronted with such seemingly strong objections to Christianity as able infidels are capable of advancing. It seems to me that the advanced classes in our Sunday schools should have regular instruction upon the subject of Christian Evidences, and ministers would do well to see that such instruction is given."

Rev. G. L. Griffith of Troy, Ohio, told, a few years ago, of a series of sermons against infidelity he had preached in a town in Michigan, and that at the close of the series a man arose and said that he was the president of an infidel club but that he desired to say that as an honest man "there is not a thread of my coat left, and I want to place my feet upon a plank that will stand,"—his unbelief had disappeared in the light of reason as it came to him from a preacher who could intelligently present the argument for Christianity.

In the preface of one of the editions of the well-known work by McIlvaine on the "Evidences of Christianity," the statement is made that a copy of this book once found its way into a community that was notorious for the infidelity of its inhabitants and was the means of the conversion to a belief in Christianity of every one of them.

H. L. Hastings once said: "Infidels can be reached and have been reached. There are probably hundreds of converted infidels now preaching the gospel of Christ." Few men knew better than Mr. Hastings the causes of infidelity and how to cope with this great evil among the common people,

C. J. Whitmore, a preacher of London, England, said that out of twenty prominent infidel lecturers, editors and workers he had known in thirty years' experience in the great metropolis, sixteen had renounced their unbelief and had become preachers, editors or workers in other ways in the advancement of the religion of Christ.

The great Chief Justice Marshall was skeptical until convinced through the study of prophecy of the reality of the revelation of God in Christ.

Chalmers, the great Scottish minister of the gospel, had come, when a young man to the conclusion, from the study of infidel writings, that all religion is merely superstition. He was induced by some friends to read Butler's "Analogy of Religion" and was led through his reading of that work to the study of other books on the truth of religion. Years later he said: "Butler made me a Christian."

More Straw! More Straw! By Dr. J. L. Gillin

My mind goes back to a homely thing that happened often in my youth. As a boy on the farm it was my lot occasionally to be assigned the task of caring for the straw at what was then called "the tail end" of the threshing machine. That meant that it was my duty to keep the straw away from the carrier and fork it back to others who were stacking it. This was a dirty, hard job. Work on the straw was considered the worst job in threshing time. At the "tail end" was the worst position on the straw.

Moreover, the most difficult time was not when the straw stack was low, but when it had grown so high that the carrier could not be raised any higher. Then the man at the "tail end" had to fork the straw not only back but throw it up to the men higher on the stack. Moreover, when the stack got that high, it was usually along towards the end of the day when the threshers were hurrying in order to finish before night fell. Naturally the man who was feeding the machine had every incentive to push the grain through as rapidly as possible. Furthermore, at that part of the day every one was becoming tired and sometimes irritable. If the man who was keeping the straw back grew weary and allowed the straw to accumulate it choked up the carrier and threw a belt sometimes thus forcing a shut down and consequent delay. One other thing often entered the situation. Frequently the "feeder" was some young chap who wished to bury the fellow at the "tail end."

Now, when the feeder tried to bury him, one of two courses were open to him. He could let the straw pile up, stop the carrier and the whole machine, or on the other hand dig in a little bit harder and keep the straw back. If he were tired out and had no reserve strength left to meet the increased demands, he would probably get mad and stop the whole game. That, however, was felt to be a confession that he was tired out, a confession that no young fellow of spirit would make as long as there was an extra motion left in him.

Most of our crowd in that situation would just bend to it a little harder and try to keep that upward whirling mass of yellow straw out of the way. One autumn, however, we had a young man who when he was working in that position, always commenced the day with taunts to the feeder. He would score him with his remarks all forenoon until he had him in a fine temper. One could hear the threshers remarking at dinner time, "Just wait until that straw pile gets up towards the top. See what I'll do to that fellow." Then along towards sundown the time would come. A new fresh feeder would wander out to the engineer and after talking to him a few minutes, would climb up on the foot-board where the feeder stood and take the place of the man who had been feeding the machine. The engineer crowded on a little more steam, the bundles began to flow into that humming cylinder in a steadier and more rapidly flowing stream. The man on the straw was not asleep, he had seen

It is almost needless to say that evangelists and all Christian workers constantly in the public eye, as well as ministers, should be prepared to defend their faith in these days when the claims of infidels are widely disseminated by newspapers and pamphlets and in lectures throughout the land.

The late William S. Heacock said: "I do not doubt fundamentals nor discredit orthodoxy in the least, but I do want to know, . . . for my own satisfaction, I want a reason for the faith that is in me, so that I can confidently back up my position with good arguments and proofs, in order that I may intelligently persuade men to Christ. It takes me aback to have persons question me about things I ought to know in religion, and find me ignorant, and it impairs my usefulness, for I can not talk to many as I would like to about their souls, since I would be so easily tripped up."

the whole performance and knew what it meant. He just spit on his hands, took a new grip on that fork handle, increased the rhythm of his steady swings, let out a good strong whoop to attract attention, and then began to cry at the top of his voice, "More straw! More Straw!"

It was a challenge to the feeder to do his worst. The feeder bent himself to the task of so feeding the machine that the utmost possible volume of straw would pass through and up the straw carrier. The man on the straw perspiring so that the sweat made streaks down through the dust settled on his face, forked more rapidly and cried out his challenge. No feeder was ever able to bury him, or to make him mad. With a laugh and a shout it was ever "More straw! More Straw!"

I have told you this because in my mind it is a parable. I have seen men in hard places in life; they were at the "tail end" of the machine of life. They were eating the dust. Trouble has come to them; affliction has fallen to their lot; perhaps the family has been ill or death has visited the home. Or, perhaps loss of fortune has been their portion; or perhaps they voluntarily deprived themselves for the sake of a cause. Two different attitudes have I seen manifested by these men. On the one hand, I have seen men complain of their lot, and beg sympathy of a busy world. I have seen those who made a sacrifice for a great cause whining because that sacrifice meant deprivation of some sort.

Again, I have seen men who said not a word about their troubles, but bent to their tasks just a little harder with each new burden. Perhaps they did not smile quite so much, but no one knew why. They accepted the discomforts of life with fortitude and never seemed to think that they had a special grudge against the world.

Again, I have seen men meet difficulties and burdens with a challenge born of the joy of battle. Did they whine and complain when someone tried to bury them with difficulties? Did they beg for mercy of a fate that brought additional burdens at the end of the long day? No, they challenged fate or the powers or persons conspiring against them with the challenge of our valiant friend of the straw stack. They called for "More Straw." Into the teeth of difficulty they threw that joyous and inspiring cry. One cannot but admire their courage. Such is the stuff of which heroes are made.

Paul was such a hero. Hear him as he says to the Philippians speaking of those who preach Christ "thinking to raise up affliction for me in my bonds. What then? Only that in every way whether in pretence or in truth Christ is proclaimed; and therein I rejoice, yea, and will rejoice." Or, after telling them what things he had lost because he had become a Christian, does he complain? No, he says that he counts "them but refuse, that I may gain Christ and

(Continued on page 9)

THE BRETHREN PULPIT

The Deity of Christ. By Sylvester Lowman

TEXT: And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matthew 16:16.
(Delivered at the Southern California Bible Conference, at the First Brethren church, Los Angeles, California, March 6th, 1919.)

I have been asked to speak this morning on a theme that is fundamental to the Christian religion; it is a foundation stone to the church. Strike at the deity of Christ and you strike at the church. It is a death blow to Christ. This question involves the truthfulness or falsity of Christ. Either he was God and man together, or he was just a mere man as you and I are. If he was not Deity and man in one, he was only a mere man, and his claims are false.

I fear Christians will not be able to weather the increasing storm of denial of the deity of Christ, unless they understand with mind and heart what is meant by the deity of Christ. What I mean by the deity of Christ is simply this, that he was God, the supreme Being.

Our Lord knew that he must leave his followers, and he knew the question which above all questions would divide men when he had gone, and he sought to prepare his disciples for this testing. They had heard his teaching and watched the performance of his miracles. He had told his disciples of his coming passion and resurrection and it was not long until he was to reveal himself in them. But before that time of crisis he wished to reveal himself in his glory on the Mount of Transfiguration to the three disciples. On the way to the Mount he asked the disciples the supremely important question in its two-fold aspect: "Whom do men say that I the Son of Man am?" And then, "Whom say ye that I am?" Hear that matchless, marvelous answer of the passionate Peter, speaking for the disciples and for the church of all time. The answer was given him of the Lord, the Father in heaven revealed it. "Thou art the Christ, the Son of the living God." Our Lord then let him know that "upon this rock," not upon Peter, nor upon his confession, would he build his church. The rock was his deity, the fact that he was the very God made manifest in the flesh (Matt. 16:18; 1 Tim. 3:16) was the foundation of the church. On his deity hang all the law and the prophets. The gospels and all the epistles would be a farce and a lie if Christ were not deity, or the true God. The word deity comes from the Latin word "deus" meaning a god. The word divinity comes from the Latin word "divine." The Romans often used these words interchangeably in referring to their heathen divinities. In these last days, there are many who call themselves Christian who are ready to affirm that they believe in the divinity of Christ and not his deity. The Christian Scientists say that Christ was just a good man and that he was divine as you and I are divine, thus denying the deity of Christ. Russell says in his books, volume 2, page 129, "It was his flesh, his life as a man, his humanity that was sacrificed for our redemption; there was no deity on the cross." But O, beloved, listen to me, if Christ is not God in the flesh then we are of all men most miserable. Listen to this in Coulson, "Kernahan's Dream of a Christless World": There is the story of a woman dying in despair. By her side sits an old man with a flowing beard; he has a ponderous volume under his arm. She says to him, "I was once a Christian, but I read your book and it came between me and Christ. I went far away and now I am dying, and for the soul of me I cannot believe that he will forgive. I have sent for you, sir; you are so wise; it was your book that destroyed my once pure faith. Now I ask you what comfort you have to give a poor dying woman who has lost her faith and hope in Christ?"

The old man shook his head and when the dreamer looked again the woman was dead and the wise man with his book was gone.

As I look into men's lives and see how they are bound

up with need and think how Christ satisfies that need, I see Christ as God.

Let me give you a few scripture references on the subject: "And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God" (R. V. Luke 1:35). "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am" (John 8:58). "And Thomas answered and said unto him, My Lord and my God" (John 20:28). Hear heaven's own testimony: "And Jesus, when he was baptized went up straightway from the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17). Again turn to Revelations 4:11, where he is declared to be the creator of all things, "Thou art worthy, O Lord, to receive honor and glory and power: for thou hast created all things and for thy pleasure they are and were created." And now hear Jesus' own testimony, "And now, O Father, glorify me with thine own self with the glory that I had with thee before the world was" (John 17:5).

According to the full revelation of the Bible, the deity of Christ means the Godhead of Jesus, that the historical Christ revealed in the four Gospels was the promised messiah of the Old Testament. I say to you this morning, that his coming in the form of man does not make him any less God, for as I see him out on the Sea of Galilee, he speaks to the wind and the waves and they instantly obey his voice and there was a great calm. Again I see him stand by the tomb of Lazarus who had been dead four days. He says to the dead man, Come forth, and at once he comes to life and goes back to his house.

Another element in the problem is this: There are many people who deny his deity but take great delight in calling him a great teacher. But can he be a great teacher without being more than that? To such I would say, "He is God or he is man; there are just two choices. To such I would read First John 10:12: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and that life was in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life." It is necessary that this problem should be faced squarely and by every person; for on the deity of Christ rests the destiny of every individual.

You ask, "Why make so much stir about this subject?" Listen to this: Mr. Pace, in his cartoon entitled, "Judas," quoted an extract from the sermon of a minister in a supposedly evangelical church, referring to the Bible view of Christ which he says for nineteen centuries has given him a place of gloomy grandeur, this extract says that at last the brave have come, have questioned and explored. And we know that he was a man even as Lincoln, or as you and I; that his soul was divine as our souls are divine. See where we are leading to? See the signal, the Bible; it says, "Stop, Look and Listen. For I say to you that if he be not God, my last hope of salvation from the power and penalty of sin, is gone, as I am offered a Savior who cannot do for me what I need, and what he claims to be able to do for me. Establish the non-deity of Christ and you wipe out at one stroke the very foundation of Christianity and all hope of

salvation is gone. And if this be true, I had better never have been born.

Finally, Christ was deity, because before Abraham was born he was. When he was born of the Virgin Mary, he was deity. When he hung upon the cross he was deity. When he rose from the dead he was deity, he conquered

death, hell and the grave. He was deity when he ascended into heaven. He is deity now as he sits at God's right hand and intercedes for you and me. He will be deity when he comes in the clouds to receive his church. He will be deity when he comes in glory with his church to be Lord of lords and King of kings, and to sit on the throne of David. Even so, come, Lord Jesus.

"The New Testament Our Sufficient Creed." By G. L. Maus

Certainly this is a subject that ought to be of interest to every member of the Brethren church. The greatest service that the followers of Christ can render either to their Savior to humanity is the work of acquainting men and women with God. He that goes forth with a Gospel message, goes forth on a blessed mission. It is a wonderful confession whenever an unsaved man or woman goes forward and makes a confession of Christ, and declares that he or she believes Jesus to be the Son of God, and their Savior and accepts the New Testament as their rule of faith and practice. It is my purpose and privilege to ever hold before them the word of God as their guide.

But some people may say, "What creed shall we adopt? My reply is, 'Adopt no creed but the Bible.'" The declaration made by the Apostle Paul in his second letter to Timothy (3:16, 17), that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," shows that God intended the scriptures to be a perfect rule of faith and practice, that they were intended to perfect the man of God, and to thoroughly furnish him unto every good work. This proves beyond a doubt that no man can justly improve upon the Lord's design, and accomplish that for which the Lord so wisely planned. Three hundred years after the birth of our Lord, no human creed existed. The church was governed alone by the Word of God. This I believe ought to show that a human creed is of no use in the governing of the church. A creed will only engender strife and lay foundations for divisions. The Bible is the only rule of faith and practice on which men can unite as one body and one church.

There is one large body of believers today whose creed is no doubt the result of much learning in the world, and all it has ever done for that large body is to bar them from other denominations. No other people but themselves believe and receive it. The old and new schools of that particular denomination disagree upon the interpretation of it.

The same thing can be said about another large denomination's discipline. They claim superiority over others for their creed, upon the ground that it is nearer like the Bible than what other creeds are. The same can be said, in fact, about all who hold to any creed other than the Bible. It is good in proportion to its nearness to the Bible. Now then, if being like the Bible makes it right, why not take the Bible itself? IT is undoubtedly right, and is the only ground of union in Christ.

To the readers of this article, may I say there is no use to which any man-made creed can be placed. If a creed contains more than the Bible, it contains more than is right, for the Bible contains all that is required; and whatever any creed contains more than the Bible is objectional, and that part contained in it more than this, should be rejected, because it contains too much. On the other hand if a creed contains less than the Bible, it does not contain enough; and just as much less as it contains than the Bible, it is wrong, because it contains too little and should be rejected on that ground. If a creed is like the Bible, then the Bible will do and why not take the Bible as a creed. This is the only ground relative to a creed as I see it that any man can take, and if any one wants a creed, it surely must be because it contains more than the Bible, or it contains less than the Bible. If it contains more than the Bible or less

than the Bible it adds to, or takes from the Bible, and "Whosoever adds to the Bible, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22: 18, 19). If it be different from the Bible, it contains another Gospel; and "If we or any angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. 1:8).

I believe that I voice the sentiments of every young minister of the Brethren church when I say that we young men cherish the ideals for which our fathers stood back in "81," and we hope we shall not fall into error. Though we differ some in our theories of interpretation, we should hold to the "Old Book" as our sufficient creed, regardless of these differences.

What then should be our attitude toward human creeds? We should do with them what a good many ministers or—so called ministers—have done with the Bible, abolish them, throw them away, pronounce them as wrong, and stand up for the Bible and the whole Bible and nothing but the Bible as our only safe guide to heaven. The men who advocate a human creed are groping about in the dark. They cannot stand before the Bible and Bible men. They know that the Bible has God for its Author, while their creed is not from God, nor right, and with this knowledge they shrink before men, who believe, obey and contend for the Bible.

Bryan, Ohio.

The Way of Life

The way of Life is a way of conversion. It matters little what term we use, so long as it signifies an experience of change, which lies at the root of all Christian growth. We are awakened, turned from the bondage of sin and the love of self, to accept the forgiveness of the Father in Christ, and to enter the way of life.

Changed lives may be called the scientific facts of Christianity. They come before us in a striking form in the histories of those who are rescued from weltering moral degradation to become honorable and useful men; but it is not less true that a change must take place also in those who have been brought up in homes where religion is respected, and who have not done anything which the world calls wrong. Let us not think that conformity with conventions of a semi-Christian civilization, or birth in the suburbs, as it were, of the Heavenly City, absolves us from the need of this change.—Ex.

(Continued from page 7)

be found in him." When the unfaithful Corinthian brethren have dragged out of him a confession of the sufferings which his apostleship has brought to him and he has mentioned the stripes and imprisonments, the fastings and perils and buffetings, he writes, "If I must needs glory, I will glory of the things that concern my weakness." No wonder Paul has been the inspiration of all those who suffered since his day! We all admire the man who can cry back the challenge, "More straw!"

Glen Ellyn, Illinois,

THE SUNDAY SCHOOL

Topic for June 22: Love. By Dr. J. M. Tombaugh

It has been said truthfully that "love is the greatest thing in the world," but it is not "in the world" that love has its home and center and seat. Love is of God, and heaven is its home, but as it is of the nature of love to seek out the unfortunate, the unhappy, the unworthy, so love has come into the world. The extent to which love abounds and is the dominating force in men's lives, is the measure of earth's likeness to heaven. When perfect love is come, when the atmosphere we breathe, when our food and drink, when every heart throb, every emotion and impulse of the soul is pure, tender, unselfish love, then earth and heaven will be blended into one and love will rule over all. Love as a principle, whether it be our love for God, for our fellowmen or for earthly objects of desire, is the most masterful of all passions. The soul is subdued and swayed by love; it gladly surrenders and is willingly carried away captive at its command. Force provokes opposition, fear compels unwilling submission; but love masters all. The sceptre of love is more potent than the iron rod of authority or even the stern rule of necessity, because it not only controls the actions of men but it leads them along the lines of their own inclinations and wishes, and so compels a complete surrender of the entire man.

When men are called to repentance, the compelling motive which prompts them to renounce their former disobedience and sin, and to accept a life of faith and service, is the wonderful love of God revealed in Jesus Christ. Other motives may be appealed to and are not wholly without weight and value, but a complete and willing and happy surrender is made to love and not to fear or hope of reward. There are three voices which sound in the ears and stir in the hearts of all men away from God. The purpose of the message which these three voices bring is the same; They all call upon men to forsake sin and seek the favor of God. One voice comes from Sinai; it is the voice of stern, unbending justice. The lurid flashing of the lightning of God's wrath, and the thunderings and threatenings of outraged law, arrest and terrify the sinner. Another voice, a gentle, pleasing voice, full of sweet persuasiveness, comes from Paradise, the heavenly garden of delight. It tells of happiness complete, of bliss unending, of home and safety and eternal rest. It is a sweet voice, the call is attractive and men listen with pleased attention, but still remain unchanged in nature or in conduct. Then there comes another voice. It is the voice from Calvary, tremulous with pity and suffering. It is the voice of love, of a love such as the world had never known before; tender, pleading, forgiving love; a love that passeth knowledge; a love that melts the heart and refines and purifies it; a conquering love which compels instant and complete and happy obedience. Jesus had said: "And I if I be lifted up, will draw all men unto me." It is love, of which the cross is the marvelous and matchless manifestation, that has power to draw men. Sinai may threaten, Paradise may attract,—but it is the love of God, exemplified in the dying Savior, which effectually draws men from sin to holiness and from a life of disobedience to one of faithful, joyous service. The citadel of the heart is never fully surrendered but at the behest of love. The triumphs of force are short-lived, and unless it is love that has compelled submission, the attractive power of the world may draw the man who had professed repentance, back into sin again.

Love works miracles. It is more potent than the sorcerer's magic wand which had power to turn everything it touched into gold. God's love comes into hearts that are selfish and corrupt and unfeeling, and it transforms and purifies them, and makes them tender and trusting and loving. It comes into lives that are sordid and cramped and

narrow, and new visions of service and of the brotherhood of humanity are created. It comes to men who are sad and lonely and hopeless, and it imparts a new zest to living. It is like the coming of the sun in springtime. Nature had been in the embrace of winter; vegetation seemed to be dead; the birds were gone or silent; the streams were ice-bound. Then spring came with its warm showers and bright sunshine and brought new life and beauty to the world. So God's love turns our gloomy winter of doubt and sin and fear into the glorious springtime of hope. What God's love can do for us however, depends largely upon our attitude to it. It is true that the coming of the sun in summer means new life to the world, but the inclination of the earth to the sun means much too. As a matter of fact the earth is nearer to the sun in winter, in the northern hemisphere, than in summer, but because we are turned away from the sun, and his rays fall upon us obliquely, we fail to get the full force of his heat. But with the coming of summer, our part of the earth turns toward the sun again and his rays fall more directly upon us, and do we witness the yearly miracle of springtime. The teaching of the illustration is, that while God is not far from any one of us, and his love is accessible to use all, if we would profit by it to the fullest degree, we must put ourselves in a receptive attitude, and be ready to respond to it to the best of our ability, love for love.

To be loved—to be the object of a tender affection—is a great joy. To be the recipient of the rich treasure of some loyal heart's unselfish love, is to be fortunate and happy. To have the love of friends and neighbors, the love of little children, the love and Christian fellowship of the servants of God, even the humblest and meekest,—and, above all to have the sweet and tender love of Jesus, is a condition full of happiness and peace. But after all there is something better than this, something better than possessing the loyal, faithful and true affection of friends, better even—if anything could be better—than the warm, rich, compassionate love of God. And that better thing is—to love. The greater glory is not in receiving, but in giving. Perhaps the joy of loving is not sweeter than the joy of being loved, but it develops character more; it enlarges the heart and beautifies the soul more. To be able to love unselfishly that which is pure and beautiful and good proclaims our kinship to God, and the more we love, the more we become like him.

There are many proofs of true discipleship, and many tests which we apply to ourselves and to others in determining whether or not a work of grace has been wrought in our hearts, and whether we have partaken of the divine nature, but the simplest, and the easiest to apply of them all is the one given by St. John: "We know we have passed from death unto life because we love the brethren." If we are Christ's, then we have his spirit; our affections are like his—we love that which he loves, and we love as he loves. It is not easy always to love the unloving and the unlovely; it is not human nature to love men who hate us, or to love them when their state is such that we feel that they are unworthy of love, but **there is something higher and better than human nature—it is divine nature.** And if we are Christ's, we have learned to love as he loves, to love the unthankful and the unloving.

The nature of Christian love is set forth in St. Paul's matchless "hymn to love" in the thirteenth of First Corinthians. The love which we, as followers of Christ, should strive to possess, is a love which finds expression, in part, in forbearance and tolerance and patience. Frequent occasion will be found for the exercise of these graces in the home, in civil life and even in the church. Christian love

is characterized too by acts of kindness and practical deeds of benevolence. The sincerity of our love is proven by sharing the burdens of others and contributing help in their need. Christian love "envieth not," it enables one to rejoice in the prosperity of others, and is without jealousy. In a word, our love for each other should be a copy of God's love for us. "Be ye therefore, imitators of God, as beloved children and walk in love."

And if love should grow cold; if the sacred fire upon the altar of the heart should seem about to fail and fall into dead ashes, there is but one way to revive the holy flame again; pray earnestly that God, by the breath of the Holy Spirit, might breathe upon the slumbering coals and kindle anew the holy fire of love to God and man.

Hagerstown, Maryland.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Challenges to Love and Good Works—A New Idea for Buffalo, 1919. By Dr. F. E. Clark

"Let us consider the example one of another, that we may be provoked unto love and to good works," says the writer to the Hebrews, according to St. Chrysostom. That is just what I hope the Endeavorers will do at the Buffalo conference.

In a previous letter I proposed that we make Buffalo, 1919, a "Challenge Convention," and said that I would indicate this month how we might "provoke (by challenging one another to good words." For years past we have been learning how to do this in a small way, as challenges to larger service for Christ have been sent from union to union, or from society to society. Let us do it this year on a far larger and more systematic scale than ever before.

In all human affairs there is a great stimulus in friendly rivalry, in generous emulation. Let us apply this stimulus to the advancement and enlargement of Christian Endeavor, thus "encouraging one another" in Christ's service. There is one supreme thing to be accomplished by the Buffalo conference,—namely, to enlarge the Kingdom of our Master through Christian Endeavor. This we can do by enlarging our numbers and increasing our efficiency.

I propose then that states issue to each other challenges for a two years' contest for the largest proportionate increase in number of societies, and in the total number of members. We are doing our Master's will in offering and accepting such challenges for reaching larger numbers of young people with the message of Christian Endeavor.

I propose in the second place that states issue to each other challenges for the greatest number of Efficient Societies, their efficiency to be determined not by any complicated standards, but by our simple efficiency charts for Young People's, Intermediate, and Junior societies.

Other special challenges may be issued at Buffalo between the states for such important features as the largest proportionate number of Alumni groups, of Comrades of the Quiet Hour, Tenth Legioners, or for any special Endeavor feature the states may desire to emphasize.

Then at Buffalo, or soon afterwards, the state officers should make arrangements that their different counties or local unions issue similar challenges to each other, and the unions can pass on the challenge idea to the local societies.

I believe there are in this plan possibilities for tremendous enlargement and improvement. I send with this a list of the states, as arranged by Dr. Shaw, whose representatives are asked to attend the different sections of the "Challenge Conference" in Buffalo on Thursday morning, August 7th, and would suggest that these challenges be arranged, so far as possible, advance. Some suitable recognition of the successful challenges will be made at the convention in 1921, when Christian Endeavor will be forty years old.

Groups of Challenging States

Delegates from this group of states are requested to attend the Challenge Conference in Section I at Buffalo, on Thursday morning, August 7th:—

Alabama, Arkansas, Colorado, Delaware, Florida, Hawaii, Illinois, Iowa, Kentucky, Maine, Massachusetts, Minne-

sota, Mississippi, Nebraska, New Hampshire, New Mexico, North Carolina, Ohio, Pennsylvania, Rhode Island, South Dakota, Texas, Vermont, Washington, Wisconsin, Canada.

Delegates from this group of states are requested to attend the Challenge Conference in Section II:—

Arizona, California, Connecticut, District of Columbia, Georgia, Idaho, Indiana, Kansas, Louisiana, Maryland, Michigan, Missouri, Montana and Northern Wyoming, Nevada, New Jersey, New York, North Dakota, Oklahoma, Oregon, South Carolina, Tennessee, Utah, Virginia, West Virginia, Wyoming, Foreign.

The churches where these Challenge Conferences will be held will be indicated in the conference programme.

Other Conventions

As intimated in Dr. Clark's message numerous conventions will be held during June, so many that the monthly service theme is "Conventions."

Ohio Endeavorers in Cleveland

Over June 24-27 the Endeavorers of Ohio will assemble in annual convention at Cleveland. The committee on arrangements has spared nothing to make this Ohio's best convention. Most of the sessions will be held in Gray's Armory. Prof. Homer Rodeheaver will have charge of the music, and the Quiet Hour sessions will be conducted by Rev. Dr. Foulkes who was a favorite last year. The forenoons are devoted to departmental sessions under the leadership of the state workers, assisted by National and Field Secretaries like Hiss Hooper, Mrs. Maier, Walker and Macrory. Inspirational addresses will be given by Drs. Bustard, Clark, Poling and others.

Brethren Endeavorers should take advantage of the rich opportunities afforded by this great convention, particularly those of northern and northeastern Ohio. The Miami Valley will be represented, too. While in Dayton recently, President C. W. Abbott of the Montgomery County Union and our Dayton society said they would have a delegation of about fifty.

Brethren at Winona

It is not too early to call attention to our yearly meeting at beautiful Winona. This year the dates are September 1 to 9. Every year witnesses the coming of an increasingly large number of young people. We want no exceptions. Let our young people plan to come. Why not form Winona Clubs in all our societies? When one or more persons decide to come others will be encouraged to do likewise. Boost for a large attendance at Winona.

J. A. GARBBER.

Sore distress is a blessing in disguise if it drives men to Christ and teaches them the power of prayer and faith.

Peter thought he was strong and that was his weakness—self confidence. Our safety is in being Christ-confident.

MISSIONS

Our Home Mission Outlook. By G. C. Carpenter

A SURVEY

"Does the architect waste time when he draws elaborately exact floor plans and life-like elevations of the building whose construction he is asked to supervise? Is the engineer an idler when he stops to draft blue prints of each particular element that is to go into the construction of the bridge which he has contracted to erect?"

The lesson is outstanding when we consider the work of missions. Other denominations are making most extensive and intensive surveys and they are making estimates of the money needed to meet the pressing needs as they are revealed by the surveys and this is followed by the raising of the necessary funds. That is doing business for the king properly.

The application is not difficult. The Brethren Church has not practiced what we are now preaching as it should but plans are being worked out by which this principle which is so necessary may be applied to the Brethren home mission task.

THREE FIELD SECRETARIES

At the Winona Conference a year ago three field secretaries were elected and added to the Home Mission Board. Their task was not to spend all their time in the field but to keep in touch with their section of the home field and make a survey of that field as far as possible, the report of which will be made at the coming Winona Conference.

These secretaries were H. V. Wall, Long Beach, California, for the section west of the Rockies; G. T. Ronk, Leon, Iowa, for the section from the Rockies to the Indiana-Ohio line; and Horace Kolb, Philadelphia, Pennsylvania, for the section east of the Indiana-Ohio line.

EIGHT DISTRICT SECRETARIES

The secretaries of the District Mission boards in the eight districts of the Brethren church are by virtue of their office also members of our Home Mission Board and are expected to be present in the sessions of the Home board at the annual conference, and during the year to co-operate in every way possible that the most good may be accomplished by the combined and co-ordinated efforts of the district boards and the general home board. Each of the district secretaries can aid our field secretaries in making their surveys, and the district secretaries should themselves make surveys of their own districts and come to conference with facts and figures and plans for the home mission work of their respective fields.

"ON BUSINESS FOR THE KING"

Then when the Home Mission Board meets at Winona Lake the first of September they will have floor and foundation plans and life-like elevations of the mission building the construction of which the King has asked them to supervise. And the result will be

that some new churches will be erected and new congregations formed as called for by the Four Year Program. Other denominations are doing the biggest things in their history, and the Brethren Church is called of God to an equal task in proportion to her strength. May she prove herself a "Whole Gospel" church.

GET THE MONEY NOW

The tithe will do it. That is God's plan. Let every member of the Brethren Church make the tithe the minimum of his giving and the Lord's treasury will overflow, and the spiritual power of the church will be multiplied many fold. How get the money? Let every preacher preach and teach the practice of paying the tithe as the minimum of the Christian's support of the Lord's work. Most people who oppose the paying of the tithe, do so because they do not want to practice it. They do not, as a rule, give but a small part of the tithe and therefore dare not advocate it. A Methodist pastor was using his "Minute Men" at the Sunday services to interest the whole church in the Centenary Movement, and one of them found that tithing was strongly advocated by his church and by the Centenary committee, and he said to the pastor, "I can not talk to the people because I am not a tither." But he signed up as a tither and then he could exhort all the people to do no less. Many preachers and church officials and Sunday school teachers are in the same boat with that "Minute Man."

TEN THOUSAND TITHERS

There ought to be no less than ten thousand tithers in the Brethren Church. How many are there at the present time? Will every one of my brother pastors write me a card stating whether or not he is a tither and how many tithers there are in his church? The Methodist church is pushing a campaign for a million tithers and surely the Brethren church should have ten thousand. Let our beloved church prove God and see the windows of heaven open wide.

TEACHERS NEEDED

Will the friends of our Kentucky mission work help to find the needed teachers for the fast approaching school year. One teacher will be needed at Krypton and perhaps two, and two teachers will be needed at Riverside. And later a teacher will be needed at Happy. The schools at Krypton and Riverside will open about the middle of July. May the Lord call forth workers for his vineyard.

KENTUCKY MISSION RECEIPTS FOR The Month of May

Miss Letha Ireland, Gary, Ind.,	.....\$10.00
Mrs. Hattie Ireland, Gary, Ind.,	..... 5.00
Rev. and Mrs. J. M. Bowman, Harrisonburg, Va.,	..... 15.00

Rose Circle S. S. Class, Martinsburg, Pa.,	..... 5.00
Brethren Church, Lost Creek, Ky., on Pastor's salary,	..... 22.00
Sunday School and C. E. Society, Teegarden, Ind.,	..... 7.50
Miss Anna McArthur, Phila., Pa.,	.... 50.00
Miss Alice C. McArthur, Phila., Pa.,	.. 25.00
Women's Bible Class, Phila., Pa.,	..... 15.00
C. E. Society, Waynesboro, Pa.,	..... 10.00
Church Christmas Offering, Waynesboro, Pa.,	..... 23.20
Sisterhood Girls by Mrs. Wenger,	.... 10.35
Loyal Workers S. S. Class, Nappanee, Ind.,	..... 5.00
Mr. and Mrs. U. J. Shively, Nappanee, Ind.,	..... 20.00
Sunday School, Cerro Gordo, Ill.,	.... 25.00
S. S. C. E., Cerro Gordo, Ill.,	..... 10.00
Mr. and Mrs. A. J. Neer, Bellefontaine, Ohio,	..... 10.00
Sunday School and C. E. Society, Sunnyside, Wash.,	..... 50.00
C. E. Society, Lathrop, Calif.,	..... 5.89

Pledges Due

Every pledge should be paid by June 30. If that is impossible write us for an extension of time, stating at what time the pledge will be paid.

LIGHT-HOUSES

Christians are set as lights in the world. Some of them are comparable to the tall and graceful lighthouses equipped with the finest lanterns, while others may be but lower lights along the shore. All are expected to shine for God, and to maintain their position as long as their lives are spared. If the light burns dimly, even if it does not go out altogether, it is shed forth upon the world from a lower moral plane, and so misleads into ruin those who have been accustomed to look to the church members for spiritual guidance.—Ex.

Cabled word comes from newly arrived missionaries to the Near East that the field for missionary service is open as never before. One cable, transmitted by Admiral Sims to the American Committee for Armenian and Syrian Relief, reads: "Missionaries here in Constantinople and in interior, well and hopeful, with unexpected opportunities opening under pressure from England and France. Great numbers Christian children and girls hitherto sequestered, imposing enormous responsibility, impossible to evade. Tremendous need. All available force to be upon the ground at earliest moment and new recruits should be engaged upon language study in preparation for impending task. Entire country awaiting strong, sane fraternal Christian approach."

We need more "quiet hours," when we may receive grace and strength from God. Mighty men of faith were men of much spiritual meditation.

NEWS FROM THE FIELD

COLLEGE COMMENCEMENT WEEK

A series of interesting events bring to a happy close the collegiate work of the class of 1919.

There's a star on life's ocean shall cheer us,
When wildly its billows are tost,
'Till the haven of rest draweth near us,
And memory's sweet song shall be lost.

Wherever we follow our duty,
Our hope and our pride it shall be
To write upon pages of beauty,
Our debt, Alma Mater, to thee.

With an enlarged soberness of the responsibilities and opportunities of life, and with a juster appreciation of their powers and capacities, the class of 1919 finished their collegiate labors, celebrated their commencement, and passed out into the busy activities of life. To all of us, doubtless, who accept the opportunity of a college training, our college years are our happiest as well as our most significant years. There are no days over which the skies bend with such benignant promise as over our school days. There is no regard quite the same as that the graduate feels for the college that opened to him visions of the completer life and nerved his heart for loftier achievement and nobler endeavor. There are no years in which the mind may so feed and fortify itself with inspiration, with noble thought and passion as the college years. There are no friendships like college friendships, which make commencement seasons one of deep significance and chastened joy.

The thirty-fourth annual commencement began Sunday with the baccalaureate services at 3 o'clock in the college chapel, which was tastefully decorated for the occasion.

The Faith for the New Day

The sermon by Dr. W. D. Furry, the retiring president was one of Dr. Furry's characteristic strong inspiring idealistic efforts, replete with helpful advice, pointed comparisons, happy suggestions, and striking parallels. Dr. W. D. Furry said in part:

The past four commencements have been held under the shadow of the World War. Yours today is held under brighter and better auspices, for the war is ended and a new day opened. Your commencement today means both for you and the world the beginning of a new world-order.

Today old institutions and traditions are being challenged as never before. The challenge comes not only to establish forms of government to demonstrate their right to exist but to every institution of society. Our American Democracy is challenged. During the past one hundred years we have seen our American life and ideals going out to possess the world. We have witnessed also the rise of democracy throughout the world. But today democracy has triumphed. For the first time in human history democracy is threatened with success. The world of the future belongs to democracy. But the fact remains that our democracy is facing the

challenge of its history. We have hitherto thought that our government represents the last word in democracy. Today we are questioning some of our most sacred governmental traditions and precedents. The age long Laissez Faire doctrine of Jefferson and our Revolutionary forefathers is today yielding to larger conceptions of property and human rights. The old-time emphasis upon property rights is giving place to a new emphasis on human rights. Man is no longer as merely a producing machine but rather the person for whom all things are made. Moreover, we now believe that there is something radically wrong in a country new and large and prosperous as ours when at any time ten per cent of the people are living beneath the poverty line. It is too true that here we have witnessed class rather than people rule. If here wealth has been created beyond the fondest dreams of avarice its distribution has been as capricious as its production has been rapid. The millionaire and the pauper are the twin-bloom of our civilization. The fact of hunger is back of most revolutions today.

Challenge to the Church

Today, urged Dr. Furry, none of the institutions of our modern society are challenged as is the church. To her the test is applied as never before. Today the church must vindicate her right to existence. To many persons the church lingers on today as a pious survival. Today needs are emphasized rather than creeds and the mere shouting of a shibboleth will no longer guarantee a following.

But to you reared in a Christian college and under Christian influence the challenge comes with peculiar emphasis. You, and others like you, leaving these denominational colleges today will determine in large measure how the church will meet this challenge. You are the products of the church college. The church must frankly meet the challenge of the new day and in a large measure you constitute the forces with which the church must work in meeting the challenge.

The Fourfold Challenge

The church today, and you, too, face a four-fold challenge and the truth remains that the life and usefulness of the church depend wholly upon the meeting of these tests. (1) The giving of the word upon which the church is builded and of which it is the custodian in the world. (2) To a new and larger appreciation of the world-wide responsibility of the church. At its last analysis the church is but the world-wide confession of faith and the goal of the Christian faith is a world-wide order of good fellowship. To establish a league of nations as an international order of good-will is the next stage in the movement of God's providence. America and the world today have no greater enemies and none who are contributing more to the delay and possible defeat of God's program for this generation than those who are seeking to defeat the League of Nations. Partisan politics aside, President Wilson must be regarded by every serious thinker as God's

voice to this generation. This is America's Day of Visitation and she will never have greater opportunity to render the whole world a great service and thus bring greater luster to her name than now. (3) We must seek to bring every aspect of our American life under the influence of the Christian gospel. Great as has been America's impact upon the world in the past it will be ten times greater tomorrow. The collapse of autocratic governments in Europe and Asia during the past two decades is wholly due to the influence of America. Great will be our opportunities of intellectual and moral leadership. To no other nation in the world's history has so great opportunity come. It is not excessive enthusiasm nor sheer braggadocio to urge that as goes America so goes the world. But let our impact upon the world and our leadership be fully and frankly and freely Christian. (4) We must make the church life of America fully democratic. Doubtless today every aspect of our life and every accredited institution is more democratic than the church in which democracy had its birth and upon which it must rest for future growth and power. The present divided condition of the church is not only a scandal but the most fruitful source of the defection of the church.

To you, young men and women, members of the class of '19, has come the honor and responsibility of living in a new era and helping determine the character of the new world. I congratulate you upon your having come to the world at a time like this. We shall watch you with all the sympathy and tenderness of a genuine Alma Mater. Your success shall also be ours. Your defeats should any come will also be our burden. In the spirit of the Master of us all leave these halls, assume your share of the task now stretching out before you—the task of making the world new after the fashion of faith.

The Class Address

was given Monday evening, June 9, in the Methodist church by Former Governor Frank B. Willis. In introducing the speaker of the evening, Mr. George Hildebrand, president of the Ashland Chamber of Commerce, expressed regret that Dr. Furry was leaving for another field of labor and satisfaction that so excellent a choice had been made in the selection of Dr. Jacobs as his successor, and urged the citizens to rally around the college, which is so important an institution in the city's midst. In his stirring and timely address, Mr. Willis spoke in part as follows:

The smaller colleges have a vital, a necessary and important work to perform. They have opportunity the university does not have. There is the element of personal contact with a great teacher, the inspiration of the more intimate relationship of the instructor with the various members of his classes. To know a great man or a great woman intimately and to have the helpful interest of that person day by day is a very great privilege and productive of benefits that endure.

Urging loyalty to the college, Mr. Willis stated that there never has been a time when the demand upon colleges and college men was so great as it is now. College men have always been leaders and have always done their full share. Never was there a stronger demand for Christian citizenship. In the past year we have put a new movement in the watch on the Rhine and they are all keeping time by it. Ahead of us are conditions that demand courage, strength and virile Americanism.

If the people are awake, there is no danger of bolshevism fastening itself upon our institutions, but if the people sleep no one can tell how terrible may be the consequences. In the Garden of Gethsemane, it was not the treachery of Judas that gave the Savior his anguish but that Peter, James and John slept when they should have been awake. God help us all to awake to the perils of the time. This nation has cost too much in patriotic sacrifice of lives and treasure to be wrecked on the rocks of disrespect of law. Our schools, colleges and universities who have rendered such excellent service in the past must give even more attention to the teaching of Americanism.

Mr. Willis urged upon the graduates the efficiency of plenty of good old fashioned work as an element in the attainment of success. The pathway of business life is strewn with many failures of brilliant young men who depend upon their brilliancy instead of upon hard work. Nothing can take the place of industry. There must be thrift, cheer and optimism.

"Don't be afraid to fight for the thing you believe in," said Mr. Willis. "What causes one the most regret is the memory of times when for the sake of expediency one has modified his opinion somewhat, and what gives one the greatest satisfaction is the recollection of the times when he has stood up for the things he believed in."

Sterling honesty was emphasized and the importance of being allied with the cause of the lowly Nazarene. There must be faith and there must be patriotism.

The Spirit of Truth: The Pageant

Beneath the trees of the college campus, a beautiful pageant, The Spirit of Truth, was given under the auspices of the Senior class by the students, to a large and delighted audience.

In the first episode was presented the Spirit of Truth which came to the earth spotless and pure with the advent of the matchless Christ. It was exalted by the supreme sacrifice on Calvary and ever since has been the inspiration of all that is good, the guiding lamp of man's destiny.

Conditions of this present day, which marks the period of transition from conflict to peace, were presented in the second episode. There, as before, the Spirit of Truth eternally prevails and speaks to its three associates, Religion, Education and Democracy, telling them of the new age that is dawning, an age in which progress must be the watchword. The ambassadors of the nations both great and weak are presented and they express their hopes in a League of Nations for

the future of the world and the peoples they represent. Following this the four great evils of the world are brought in—Greed, Materialism, War and Tyranny—and before the throne of Truth they are condemned forever.

At the beginning of the third episode Faith, Hope, Love, Music, Poetry, Painting and Drama enter and express the ideals which must characterize the world of the future. Even though Materialism, Greed, etc., attempt to oppose them and gain a new stand, the evils are defeated and with the Spirit of Truth eternally prevailing the superior and finer spiritual graces conquer.

Junior-Senior Luncheon

The interesting and enjoyable feature of the commencement began with the dinner hour Wednesday and extended far into the afternoon, with an interesting round of speeches, recitations, music and songs, in which the alumni of the class of '18 were especially conspicuous. The toast to the S. A. T. C. by Mr. Nieschwitz and the "experiences of Sergeant Howard Leslie, lately returned from France, were special features.

Final Musical and Elocutionary Recital

Wednesday evening the chapel was filled to capacity with an appreciative audience to hear the final recital of the instrumental musical department, the vocal musical department and the elocutionary department, under the efficient direction of Miss Wilma Lichty, Miss Puterbaugh, and Miss Hargreaves, respectively. The occasion was heartily enjoyed by the audience.

Class Day Exercises

The culmination of the commencement program came with the class day exercises Wednesday morning, June 12, before an attentive and responsive audience. After the graduates, trustees, and faculty had taken their respective places, the invocation by Dr. Miller and a pleasing solo by Miss Lulu Wood, prepared for the regular commencement numbers.

Salutatory: Miss Pauline Teeter, the salutatorian introduced the general theme of the day, "Democracy," in a well written oration on "The Meaning and Demands of Democracy." She set forth the idea that while we may not have observed any startling innovations, we should not therefore conclude that the great sacrifice of the war had been in vain. Democracy has expanded in ever widening circles. The first step, the Declaration of Independence, was a "no trespassing" sign for North America; the Monroe Doctrine a similar sign for North and South America; and the Great War a "no trespassing" sign to autocracy everywhere upon the earth to "make the world safe for democracy." Thus she concluded, every man that thinks must henceforth think in terms of the world-order, and every man who labors at any task must make his daily work a part of the rebuilding of a shattered world.

"The Economic and Social Demands of Democracy" were considered by Herbert L. Ford: Our economic order must work away from one-man power toward the democratizing of industry. It must take the taxing power of monopoly from an irresponsible ar-

istocracy and put the people in full control of their own livelihood. It must do away with the present unethical inequalities of wealth and approximate a human equality. There must be economic independence in order to make political independence, without which the Great War will have been fought in vain.

In a well written essay, Edwin Penhorwood outlined "The Demands of Democracy Upon Science," showing how science must contribute to the development of the better physical man, more efficient agriculture, industry, and happy home life.

"The Educational Demands of Democracy" was the title of a thoughtful oration by Lee A. Humphry: More and more are we coming to realize that political stability, civic righteousness, social purity, progress, and the possibility of attaining higher ideals, are all conditioned by the amount, quantity and quality of the education of the people. Democracy means co-operation. Hence education must be democratic. It must provide equal opportunities for all and be carried forward in an atmosphere where social equality and the spirit of helpfulness prevail, in order that the democratic Christian spirit, the foundation of democratic institutions is developed.

In a strongly delivered oration, Walter O. Nieschwitz considered "The Demands of Democracy upon Christianity": Idealism guided by Christianity produced Christian democracy. Misdirected science gave us the superman. The only solution of the problems of democracy is Christianity. The gradual alliance of the democratic peoples against a certain nation that sought to fasten autocracy upon the world was inevitable. Discovering through experience that their problems are common the nations must learn that the remedy is one, namely, the transformation of the spirit and genius of social and international life until it shall become like that of the Christ. Democracy is found at the heart of Christianity. The church devoted to preservation of the spiritual life of the nations, alarming conscience when evil invades, stirring its heart when suffering calls for help, energizing its will when duty calls, is the highest institution of democracy.

The valedictory by Edwin Boardman, Jr., was on "The New Interpretation of Democracy." In this splendidly delivered oration, Mr. Boardman summed up in striking phrase the various suggestions with respect to the meaning of democracy: Democracy is a new and universal spirit gathering within itself more of the spirit of Christ than has the spirit of any other age. Hence democracy is the incarnation of Christ in practical affairs. In harmony with the Christian spirit, the democratic spirit, the ideal is emphasized as of transcendent worth over and above the material. Democracy cannot be separated from the Christian faith, for it is this faith that stresses not only the supreme worth of the individual, but also the specific incarnation of the Christ life in the affairs of the world.

After the touching farewell words of the valedictorian, Dr. Furry presented the diplomas to the graduates in an impressive farewell message. Following this was the "Mantle Oration" by Mary Louise Switzer. In

happy phrase she dwelt upon the beauty of loyalty to one's Alma Mater and the usefulness of tradition in fostering and maintaining proper collegiate ideals, and closed by placing the mantle, emblematic of the responsibility of maintaining scholastic ideals, upon the shoulders of the new Senior class president.

Upon Miss Lulu Wood fell the privilege of giving the "Class Gift Oration" in her becoming way. The class gift proper is a large and handsome religious painting which is to adorn the College Chapel, and will impress its silent lesson of devotion to the Christ upon the student body as they come and go with the passing years. ssssstain and go with the passing years. Not less beautiful in spirit was the other class gift: a subscription of nearly \$250 to the permanent endowment. Dr. Jacobs as president-elect, with fitting phrase and hearty gratitude, accepted these gifts in behalf of the College, dwelling upon the worth and value of the spirit which prompted them and the privilege and duty of all to promote the welfare of the Christian college, and upon the place of a college such as Ashland has been and intends to be more fully, as an institution where a student may have a veritable new triune birth: a birth into the fuller realization of the spirit of Christ, a birth into larger and completer knowledge, a birth into an ampler power of mind and soul. In announcing the gratifying results of the endowment campaign under the splendidly efficient direction of Rev. Wm. Beachler and his plans for the coming year, Dr. Jacobs electrified and inspired his audience to new enthusiasm and new effort. The future looks good. The students are happy and full of hope. Nearly all are expecting to return, many to bring others with them. The attendance must be doubled. With the passing of the war and other hindrances, the college will meet the demand for an adequate equipment, a deeper spiritual life, and fill its allotted place as the chief agency in creating a "Larger Brethren Church."

L. L. GARBET.

LISTIE PENNSYLVANIA

We closed a four and a half year pastorate at Brooklyn, Iowa, where there are some of as good people as can be found anywhere.

On the last evening prior to our leaving we were called to the church when on entering we found the people regardless of church affiliation present to the filling of the house. An evening was spent socially with a splendid lunch served on the cafeteria plan. We were given a substantial evidence of the appreciation and good will of the people in general.

After songs and prayer and farewells we boarded the train for Lanark, Illinois, where we visited the pastor and his family.

From there we went to Columbus, Ohio for several weeks. And from there we journeyed to Washington where previously we had served the people for nine years. It was a great pleasure to meet our old time parishioners and some new members as well. The church is doing fine under the leadership of our

young Brother Stoffer, who is one of our promising young men. We visited in West Virginia and from there came to Meyersdale, where we visited another son who is pastor of the church there.

On April first we became pastor of the Listie church. Aside from the pastors who have served the church here, there may not be many who know where our town is located.

Well, Listie is a small but very beautiful town on the "B. & O." railroad leading from Rockwood to Johnstown. The hills are not very steep. The timber is at its best with its coat of green. We certainly enjoy it after living in a prairie country for many years.

Listie is a mining town and coal mining is the chief industry.

On coming here we found an excellent people both in and out of the church.

The church here has never had a pastor for full time until the present. They have a splendid front line Sunday school.

We are busy becoming acquainted and getting located in our new home.

Some two weeks ago we saw several ladies after the morning service talking in a subdued tone which awakened some little curiosity in our mind. However we just waited and on Wednesday evening two of the brethren were seen approaching our home and when we looked up the avenue we saw forty or more of both sexes coming down upon us. Well we just held up our hands and said *Kamerad*. You should have seen our table. It would have made you think the preacher was going into the grocery business. And then the ice cream was served to all. And as Riley said in his poem going to Aunt Mary's there was much to spare after all had eaten cream and cake.

While it was a complete surprise it was much appreciated. Some who could not come sent their gifts with others and some sent cash.

These gifts may not have meant so much to those who gave them but they mean ever so much to us.

May the blessing of a kind Father rest upon the Listie church. The pastor and people work together for the upbuilding of his Kingdom in this place.

J. H. BURNWORTH.

FAITH IN GOD

It seems to me sometimes as if we look upon life as a chessboard in which the pieces played the game themselves. Now it is a knight, now it is castle, now it is a pawn, now it is a bishop, now it is a king that moves; and why they move back and forth, and what the end of it all will be, we are puzzled to determine. But these great historians of the past saw God's hand on the chessmen, saw him moving them, and knew that at the end white would checkmate the black and sweep the black off the conquered board.—Abbott.

The day well spent makes of yesterday a pleasant memory, of tomorrow a pleasant anticipation.

MINISTERIAL EXCHANGE

After four years of service at this place I have resigned from the pastorate of the Sergeantsville-Calvary churches and am open for a call to another pastorate. I shall be glad to correspond with any church or churches looking for a pastor with the purpose of making arrangements to take up the work about September 5.

MORTON L. SANDS.

Sergeantsville, N. J.

FROM LOUISVILLE TO ASHLAND

The editor has been making the trip "from Louisville to Ashland" for five months and now he is taking opportunity to write about it. It was the first of the year that he began his work as editor of *The Brethren Evangelist*. But he was not able to leave his charge at that time and at the same time be fair to his kind parishioners. It is only fair to both parties to say that we were unwilling to leave each other. The pastor loved his people and the people were very loyal and co-operative in their relation to their pastor. The relations of each to the other had been very pleasant, and in such cases it is always with reluctance that a separation is made. But the pastor yielded to the entreaties of the Publishing Company and to what seemed to be the will of God and is now seeking to serve the brotherhood as best he can in the capacity of an editor.

The nearly three years of service rendered to the Louisville church was not entirely without fruit. From thirty to thirty-five members were added to the church membership under the preaching of the pastor. No evangelist was at any time secured, though we made attempts at different times to get outside help. A new heating system was installed and paid for; the financial part of the undertaking being worked out and the money raised by the young men of the church during one month of a mid-summer. The financial system of the church was perfected and nearly all the members induced to adopt the weekly giving plan. In fact, the finances were budgeted both as to the computing of the expenses and the securing of funds to meet them. The *Brethren Evangelist* was placed on the church budget and every family in the church is and has been for nearly a year and a half getting the church paper. During one year all the Four Year Program goals but two were won and they were not missed far. This last year not such a good record was made owing to the conditions that interfered with church work in general. But the thing that was accomplished which will mean most for the church in the future was the aiding of the church to find itself in its community. Many of the members speak differently of the church's future than they did at the beginning of the pastorate. The church has received a new vision; it believes there is a larger place for it in the community than it before thought possible. It is not to the glory of the pastor that this is said, but to the people who were willing to accept leadership at a time when the community was realizing a revival as it had never previously experi-

enced. If any predecessor had been there at the time he would doubtless have seen the coming of the larger opportunity and would have sought to grasp it for the church. This is what the retiring pastor sought to do, to call the church's attention constantly to the greater future that it could have, if it would. Hundreds of times the receptive people accepted the challenge, "A Greater Brethren Church in Louisville. We can have it, if we want it; if we want it hard enough." And they are beginning to want it with a seriousness that is a fair guarantee of its realization. And under the efficient leadership of our successor, Brother E. M. Riddle, this loyal people will go forward to heights yet unattained. They know how to give loyal co-operation to a pastor as much as any people that can be found, and there are a goodly number of as efficient workers as any pastor might expect to find. They were always charitable and forbearing with their pastor's mistakes. They accepted his plans that meant for a larger church and looked after his material needs in a splendid way. It was a joy to work with them and it will be a joy to remember their loyal co-operation as time separates us more and more. There is no doubt that they will give their new pastor just as loyal co-operation, for it seems to have been their habit. They have been loyal not to one pastor, but to all their pastors. And may God abundantly bless them and Brother and Sister Riddle as they work together for the enlargement of Christ's Kingdom. The retiring pastor and his wife are more than confident in the ability of their successors to carry on the work and achieve more than they were able to do. Though separated from the work they shall follow it with their prayers and interest.

NORTH GEORGETOWN

This little country church was a part of our pastorate. The pastor was not able to continue his work there after the first of the year on account of the inconvenience in getting there and the time it took off of the work at Ashland. The work for that place was reported last fall near the close of the pastorate. This church has suffered more than most country churches from the moving away of its young people and a goodly number of its adults. There was a time when its future looked very bright and a large number of young people were in the church and community. But nearly all of those young leaders are gone to other fields of work. In this Georgetown has done a noble service; it has given its young life for others. But these words are not written to discourage the faithful few (for there is a very faithful little band there and the pastor only wished there might have been more of the calibre of some of those who still labor there and are always faithful) who are there, but to disabuse the minds of the brotherhood of the idea that North Georgetown is a strong country church and ought to do so much more than it does. May God abundantly bless this little band and their new pastor, Brother Riddle, and may he lead them into the solution of their problems.

GEO. S. BAER.

THE TIE THAT BINDS

McKINLEY-FRIEND—On May 10, 1919, at the home of the writer, Mr. Ora McKinley of Peru, Indiana, and Miss Pella Friend of Huntington, were united in the holy bonds of matrimony. The bride is a member of the Brethren church at Peru; the groom holds a good position at Peru. The best wishes of a host of friends go with these young people for a happy and prosperous journey through life. Ceremony by the undersigned.

J. W. BROWER.

SWAINHART-ARMSTUTZ—On May 24, 1919, Roy Hovey Swainhart and Vida Luella Armstutz were united in marriage by the undersigned at the home of the bride in the presence of the immediate relatives. The bride is a faithful member of the Brethren church. The groom is a prominent young man engaged in the real estate business. They will reside in Akron. They have a host of friends that wish them success and happiness.

A. L. LYNN.

IN THE SHADOW

OVERMAN—Phillip Taylor departed this life at his home in Roanoke, Virginia, May 5th, 1919, at the age of 22 years, 3 months and 24 days. He accepted Christ as his Savior and was baptized by the writer on July 8th, 1917. Taylor was of a quiet and kind disposition and loved by all who knew him. He called his father to him and told him that he was going to die and made him promise not to grieve for him because he was a Christian. He also gave assurance to his pastor that he was ready to go. He certainly made a good fight, not only for life but for RIGHT life. Funeral by the writer.

L. G. WOOD.

McUTCHEON—Mrs. Aldora McCutcheon of Port Wayne, Indiana, was fatally injured April 29th, 1919, and passed away in a few hours. She was born July 4th, 1862, coming to Port Wayne at the age of twelve years. Her husband preceded her in death by 25 years. She is survived by one son, one daughter, one granddaughter and three sisters, one of which is Mrs. Clara Ebersole of the Huntington Brethren church. The funeral was conducted by Rev. J. B. Wilke of the Church of the Brethren, assisted by the writer.

J. W. BROWER.

BOWEN—Mrs. James Bowen, aged sister of the Burlington Brethren church died at her home near Galveston, where the family had taken up their residence on March 22. The funeral was conducted by the writer, assisted by Elder Blickenheimer of the Church of the Brethren, at the home, March 24th.

W. T. LYTLE.

HAYNES—Rolla R. Haynes was born in Tama county, Iowa, May 28, 1891, and passed away at the Deaconess Hospital, Marshalltown, Iowa, May 28, 1919. He spent his entire life in the community, and near where he was born. He was well and favorably known. There is left to mourn his departure his wife, two children, his mother, three sisters and two brothers. May the bereaved be comforted in their sorrow. Services were held in the Friends church in LeGrande; burial was made in the LeGrande cemetery. Services were conducted by the writer.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

God In The Nation's Life

Putting God in the Nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the Nation's life
That will keep it clear of the crooked "gang."

We've kept him out of its life too long,
We've been afraid to our utter shame—
To put him into our speech and song
To stand on the hustings and speak his name.
We've put all things in that life but him,
We've put our selfishness, pride and show;
It is time for the true ideal to come,
And time for the low desire to go.

Putting God in the Nation's life,
Helping us think of the higher thing
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the Nation's life,
And putting it there in a style to stay.
—Baltimore Sun.

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George S. Baer, Editor

The Brethren Evangelist

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EDITORIAL

Some Thoughts for Independence Day

There are some days so distinctly linked up with certain great events that they stand out as beacon lights outshining all other days. Independence day is one of that sort. There is no other day in the calendar that is of more vital interest and has larger significance for the nation and for every individual citizen than this day. It is to the nation and the citizens thereof, what Christmas is to the church and to Christianity. It is sacred to every true American and its annual recurrence brings to his mind certain great ideals for which it stands. The Christian citizen not only cherishes the long-fostered ideals of true Americanism, but is ever alert to opportunities to cause the ideals of his country to be more thoroughly permeated with the spirit and purposes of Christ. It is therefore the Christian's duty as well as privilege to contemplate the national ideals and to glory in them, and also to consider wherein they are lacking in the Christian tone and spirit and to plan how they can be made to conform with those ideals. Independence Day should not therefore be allowed to pass unnoticed or indifferently by, as if it had no message for us or was weighted with no significance. Every Christian should meditate on the meaning of the day and every church should give some recognition to the great truths for which it stands. It ought to be used as an occasion for the injection of higher and holier ideals into the minds of the citizens and into the life of the nation.

As we meditate, let us remember with gratitude the great blessings vouchsafed by our nation and the lofty ideals it has always cherished and championed. The most sacred ideal of our national life is that of freedom; it is the ideal that gave it birth. We cling to this ideal with greater passion than to life itself. It was the power of our passion for that ideal that caused us to pass through the travails of the Civil War. It was that that caused us to intervene in behalf of weak people persecuted and in chains. It was that that brought us into clash with our mother country more than once. It was that ideal that sent us forth to aid in the great world conflict for democracy. It is the hope of the realization of that ideal that brings millions from other shores to live under the benign shadow of the oldest and truest democracy in the world. Do we realize the greatness of that ideal and cherish it with true appreciation?

Another ideal for which America stands and which calls forth gratitude in our hearts is that all men are created with equal opportunities and privileges. Men are not born with equal intelligence, nor with equal wealth, but with equal rights so far as rights can be measured. It is one of the tenets of our national faith that no one should be placed under an artificial handicap that will prevent him from having an equal chance with his fellows to develop his talents and make the most of himself. Race, nationality or

class should not be allowed, and is not according to the theory of our national policy, to interfere with the highest individual development and progress. Because this is our ideal, America has become the "melting pot" of the nations, and here many a cramped life has come to its own.

Freedom of worship according to the dictates of one's conscience has been one of the outstanding ideals from the landing of the first colonists to the present. The new world was settled in a passion for religious freedom. Persecution and intolerance drove them from their native land and out of their bitter experience they brought forth a new nation conceived in religious liberty. As much as political freedom and privilege has meant in the building of our nation and in attracting the depressed peoples of the world to our shores, far more has religious freedom meant. It is the one place where religion has maintained its purity and strength and exercised itself in all the various departments of life as it has not in any other land. Where a state religion holds the iron hand over all other forms of worship, there is sure to grow up a formalism, a hollowness and a tyranny that means the death of all true worship and the desertion of the house of worship by even those whose hearts are hungering for the bread of life.

Yet as we continue our meditations, we are forced to a realization of the fact that the ideals that we have long cherished and which have already meant so much to all who have come under the sway of the "Stars and Stripes," are not fully realized. They have been worthy, but have only begun to develop the noble fruit that under the pruning of God and the faithful care of man is possible. "There is yet some distance to liberty."

Once a Frenchman was addressing his compatriots on July 14—the French Fourth of July—and considerably stirred them by saying, "You talk liberty loud and long on this day, and you have written 'Liberte, Egalite and Fraternite' on every wall, public building and door post in France, but neither in your heart nor in your country have you got even the semblance of it yet. You are held down by a lot of tyrants and bosses in your government, you are slaves to capitalists in your industrial life, and in your hearts you are slaves to some of the worst vices that ever afflicted a nation."

These are very strong words, and we would not apply them to our own country on this Independence Day, for at this season, we can boast of a greater liberty and more equality than ever before, or than is to be found in any other country. But after all we must confess that true liberty is yet very far away. We celebrate not a completed liberty, but the first step toward freedom which we hope some day our nation may attain. For instance, we have not reached our ideal of freedom so long as 2,000,000 children in the United

States are allowed or compelled to work when they ought to be in school or out in the open, developing as God would have them, strength and character for the strenuous and responsible days of adult life. One in seven of our little boys and girls are confined in cotton mills or are buried from early dawn to late at night in the coal mines or in the glass factories. We have not fully realized our ideals so long as the outlawed saloon is permitted to violate the law and men in high station and leadership in the nation encourage it and seek to give it a new lease on life. We have not grasped our ideals in the fulness of their Christian and humanitarian aspects so long as politics is permitted to play so prominent a part in so vital a matter as the ratifying of a world peace and a League of Nations. It is surprising to see how far selfish men will go in their desire to discredit any great accomplishment and make political capital of any move of a public servant not fully understood. The very men who were crying "Peace, peace, and world freedom" most loudly during the world war, are not placing every hindrance they can in the way of its realization. It is not the party that I am concerned about, for if the other great party had been in the saddle and had had the privilege of directing affairs during these critical days, I doubt not that there would have been men small enough in the opposite party to have thrown a wrench in the eggs of the governmental machinery. It is more than a supposition, for they show themselves up even now. Suffice it to say that we are very far from the realization of the Christian ideals in our public life.

So long as there is so much wickedness and crime in the land, so much infidelity to the laws of God and man and the Sabbath is so wantonly desecrated, so long as there are so many vicious and irreligious people among us, and so long as there are so many neglectors and even opposers of the principles of the Christ, our country is very far from the attainment of the ideals that are set before her. And the church which is to be the salt of the nation to save it from corruption and as a light to guide it to God, must realize that so long as these conditions prevail it is challenged by a great task and must seize Independence Day, Memorial Day, and every other season that will give it occasion to influence the national ideals for God and the right. If in the approximately two hundred thousand churches, with an equal number of ministers and from thirty-five to thirty-seven million church members, there were services held with the definite aim of imparting an impetus to the perfecting of our liberty and the stirring the hearts of men with a higher and holier patriotism, what a wonderful influence would be wrought who can tell? Let us remember that the church is responsible far more than she has been want to acknowledge for the standards and ideals of the nation. The sins of our national life, are in a large measure, a reproach to those citizens, and especially the Christian citizens, who fail to do their duty.

EDITORIAL REVIEW

The Johnstown Third church is getting more alive all the time, and every department of the work is moving forward under the able leadership of Brother Jones. The new church proposition seems to be growing in interest there also. It is surprising how many churches are talking building. It is a sign of growth.

Word comes from Brother J. A. Garber, who, with Brother Rowsey, is in attendance at the Y. M. C. A. conference at Lake Geneva, saying that they are having a great conference. Prof. Garber goes immediately from there to the Ohio State Christian Endeavor convention at Cleveland, June 25 to 27.

We have another installment of College Notes, but this time from the pen of the new president, Dr. Jacobs. President Jacobs promises to keep the brotherhood informed continually as to the work and plans of the college. The people will doubtless be more than pleased at this, because of the growing interest in the college. The report concerning the Summer School sounds encouraging. The president's ambition for a doubling of the attendance at the fall term is a high and worthy one, and every Brethren home where there are young people ready for college should, as a matter of duty, help to make this possible. Then with the enlarged endowment and the increased number of students, the college authorities will be able to grant to the graduates degrees that will be recognized anywhere.

Brother Gnagey handed us a news item received from Brother S. E. Christiansen, pastor of the Columbus, Ohio, mission. Brother Christiansen states that he has received four members by baptism since the close of the revival conducted by Brother Thomas.

From correspondence sent to Brother Gnagey, we learn that Brother Rench and his good people of South Bend are going forward. Brother Rench states that the church building is too small for their work, that they were swamped at their spring communion service, and that they went over the top in their Easter offering.

Brother Orion E. Bowman, our efficient secretary of the Missionary Board reports the receipts for April and May. It always gives one a feeling of satisfaction to know that he has paid his share of the required amount as these offerings are reported. We have, have you? If everybody had we would now be "over the top" instead of \$1800 behind the goal.

You will find in this issue a report of the Maryland-Virginia conference. The splendid addresses that were given there makes one wish he might have been there. It is an interesting report, read it. We want to say to that district that they lost a good man, when their conference host and secretary came over to Ohio to sojourn. But Ohio, and Louisville in particular are the gainers.

It is not too soon to begin to plan for the delegation your church is going to have at the General Conference to be held at Winona Lake, September 1 to 7 inclusive. We ought to make this the banner conference in the history of the church. Two hundred years of Brethrenism in America! That ought to draw more than the full quota of delegates to help in the celebration of our BI-CENTENNIAL.

Another letter from our little African missionary is found in this week's issue. It is unusually interesting because it tells of a misfortune that befell the Gribble "home" and the good fortune that attended the missionaries in that no one was hurt. God protects his own. They have now located in a more favorable place. You will be interested also in reading about their new "kitchen" and "cup-board."

Brother I. B. Trout, pastor of the Berlin, Pennsylvania, circuit, says the work in his parish is going forward. He speaks some nice words about the Brethren Day program which his people used with profit. We have noted his suggestion regarding the publishing of the splendid addresses of Brethren Miller, Bame and Garber in the Evangelist and we think too, they deserve being read by a larger number than those who bought the program, though the patronage was splendid.

Sister Drushal writes this week telling of the many gifts of clothing, bedding, fruit, etc., made to the Lost Creek Mission. She writes in the same strain as every one else who has written from or about our Kentucky work,—enlargement is necessary if we are to come into our own. The needs of Lost Creek are computed, not in hundreds, but in thousands of dollars. But we ought to thank God that he has enabled us to develop such a large mission work and carry it forward to yet greater realizations.

Do not fail to read the report of the secretary of the Four Year Program Committee in this issue. Brother Goughnour has gone to no little pains to compile the report and if it does not make as good a showing as you had expected, just remember that it is the best that could be made out of the material sent in. Brother Goughnour writes some plain words, but if those who have been neglected could know what a strain it is to wait for reports that never come they would not complain at his words of reproach.

Brother Beachler has another report from Pennsylvania and has run the mercury out at the top. A new thermometer has been ordered, but did not arrive in time to run in this issue. He speaks some nice words for the little congregations just canvassed, and if the brotherhood could know the conditions, there would probably be as loud praises for the loyalty of these churches as for the larger churches who gave out of their abundance. Old Pennsylvania certainly did well, and the pastors and the district director of endowment, Prof. Edward Byers, deserve a great deal of credit for their co-operation with the campaign secretary. We shall look anxiously for Brother Beachler's next report from the Illiokota district.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Summary and Analysis of Four-Year Program Reports of Period from July 31, 1918 to Jan. 31, 1919.

By H. L. Goughnour

The secretary of the Four Year Program Committee has been very delinquent in submitting this summary and analysis. Sickness in his family and work incident to the canvass for College Endowment in his congregation have been the causes. He earnestly begs the forgiveness of the brotherhood.

The figures for the period mentioned above are given in the chart which appears below in parallel columns with the figures for the one-year period ending July 31, 1918. It might seem more fitting to compare the figures for the period mentioned in the title with the figures for the first 6 months of the year preceeding General Conference, 1918. It has seemed to the writer, however, that we can best see where we are, and what we have to do before General Conference, 1919, by comparing with the last year's entire report.

Goals 8 and 16 are left out of account, as in the report of 1918. In each District except Southern California, the same number of congregations are considered in the 1919 column as in the 1918 column. Consequently, if the standing were the same as last year, the figures would be the same in the 1919 column as in the 1918 column, except in the case of Southern California. This District has reported one more congregation this year than last. The chart follows:

DISTRICTS	Number of Goals							
	Gained		Progress		Lost		No Report	
	1919	1918	1919	1918	1919	1918	1919	1918
Illikota	57	96	51	39	32	75	98	28
Indiana	128	160	111	93	97	139	196	140
Kanemorado	62	65	22	8	14	39	98	84
Md.—Va.	41	63	57	17	56	88	336	322
Michigan							70	70
N. California	29	28	25	41	16	15	28	14
Ohio	103	153	88	53	89	116	168	126
Pennsylvania	114	161	69	71	69	90	406	336
S. California	56	42	26	18	2	10		
Entire Church	590	768	449	340	375	572	1400	1120

Outlook Not Hopeless

At first glance the figures given above seem quite discouraging. There is one gleam of hope, however, in the fact that "Progress" is reported on 449 goals for 1919, against 340 for 1918. The period covered in the latest report was the period of the influenza epidemic. It is quite natural that many of the congregations were forced to report "Progress" on many goals that otherwise they would have gained.

However, we have no margin of safety. If all the surplus "Progress" goals are changed into "Gained" goals in the next report, which will be made in July, the number gained for 1919 will stand 699 against 768 for 1918. Yet, 20 congregations reported in 1918 that did not report in 1919. These 20 congregations reported an average of 10 goals lost, and an average of 4 either gained or in a state of progress. If these 20 congregations gain all of these goals before the next report is made, this will give 80 goals to add to the "Gained" column for 1919, making the total of "Gained" goals stand 779 for 1919, against 768 for 1918.

This would be an advance of 11 goals gained. But, the new congregation in Southern California reports 6 of these. This leaves an advance of 5 goals gained, if all the surplus "Progress" goals in the last report are changed into "Gained" goals before the next report, and the 20 congregations mentioned gain all the goals they gained last year and change all their "Progress" goals of last year into "Gained" goals, and report.

"The chances are mighty slim," you say. They are indeed. Yet, a fighting chance remains to us.

Considering both the "Gained" and "Progress" goals, the totals stand 1039 for 1919 against 1108 for 1918. If the 20 congregations mentioned should report the same as last year, and the new congregation's record is deducted, 1105 "Gained" and "Progress" goals can be registered for 1919 against 1107 for 1918. Inasmuch as the past year has been the hardest year in church work that any of us have ever known, to accomplish this would be some encouragement. But, those 20 congregations that reported last year and did not report so far this year, must report in July or we cannot do even this.

A Preacher on a Rampage

If some of you don't want your hair tousled, don't read the remainder of this article. The secretary takes all the responsibility for what is here written. General Director Bame has been zealous but always kind. The District Directors have been patient and hard-working. With me, for a short time, patience has ceased to be a virtue, and I am going to write some things that need to be written.

Why, under high heaven, should there be 1400 goals upon which there are no reports? Each congregation should report on 14 goals. This means that 100 congregations out of 201 congregations have made no report this year.

Last fall at General Conference everybody present seemed to pledge himself to see that reports would be sent in. Is this the response? Every one of our Districts has endorsed the Four Year Program. General Conference has promoted it. It seeks only the progress of every activity of the church. Yet 100 out of 201 congregations do not report.

Put Up or Shut Up

Other denominations are raising hundreds of millions of dollars to push their programs. We say that they do not stick as close as we to the New Testament. Yet one-half of our congregations are too indifferent or lazy to send in a little post-card report. We have got to "produce the goods" better than this or admit that we are hopelessly decadent.

Selfishness

Some preachers do not co-operate in the Program because they "do not want anyone to supervise their work," or because they do not like some one in the Four Year Program organization. These preachers ought to be ashamed of themselves. They put their own little independence and their private grudges above the welfare of the denomination. Now as never before the world knows that co-operation is the key to progress in every organization. Is this co-operation? A good brother boasts, "If the Kaiser had been a Dunkard the world war never would have occurred." Yes, and if the Kaiser had known no more about co-operation than many who are of Dunker training do Germany would never have been more than a bunch of little, two-by-four states. We are a small church today, though this is our bi-centennial year; and we ever will be a small church

or none at all, unless we throw away our selfishness and work together.

Laziness!

Many reports are not sent in because of pure laziness. What is the matter with Michigan? The five churches in Michigan have not sent in a report either last year or this year. Can't some one, please, in some one of the churches in Michigan get up enough "pep" to send in at least one report and stop this awful monotony of making Michigan a blank in every column but the "No Report" column? Get some "go" into you, Michigan! How in the world they can manufacture Ford cars in Michigan is more than I can understand; for Ford cars go.

But, 95 other congregations are just as lazy or lacking in the spirit of co-operation as are the churches in Michigan. Here they are: 7 in Iliokota; 14 in Indiana; 7 in Kanemorado; 24 in Maryland-Virginia; 2 in Northern California; 12 in Ohio; 29 in Pennsylvania. This year, as last, Southern California has no "No Report" churches. "Hats off to Southern California," I say.

This laziness is made insufferable by the fact that printed post-cards for the purpose of making the reports are contained in the Four Year Program Hand Book, which has been sent to all pastors and congregations. To make a report it is necessary only to write a name and address on each side of the card, and write 16 capital letters, one letter on each of 16 different lines. My, what a task this is! A report containing 16 letters! Do we expect these over-

burdened pastors and church officers to do such an appalling amount of work? In reality, however, a very short sentence may contain 16 letters. Here is one selected at random; see how brief it is: "We are all very lazy." And some are so lazy they won't write a report containing just this many letters to help their own denomination reach the goals of its Four Year Program.

I Am the Goat

Personally I accept the responsibility for this truthful article. Brother Bame and all the rest of the Four Year Program organization have advised repeatedly that we use sugar instead of vinegar. I believe that a little vinegar now and then is relished by the best of men. I am sending this analysis without their knowledge. The next report, which will be the final one before the 1919 General Conference, will be called for between July 20 and 31, 1919—this is next month. If any of the "No Report" congregations want to act fairly by sending in a report, and do not have a Hand Book, if they will send me a post-card requesting one, I will gladly mail them one or as many as they want. If they would prefer to receive a Hand Book from C. A. Bame, write him at North Manchester, Indiana. Please remember, however, that I have written in behalf of our common cause, and not in the slightest degree because of any personal grievance. Anyone may have a Hand Book by writing a card requesting it.

H. L. GOUGHNOUR,
817 Wellington St., Waterloo, Iowa.

GENERAL ARTICLES

How the Path Was Found Again. By J. Allen Miller

How the true path of life in Christ was lost is a long story. Our blessed Lord Jesus himself came to show us how to live. He taught us perfectly the Father's will. It is all to be found so clearly and plainly set forth in his Gospel. How the first disciples understood Jesus and how they carried out his teachings we may learn from the Acts and the Epistles. The record of all this is our New Testament and it is attested by God's Holy Spirit as true and worthy of all acceptance. The rest of the story we must find in church history. It was not long after Christ left the earth until men began to corrupt his word and substitute their own notions. In spite of the protests of the faithful of every generation for a thousand years the church was more and more lost as she drifted farther and farther away from Christ and his Word. Then the Dark Ages came on and for five hundred years more the darkness grew. The path which Jesus had so clearly pointed out for men was lost. His teachings were corrupted or forgotten. Man substituted his own rites for the divinely appointed ordinances of the church of the living God. Life was sadly wanting in the Christian characteristics as revealed by the Gospel. Here and there men arose who protested but all in vain. They died as martyrs for the true light or else were silenced. And so the "Old Paths," the doctrines and practices of the apostolic church, were lost.

Then came the era of the great Reformation. When men first began to see the light of truth again the church herself turned persecutor and quickly and mercilessly snuffed out the flickering torch and the life of the bearer himself. Thus died such men as John Huss of Prague, Tyndale who gave the English a translation of the Bible, Savaronola the hero of Florence and many hundreds of others. Then came Luther and the great Protestant Reformation really began. The power of the Catholic church in northern Europe was broken. Many evils were corrected and many false teachings were repudiated. The gospel was given to the people and a new day actually dawned. From 1517 to 1648 the struggle, fierce, relentless and bloody, was waged for religious supremacy. Then by treaty after thirty years of terrible war involving all Europe the struggle was ended. Three

state churches now were recognized and all others were denied the right to exist.

After a hundred years more of struggling toward the recovery of the truth of the gospel and experience of the divine life in the soul large numbers became separatist completely from the state churches. These were the so-called Separatists. They felt that the Reformation had not gone far enough. Vital and essential truths of the gospel were utterly neglected. The rich fruits of the spiritual life were wanting. Men were not satisfied. Just what they needed was keenly realized but how and where to find it seemed an elusive and hidden quest. Confusion of beliefs resulted. The wildest fanaticism obtained. All the while the heavy hand of persecution pressed upon these sincere but unfortunate seekers of truth and light and life in Christ. The untold sufferings endured by these innocent seekers after truth forms a dark page in history.

But persecution's bloody threat could not calm the ardor of these heroic men and women. Many earnest and devout dissenters of the last half of the seventeenth century taught a much purer and fuller gospel than the established churches. It was in the circumstances thus too briefly sketched that the first members of the church whose faith we yet hold were born and reared.

Of these original eight we learn the following from a little book published by Alexander Mack in 1713: Everywhere men heard the call to repent. They beheld with sorrowful eyes the great decay in spiritual things. Little meetings were held here and there by these newly-awakened souls and many faithful testimonies were given. Driven from place to place they finally found refuge at Schwartzenu in the province of Wittenstein. Many different opinions were held; they differed greatly in manners and customs. They studied the Word. They were led to consider the obedience of faith that saves the soul. Some faltered, some turned toward other leaders. Out from among these religious refugees in Wittenstein came the eight with Alexander Mack as their leader and minister. He himself says: "This state of things continued until the year 1708, when eight persons agreed with one another to enter into a cove-

nant of good conscience with God, in order to take up all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful Shepherd, in joy and sorrow, as his true sheep, to a blessed end." Then after giving the names of the eight he continues his account as follows: "These eight persons bound themselves together as brethren and sisters unto the covenant of the cross of Jesus Christ as a church of Christian believers. And when they had found in authentic histories that the early Christians, in the first and second centuries, had been planned into the death of the crucified Christ by a three-fold immersion into the watery bath of holy baptism, according to the command of Christ, they then sought industriously in the New Testament, and found everything in it perfectly harmonizing with this early practice."

Thus after long study and earnest prayer they yielded to the command of Christ and obeyed. Just as they had thus been led to restore the apostolic mode of Christian baptism they also restored in the church they organized the other teachings of the gospel as practiced by Brethren everywhere today.

Alexander Mack relates how the church grew in numbers during the next seven years. God wonderfully blessed the new movement and raised up from among them strong preachers and witnesses of the truth as it is in Christ. The Schwartzenuau congregation grew rapidly and by 1715 there was here a large church. A second congregation was formed at Marienborn. Other churches were organized and the membership spread even to Switzerland and Holland.

With such a growth the opposition of the state churches was soon aroused. With no legal standing these groups of Brethren became the victims of bitter persecutions. Despoiled of their goods, driven from their homes, imprisoned or sent to the galley they endured for their faith. Heroic men and women they were! If time permitted one would be profited to hear their story of faithful endurance for the principles of the New Testament. Let us hear just one brief incident. At Creyfeldt in 1714 certain members of the Reformed church became dissatisfied with their infant baptism and the practices of the church. They applied to the Brethren for membership and were received by trine immersion. This led to great confusion and turmoil among the officials of the state churches. The government summoned six persons before the court to answer for their actions. The judge was a Catholic. The six were condemned to hard labor and for four years they suffered. The year 1715 marks a new outburst of fury against these "quiet and pious people" as the governor of Schwartzenuau called them in 1720.

Persecution scattered the congregations. They began to look towards America. Hither the first party came in 1719 under Peter Becker. Ten years later what remained of the mother-church, which in 1720 had been driven into Friesland, came to America. The entire congregation consisting of fifty-nine families with their minister Alexander Mack landed at Philadelphia, after a stormy voyage of seventy-one days, on September 15, 1727. In 1733 the last group under John Naas came to the New World. Of those who remained in Europe some returned to the state churches or identified themselves with other dissenting groups. Persecution and emigration disintegrated the movement in Europe and by 1735 no organized work remained. Doubtless a few more came as immigrants to America after 1733.

Behold now what these pioneers wrought! They had been reared in established churches but became dissatisfied with their spiritual existence. The deadness of the existing churches, their disregard for the plain teachings of the gospel, and the poverty of the real Christian virtues and graces in the life of people and clergy drove them to search the Scriptures. Thus through a reading of the New Testament and a study of the history of the early church they were led to restore in a new organization the primitive faith of the church. How well they did this we may testify today.

The scanty accounts of the great leaders of this movement read like romances of faith. There was first of all Alexander Mack, wealthy, educated and deeply religious. He was the first minister and well did he give an account of his calling! The purest and highest motives actuated his whole life and he gladly paid the price of his convictions. His body rests at Germantown, Pennsylvania. John Naas, a man of commanding presence, venerable in countenance, a great preacher and scholar, is doubtless the second in influence among the early leaders. His body lies buried at Amwell, New Jersey. Christian Libe is described by Brumbaugh as an eloquent, gifted evangelist, and whose voice was heard all along the Rhine valley in defence of the faith he loved. Time fails to tell of the others who in Europe championed the cause of the restored gospel.

Hail to the blessed memory of Alexander Mack whose conscientious convictions resulted in the organization of the church of our precious faith. Hail to the memory of John Naas, "the incomparable teacher," and of Christian Libe the bold preacher, and of Christopher Hochman, the friend of Mack, and of whom another said "he was a rare man." Hail to the memory of all godly, bold and heroic leaders of the Brethren faith. May we be worthy followers of the same Master!

So Is Every One Born of the Spirit. By Samuel Kieh

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit (John 3:8).

In the parable of the sower, Jesus is telling his auditors what a blessing the "seed," the word of God, is to sinners who receive it (Matt. 13:23). In John 3:8, he is telling Nicodemus of the blessedness of those who are born of the Spirit, who have the Spirit of God dwelling in them. He is not teaching him something about the wind which he already knows, but he uses that to illustrate to him what every one that is born of the Spirit is; not what he does, or will do.

Supplying (by permission) an ellipsis we have, "As you (Nicodemus) are; so is (Not as the wind is, or as the wind does; so is). As you, born of the flesh, are to fleshly environment; so is every one that is born of the spirit to spiritual environment. As you, a natural man, are to natural phenomena; so is every one that is born of the spirit to spiritual phenomena.

The natural man knows that in the air he lives, and moves, and has his being; that wind is air in motion(at

work); and under certain conditions he hears the noise (voice of the wind), but whence it cometh and whither it goeth he can not tell. As the natural man's relation to the wind is; so is the spiritual man's relation to the spirit.

The spiritual man knows that in God, the Lord, he lives, and moves, and has his being; that God works in him both to will and to do his good pleasure (Phil. 2:13); and under certain conditions he hears the voice (the word) of God saying unto him (when doubting), Trust in the Lord with all thine heart, and lean not unto thine own understanding (Prov. 3:5). When forsaken he says, Rejoice in the Lord alway (Phil. 4:4). He will not fail thee nor forsake thee (Deut. 31:6). When despairing, the eternal God is thy refuge, and underneath are the everlasting arms (Deut. 33:27). When aged, Be of good cheer (John 16:33). Christ hath gone to prepare a place for you. He will come again and receive you unto himself, that where he is there you may be also (John 14:2, 3). In his presence is fulness of joy (Psa. 15:11).

Thus do those who are born again, who have the spirit of God dwelling in them, receive spiritual comfort and consolation from a word of God dictated to them (impressed on

their hearts and minds) by ministering spirits (the Comforter, which is the Holy Ghost (John 14:26), the spirit of truth (John 15:26; John 16:13, 14), or angels sent forth to minister for them who shall be heirs of salvation (Heb. 1:14); whence the spirit comes, or whither he goes they can not tell; but they know whom they have believed, and are faithfully following the supernatural scriptural leading of the invisible, heavenly messenger; knowing that as many

as are led by the spirit of God, they are sons of God (Rom. 8:14).

Dear reader, do you and I have such supernatural scriptural leading, bringing to our heart and mind the very word of God to help us just when we need it? If we have, we can sing, "He leadeth me." If not, let us examine ourselves, whether we be in the faith (26 or 13:5).

Dayton, Ohio.

The Church.

By N. J. Paul

As we understand the term "church," it is the entire body composed of those who are savingly related to Christ. It may mean a particular Christian denomination or, a building dedicated to Christian worship. It is essential to keep these meanings clearly in mind to prevent confusion of thought in our discussion upon this subject.

The fundamental meaning of the term as we want to discuss it, is the whole company of true believers—those called out from the world into the spiritual communion of which Christ is the head. From what we understand, it is plain that, according to the New Testament scripture, the church, in the deepest and truest sense of the term, is the entire number of the saved, whether upon earth or in heaven, united in one spiritual household by salvation through Christ.

It embraces thus both "the church militant" and "the church triumphant." The visible ecclesiastical organizations upon earth are not, strictly, the true church for such organizations have commonly embraced some who are not true believers, and the forms and methods of those organizations are marked by much that is merely human and correspondingly imperfect. These organizations are called churches largely by way of accommodation. They are worthy of the designation only in proportion as they represent the spirit and purpose of Christ, who is the Head of the true church.

Thus it appears that, while the churches are not identical with the church, they are nevertheless more or less perfect representations and are more or less helpful and necessary instrumentalities. And, further it should be remembered that Christ contemplated, and in some measure arranged for the formation of churches. The apostles who were specially authorized to carry forward his work, labored not only to lead men to a saving knowledge of Christ, but were active also in establishing churches. But it is clear from the New Testament scriptures that the churches, as visible institutions, along with all their human elements, are required to contain a divine element which gives to them great dignity, importance and power. These considerations prepare us to appreciate justly the conflicting views as to the true idea of the church.

The Relation of the Church to the Kingdom of God

The relation of the church to the kingdom of God is a matter often involved in confusion through inexact use of terms. As a visible institution the church is not the kingdom. At most, it is a training school of the kingdom of God. We are permitted to think only of the invisible church as being identical with the Kingdom which is referred to so frequently. And even of these two, the term "the kingdom of God" has often the broader meaning, as is indicated by the statement, "His kingdom ruleth over all."

Unity of the Church

Christ prayed that his followers "may all be one." Again he says, "My kingdom is not of this world." All Christians are bound together in "the unity of the Spirit" having "one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:3-6). Only by adhering to the word of God as the "rule of faith and practice" can the church save itself from two extremes; on the one hand, that of unduly magnifying the authority of the visible church and, on the other, that of laying aside its highest claim to recognition and obedience. Quite generally the true idea of the church is lost sight of and the church assumes too much or too little.

As has already been said, the church is a body of believers in Christ. In order to give the church power, as she should have, she is in need, first, of converted members; Second, consecrated members; third, members who are willing to deny self; fourth, perfect co-operation of the membership and; fifth, members yoked together in love.

Conversion—It does not mean merely to join the church while we hold to the old evil habits and practices of which we were guilty before we came into the church. Conversion means a change of heart, or of a disposition whereby the obstinacy of the will is subdued and life is given over to a supreme love for God and his Kingdom. It means a complete change of life. If we join the church, and still hold on to our old habits, we simply assist the Devil in taking away what power the church already has. That kind of a Christian is one who professes he knows God; but in works denies him (Titus 16, see also Jude 11:22).

Consecration. Members of the church should be consecrated to the extent that they are ready and willing to cry out and say with Paul, "Lord, what wilt thou have me to do." To the extent that we are unwilling to make a complete sacrifice for the sake of Christ and the advancement of his Kingdom we are a hindrance to the work of the church. Again, consecration requires us to be sociable for the sake of Christ and the church. Have a smile for every one, a good word for all, a disposition to associate and be congenial with others. Especially should a disposition of sociability be shown toward the stranger. With these characteristics we give the church influence, that will enable her to accomplish much good and to be a power in the world.

Self Denial—As we search through the Scriptures, we find that when our Lord called his disciples to his work all seemed to have had this spirit of self denial, for none of them offered an excuse, or held any reserve for self (Matt. 16:24). We should by all means be interested in the church to the extent that we will see that God's storehouse is first filled. It is sad, but too true that many professed Christians look after self first and if anything is left they give the Lord the refuse (Matt. 6:19-21). Let us remember God's cause comes first; he wants the first fruits (Ex. 23:19). If this principle were carried out as it should be, the storehouse of God would always be ready to draw upon and begging for the church would soon be a thing of the past.

Co-operation—If the church lacks this principle, this one thing which is most needful, she lacks all. Without co-operation we can accomplish very little or nothing in the Master's service. Co-operation of the American people gave us power that soon won the great world war. Co-operation in the church will be the stepping stone to success. We can not all be ministers, neither can we all be deacons, nor can we all be pastors, but we can all be helpers. We can, we should, we MUST supply the ministers of the Lord so that they may be able to give their entire time to the spreading of the gospel (Acts 6:2). Our body is composed of different members and we have use for them all. So is the church composed of different members, and by co-operation we find work for all to do (1 Cor. 12:13-14).

The one great sin that is creeping out in the church in these last days, is the sin of jealousy. We become jealous one of another; are not content to do what we can; always aspiring to a higher position in order to gain more for self. We are not willing to humble ourselves and work where we

(Continued on page 10)

THE BRETHREN PULPIT

The Bible God's Inspired Word

TEXT: All (every) scripture is given by inspiration of God.—2 Tim. 3:16.

(An address given by A. V. Kimmell at a Bible Conference of the Southern California Churches, held in Los Angeles)

It is a source of surprise even to Bible students, when they look up the number of times the writers of the Bible declare that their message is God's word. So much of the time we are looking for outside proof that we forget that the best proof of the truth and inspiration of the Bible is the Book itself.

Because we so often take this matter for granted I want you to follow as I present a few of the many passages that could be given on this point. First we will take a verse that declares verbal inspiration and at the same time suggests in mighty plain terms that the Lord will preserve his word as well as give it, therefore we need not marvel that in the hands of fallible men we have an infallible record. I purposely choose this passage from that portion of the Bible which the critics would have us believe is all wrong, one of the books written by Moses, Exodus 17:14. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." Certainly we recognize that this was written concerning some of the minor affairs of Israel, but if the unimportant detail is so absolutely proven how our confidence in the big questions of the Bible is strengthened.

Who can read the following passages and reject inspiration? Ezekiel 1:3,—“The word of the Lord came EXPRESSLY unto Ezekiel the priest.” Jeremiah 1:4,—“Then the word of the Lord came to me saying,” now to the seventh verse,—“Whatsoever I command thee thou shalt speak.” Isaiah 1:10,—“Hear the word of the Lord. Give ear unto the Law of our God.” When we say that these words are the result of inspiration we do not mean that the writers were filled and thrilled by some human emotion that led or carried them beyond the ordinary efforts of men, but that the Lord so possessed them that they spake and wrote as his instruments. Now before you reject this statement, let me say that I am only giving you the thought that Luke puts in words (Acts 1:16), “Men and brethren, this scripture must needs be fulfilled, WHICH THE HOLY GHOST BY THE MOUTH OF DAVID SPAKE.” It is the joy of my heart and the life of my ministry to know that the Bible is not merely the exalted work of some good men but that through men the Lord himself spake to us. Not only once or through one person for (2 Timothy 3:16), “ALL (every) SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.” There is sufficient external and internal evidence to prove without doubt that from Genesis to Revelation we have scripture that was included in the apostle's “ALL” or “EVERY.”

Just when our faith is a little shaken or when the devil suggests that the writings occurred so long ago that no one can be certain, and when modern wise men have given us the results of research, along comes another high mountain of truth from Peter's second epistle, first chapter and twenty-first verse: “The prophecy came not in old time by the will of man; but HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST.”

Brethren if this Book is not true the God of the Old Testament is a liar; if this Book is not true the Lord Jesus Christ of the New Testament is a liar; if this Book is not true the Holy Spirit in his message to the apostles was a liar; Luke, Paul and John together with the others quoted above were all liars.—IF THE BOOK IS NOT TRUE! Now I hate a lie. Put a man who will lie in a tight place and he will do more than lie. One of the hardest scriptures for me to take literally is to hate a lie and yet love the liar. If you prove my Bible a lie and its Author a liar, you can

have all the rest with it. I am an unbeliever, a skeptic, an agnostic. This is just where modern Bible rejectors, even some ministers, are putting thousands of men and women today.

Some will say, “These are the words of an alarmist, a fanatic,” now wait; a few years ago we said the trend of Bible criticism was toward the rejection of the Book as God's complete revelation to man and many replied, “This is impossible. We never can be shaken in our belief in the Bible,” and you are living to see in this our day the literal fulfillment of that prediction, for there is now advertised and on sale a book called “The Shorter Bible” conspicuously deadly because of the passages which it **purposely leaves out**. One authority states that there are seventy-five passages setting forth the inspiration and authority of the Bible omitted, some of the verses which I have quoted above. The scriptures which refer directly to Christ's substitutionary atonement are studiously avoided. The verses which so positively declare that Jesus Christ will return again and which have never been successfully contradicted have been dropped. The parts of the New Testament which speak of the decline of the church are thrown out and what do you have left? Just such parts of the Holy Word as will not interfere with man's ideas of how heaven and earth and hell ought to be run.

With this actual, positive proof of where this Bible tampering is leading us, dare we rest in contentment and ease? I tell you, No. “When ye received the word of God which ye heard of us, ye received it not as the word of men, BUT AS IT IS IN TRUTH, THE WORD OF GOD.” (Thess. 2:13).

To thus receive the word of God is to develop a love for it. Now there is a vast difference between love and worship. Our most zealous love is due the Bible as God's word. We never accord the mere book worship. If tearing the Bible as a book to pieces will convert a sinner, then tear the book. If tossing it in the fire will convince a man that he is lost and cause him to cry for salvation then burn the book. You can do this and yet love the Bible. You could never do this if it were worshiped as a God. Love the Word, do not worship it. “I have esteemed the words of his mouth more than my necessary food.” “Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.”

Every believer should be a lover of the word of God. The Bible alone reveals the matchless charm and character of Jesus Christ. The Bible is absolute in its integrity and power. The Bible is the revelation of the will, purpose and plan of God, and the contemplation of such facts will produce love and desire for the Word.

OUR DEVOTIONAL

God's Children Forgetting God

OUR SCRIPTURE

They provoked him to jealousy with strange Gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came up newly, whom your fathers feared not. Of the Rock that begat thee they are not mindful, and hast

forgotten God that formed thee (Deut. 32:16-18). In that day shall his strong cities be as a forgotten bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation (Isa. 17:9, 10). And forgettest thou the Lord thy maker, that hath stretched forth the heavens and laid the foundations of the earth; and has feared continually everyday because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor (Isa 51:13)? Can a maid forget her ornaments or a bride her attire? yet my people have forgotten me days without number (Jer. 3:32). Therefore will I scatter them as the stubble that passeth away with the wind of the wilderness. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me and trusted in falsehood (Jer. 13:24, 25). Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up (Jer. 18:15). Am I god, at hand, saith the Lord, and not a God afar off? Can any one hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. . . . How long shall this be in the heart of the prophets that prophecy lies? . . . Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal (Jer. 23:25b, 26). In thee have they taken gifts to shed blood; thou has taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God (Ezek. 2:12). For Israel hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof (Hosea 8:14). According to their pasture were they filled; they were filled, and their heart was exalted; therefore have they forgotten me (Hosea 3:6). But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

OUR MEDITATION

One of the Scriptural indictments against man for his forgetfulness of God is based upon the fact that God is man's creator. Man has forgotten the "God that gave him birth, Jehovah, his maker." As creator God is Lord and Master, who says, My people have forgotten me." Sometimes this forgetfulness is the result of prosperity; sometimes it is the effect of avarice. There is a feeling of sternness, as well as grief, in God's attitude towards these forgetful and neglectful individuals, for he shows the inevitable penalty. Sometimes forgetfulness is not wilful, and so in the New Testament our Lord promises a Helper who will bring to our remembrance those of his words that have slipped from our minds.

It is a sad refrain, and it runs through the Scripture from page to page, "My people have forgotten me." Forgotten is an intense and awful word. Open and deliberate revolt shows, at least, some respect to his power. And even tion of God's existence. But to forget this, to live and to plan and to work as though he were not, to dismiss him as insignificant—this is surely the last expression of a separated life.

"Afraid of a man that shall die and forgettest thou the Lord thy Maker?" The fear of man destroys the nobler fear of God. I suppose that one may say that two commanding fears cannot occupy the soul at the same time. The fear that is created by the cracking of a whip cannot drive out the fear that possesses an animal shying at an unfamiliar object by the roadside. It seems as though one fear draws to itself all the energies of the mind and the other fears are left with no sustenance. A big tree in a garden-bed sucks into its fibres the juices of the soil for many yards around, and other growths are starved, and they wither and die.

So fear to man drains to itself the mental energy and devotion which ought to feed the fear of God. A politician who is moved by the fear of man, who shies and changes and sidesteps to avoid the hostility of man cannot retain a wholesome, efficient conception of God. So it is with the minister who is afraid of man, his mind is not filled with a vision of "the Lord high and lifted up." It is equally as true of anybody in any kind of work in life. The fear of man takes away their healthy fear and regard for God.

The fear of man is a snare and the power of a snare is to be found in its fascination to lead the mind of man away from the fear of God. "Afraid of man that shall die, and forgettest thou the Lord thy God?"

And here is another type from the portrait gallery of the Bible: "Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength. Here is a forgetfulness that is born when we have recovered from some weakness. Our weakness helps our remembrance of God; our strength is the friend to forgetfulness. Perhaps this is most apparent in our physical weakness. In our weakness we remember the Lord, and the dim things of the unseen come clearly into view. But when our strength is regained then our vivid vision fades again, and is sometimes entirely lost.

Frailty in any direction makes us lean upon the power of the Almighty, and in every frailty our remembrance of him is keen and clear. But our strength helps to create a feeling of independence, and we become unmindful of our God. And therefore it is that a man who never knows weakness has a stupendous task in maintaining communion with God. People who never know what it is to be ill have so many more barriers to overcome in their fellowship with the unseen.

A man's devotion is apt to dwindle as he becomes more successful. Our piety does not keep pace with our purse. Absorption in the bounty makes us forgetful of the Giver. We can be so concerned in the pasturage that the Shepherd is forgotten. Our clearest visions are given us in the winter-time when nature is scanty and poor. The fullness of the leaf blocks the outlook and the distance is hid. And the summer time of life, when leaves and flowers are plentiful, is apt to bring a veil. The very plentifulness impedes our communion.

There is a very gracious promise of the Master in which I think all these perils are anticipated, and in the strength of which they can be met and overcome: "He shall teach you all things, and bring all things to you." John 14:26. Here is the promise of a gracious minister to the memory, strengthening it in its hold upon the unseen.

OUR PRAYER

O Lord God, thou who hast created us and dost sustain us and looketh to all our needs, we come to thee with humble acknowledgement of our forgetfulness. We have sinned in that we have forgotten thee. We are unworthy to be called thy children because we have forsaken thee when thou wast guarding us round about like a tender father. Forgive us, we pray, our sins, and take away our shortcomings. Do thou not hold against us our forgetfulness, and do thou strengthen our hearts that they may not forget thee evermore. May thy Holy Holy Spirit come and abide with us and bring all things that thou hast spoken for our good to our remembrance. And may we never forget or neglect thee in the days and years to come as we have in the past, and keep our hearts ever tenderly sensitive to thy gracious will. We have feared men more than we have feared thee. We have allowed prosperity to take away our affection. In the midst of our strength we have thought we had no need of thee. So many things have come between us and thee. But we are determined by thy grace to keep our minds and hearts upon thee continually henceforth. Wilt thou now in very truth give us faith to lay hold of thy great and abundant strength that we may be true to thee evermore. In Jesus name we pray. Amen.

THE SUNDAY SCHOOL

What Our Cradle Roll Could Be Doing. Mrs. H. H. Wolford

We take for granted from the subject that the Cradle Roll is already organized and in working order.

1. If we want to do anything at all we must have a wide awake superintendent, one who is loved by children and is able to enter the homes and make herself a welcome guest. And this superintendent must have helpers. Then secure the co-operation of your pastor. Have him report to you the babies in the homes he visits, also give him an announcement to be read from the pulpit, reading something like this: "Our Sunday school invites all children under three years of age to become members of the Cradle Roll. If any present are acquainted with children under this age will you report their names to the superintendent or take an application card to such homes to be filled out and return them again to the school."

Also have the Home Department superintendent to report the babies in the homes they visit.

Talk to the children quite often in the Beginners' Department, telling them what the Cradle Roll is, and asking them to bring the names of their little brothers and sisters.

Another very important thing is the paying of a visit by the superintendent to the mother and baby. This should be done before the name is enrolled if possible, if not then immediately afterwards.

Have the Sunday school to let you have a few minutes once a month for the reception of Cradle Roll members. This occasion will bring the mother and perhaps the father to the Sunday school.

Another thing we can do is to give the mothers a place in the Sunday school by having a class especially for them, where they may feel free to bring their babies and come. If once we get them to realize that we really want them, they will be glad to come.

After the third birthday, or when the child can attend with regularity, he should be transferred from the Cradle Roll to the Beginners' class or department. At this time he may be presented with a promotion certificate.

Be sure to have a Cradle Roll chart hanging on the wall where it can be seen and be prompt about putting the name on the chart. Some have large frames with each baby's picture in it who are members of the Cradle Roll. This is very pretty, and mothers will be proud to have their pictures in it.

A report should be given at least monthly in the main school. Every opportunity ought to be used to recognize the child and bring the main school into touch with it. Christmas, with its treat, Easter, with its cards, and the birthday with its greetings should all be remembered by the superintendent.

We should have annual receptions for the mothers of the Cradle Roll, also quarterly socials. In this way the superintendent gets better acquainted with the mothers and the mothers with one another. The quarterly social may be held in the church parlors or at some home, having a short program, a good social time and then light refreshments may be served. Provide people to take care of the children so the mothers will be able to have a good social time together.

One successful school has for its motto: "We seek the last one." They also had a monogram button with the representation of "The Good Shepherd," holding a lamb in his arms.

So we see that the Cradle Roll could be the means of reaching all ages and classes of the community and bring them closer together.

(Continued from page 7)

can be of the greatest use and where the church sees fit for us to labor. We should encourage the spirit of co-operation, and when we have that spirit, the church will become powerful, and will be able to accomplish that wherunto it has been called. So long as the church must take her best talent out of her pulpits and make them beggars, to go from one congregation to another to beg money to carry forward the Lord's work, so long will the cause be dragging. We should soon arrive at the place where we will be ready and willing to give even without an invitation. If a member must be coaxed to give, and then he gives grudgingly, what reward can he expect to receive? "He that soweth sparingly, shall also reap sparingly." "The Lord loves a cheerful giver" and possibly he hates a tight-wad giver. "The liberal soul shall be made fat." "Freely ye have received, freely give." Should God withhold his mercy from us, as we withhold from him what belongs to him, we would be most miserable. It is a sad thing that men get so low that they will commit these night robberies which are so common now. But much sadder is it to see the professed follower of the Lord Jesus Christ rob God, and that, in broad daylight. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The question has often come to our mind, Why will men be so fair, so true, and so honest with their fellowman that he would not cheat him out of one cent and at the same time shta m m shewyewetun..wffrtgevaomSssei

withhold from the Lord the things which belong to him. The Jews sought Pilate to have Christ crucified, not because they did not believe in the law of Moses, or because they did not believe in God the Father, neither because they did not be-

lieve in Abraham, Isaac or Jacob, but because they did not believe in Christ. It seems at this day and age of the church, we as professed Christians do not withhold our support from the Father's cause because we do not believe in his Son; the great trouble is, we somehow do not believe in his teaching. If we truly and sincerely believed in all the teachings of the Master, there would be no lack of funds to carry on the Lord's work. "He knows the thoughts and the intents of the heart."

LOVE—Love will prove a prime factor in this case. Men love their families, their homes, or ought to) and do not withhold anything that will add to the comfort of their loved ones. If we had that sincere love for the church, that we profess to have, how could we withhold our support from it? Would we not rather freely give to the church for which Christ gave his own precious BLOOD to establish? Would we not give if we only thought how that he has given us life, and life more abundantly. Let us realize the fact that all we have, or all we can expect to have, comes from the good and liberal hand of God.

Losantville, Indiana.

There is no man as happy as the Christian. When he looks up to heaven he thinks: That is my home, the God that made it and owns it is my Father. Yea, these things which are the terriblest of all to the wicked are most pleasant to him. When he hears God's thunder above his head he thinks: That is the voice of my Father. When death comes he esteems it but as the angel set before Paradise, which admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.

BISHOP HALL,

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The Vital Importance of Conventions. By Dr. F. E. Clark

Some great conventions are just ahead of us. Fourteen state conventions come in June, many of them in our largest states, and, as a climax to all the Endeavor gatherings of the year, our International Conference in Buffalo in August.

It is difficult, if not impossible, to overestimate the importance to our cause of such conventions. Christian Endeavor from the beginning has set the pace, in size and enthusiasm, for religious conventions all over the world. None have been so large, none more inspiring, none more influential. They seem indigenous to Christian Endeavor soil, and they always bear rich fruit.

I have attended such conventions in many parts of Europe, Asia and Africa, as well as in North and South America, and these are some of the fruits I have seen grow on convention trees:—(1) a peculiarly joyous Christian fellowship; (2) a new vision of the largeness of our tasks and our opportunities as Endeavorers; (3) a new sense of the power of the Spirit, "who helpeth our infirmities;" (4) new plans for the future; (5) new resolves and new inspiration to carry them out. These are only a few of the many convention fruits, and there are as many flavors to different conventions as there are to the fruits in my orchard.

Think of the great Endeavor advances that have had their rise in our conventions. In Old Orchard, '85, the United Society; in Montreal, '93, the good citizenship movement;

in Boston, '95, the World's Union; in Washington, '96, the Quiet Hour movement; in London, 1900, the International emphasis; in Agra, 1910, the convention of missionary zeal; in Atlantic City, 1911, "A Saloonless Nation by 1920"; in Los Angeles, 1913, "The Millions Campaign"; in Chicago, 1915, "The Efficiency Standards"; in Winona, 1917, the Sustaining Alumni plan.

I cannot begin to write in this brief letter of all that Endeavor conventions, international, national, state, county and local, have done for our cause. It would require a volume to tell the tale. Every one of our great conventions has projected some large, definite and important idea which has blessed Christian Endeavor everywhere. I have mentioned a few of them.

What has been will be. The past is a prophecy of the future. Your state convention will have a special message for every society in the state, and for every individual Endeavorer who attends it. Our International convention will present plans that will, if carried out, bless every society in North America, and that may reach around the world.

I propose that we call Buffalo, 1919, "The Challenge Convention." In my next monthly letter I will tell how I think we may at that meeting challenge each other to larger service for Christ and the church, or, as the apostle puts it, "Provoke one another to good works."

The Story of a Hymn, Galatians 6:14

"In the cross of Christ I glory."

The author of this hymn was an Englishman, Sir John Bowring. His life extended from 1792 to 1872. He was a very learned man, speaking more than a score of languages. Bowring wrote other hymns, such as "God is love, His mercy brightens." "From the recesses of a lowly spirit," and the famous missionary hymn, "Watchman tell us of the night." This last was written as a poem based upon Isa. 21:11, 12. The author first knew that it was set to music and used as a hymn when, some ten years after it was written, he heard it sung at a prayer meeting held by American missionaries in Asiatic Turkey. He was consul at Canton and governor at Hongkong.

Of the origin of this hymn Rev. Francis E. Wilber gives the following account: "The early Portuguese colonists built at Macao, on the crest of a hill on the South China coast, a massive cathedral with a splendid approach of stone steps. But a violent typhoon nearly wrecked the building, only the front wall remaining intact. On the summit of this facade stands a great bronze cross, defying storm and weather. When Sir John Bowring, then governor of Hongkong, visited Macao in 1825, he was much impressed by that uplifted cross. The sight inspired the famous hymn, 'In the Cross of Christ I Glory, Towering O'er the Wrecks of Time.' Since that day, thousands of visitors have looked upon the ruin, and cross that glorifies the ruin; some with indifference, some with curiosity, some with reverence, but few have known that the splendid hymn sung by the world-circling Church of God for nearly ninety years, was born in the mind of the British governor of Hongkong, by the sight of the same cross that stands today 'towering o'er the wrecks of time.' As you sing this hymn, think of a great ruined wall on a misty hill-top; birds nestling on its hideous gargoyles, the sea and the mountains and the sky of China seen through its gaping doors and windows; and over all the Cross, changing desolation to majesty.

"Sir John has gone to taste those 'joys that through all time abide,' but his hymn remains; the builders of that distant cathedral are long since forgotten, but the cross they reared there in memory of the Crucified One remains. And

time has seen mightier wrecks than a cathedral. The monarchy that built it has gone; the priesthood that burned incense within it, has been driven from the colony forever; and the iron dynasty that ruled those Chinese hills beyond the bay has crumbled as did the church of stone. But the cross, it stands. And the light of that sacred story that gathers round the sublime head of the cross is bringing liberty and light and life to Portuguese and Chinese; and in these days of ours we begin to catch the vision of that radiant day when all men shall know the story of the Cross and from the heart shall worship the Christ of the Cross and of the Throne."

Prof. Amos R. Wells says that in that terrible Boxer year in China, after the raising of the siege, and the terrible strain was over, the missionaries gathered in the Temple of Heaven,—that mysterious shrine which no one but the Emperor of China had been allowed to visit, and he only once a year. Around the royal marble altar in that heathen temple gathered the missionaries of the Cross, and sang the hymn which expressed the spirit that had sustained them during those dreadful weeks of suffering and danger—"In the cross of Christ I Glory."

Love of Country

Love of country is not only a natural sentiment in every true heart, but it is right in the sight of God. No one can ignore his relation to his country and not sin against God. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." These were the words of one loyal both to God and to native land. Christ, too, was a patriot; and a religion without patriotism is not inspired of Christ. Christ loved his own nation. He came first to his own people, preached first to them, and wept when they would not attend to the things that would make for their peace. The Gospel exalts patriotism as a Christian virtue whenever it is held in a Christian spirit.

MISSIONS

From Our Little African Missionary

Brazzaville, French Equatorial Africa.

March 28, 1919.

My dear little friends: It has been Julia's coming. They have been with us I told you in my last letter about Marie and Julius coming. They have been with us more than seven weeks now and we are very happy to have them. When they had been here a little more than two weeks the house in which we had been living fell down. The walls and ceiling of the dining room were destroyed and although the iron roof still remained supported by pillars, and the walls of the store room were still partly standing, we thought it was best to move out at once!

We are so thankful that none of us were hurt. Our heavenly Father kept us from all danger. We were frightened of course, we three little girls, but mama took us around to the side of the house, and there was a calendar which had fallen in the dust of the ruins. Mrs. McClain had sent it out to us, and it had been hanging in Aunt Toddy's tent ever since Marie and Julia came. On it was printed in large letters, "He shall give his angels charge over thee." Oh, how happy it made us feel and how it comforted us, as we were frightened and houseless, to know that Jesus was keeping us!

We were all busy helping to carry our many things out of the ruins. Some tracts and papers were scattered around and I heard Aunt Mary and mama laughing. I wondered what they were finding to laugh at and I found out, it was because there was a tract lying on the ground with "The Last Hour of Foreign Missions" printed on it in large letters. Mama said, "It did indeed look like it."

It was just after supper when the house fell. Marie and Julia and Uncle Antoine and Aunt Mary still had a room at the Swedish Mission, but that night Uncle Antoine stayed out at the ruins with Daddy and Uncle William; and mama and I went in to the mission with Marie and Julia and their mama. Aunt Toddy was nursing at the Swedish Mission at the time, so she was sheltered from the confusion of the falling house. Daddy and Uncle William and Uncle Antoine put up a tent with three beds in it, and slept in these that night. The extra baggage they put under the fly of another tent. We prayed that it would not rain that night,

as there was much that could not be protected and the Lord in his mercy kept the rain away, not only that night, but many following nights until we were established in a better place.

It was hard to know what to do. The place where we were living had scarcely any shade, except a few very small trees close to the ruins of the house. There were many, many mosquitoes and many tsetse flies. Of course we felt all these things very much.

Daddy thought perhaps we could put up some grass shelters over the tents, and so the men commenced gathering poles and grass, but it was too bad a place for us to be long without better protection, so our heavenly Father, who knows all our needs, raised up for us a better place.

We are still camping out, but we are in a lovely grove. Much jungle and underbrush has had to be cleared away, but we wish you were here to play with us now, for we have lovely shades and no tsetse flies, and very few mosquitoes compared to the other place.

The trees are all overhung with huge vines which make lovely natural swings. Uncle William has just added a little to one of them for us, and made it very comfortable.

The house falling down made a great impression on me. I do not think I will ever forget it. The other day when mama and Marie and I were coming home from town, I ran up to a Frenchman and said to him, "Say, did you know the house fell down?" He smiled at me very pleasantly and said, "Je ne comprends pas" (I don't understand), so I didn't tell him any more about it.

Not long ago, March 10, a Belgian boat came in bringing us more than fifty letters. How happy we were to have them. I had several in my own name. I have a little tin box that I keep them in and I look at them over and over again, and count my precious enclosures, two handkerchiefs, two ribbons and some picture cards. I take the letters out of the envelopes and "read" them too, every now and then asking my mama what a certain word is. We do thank all our dear friends at home for writing to us, and we want to hear from you often.

Dear little Julia has had fever, and Marie a little touch of it, but God answers our prayers and constantly restores.

I am sure you would like to see our cuisine (kitchen). It is a little semi-circular place in the grove with the camp fire at one end on the ground. A bench for the water pails, a kitchen table made out of a big packing box, and two small cupboards made by putting shelves into boxes, make up its furniture. The kitchen is alright if it doesn't rain.

The cupboard which we keep our food in has four little wooden legs each one of which stands in a little can of water. This is to keep the ants out, but, I will tell you a secret. They get in anyway. Marie and Julia get tired picking ants out of the honey and buns out of the bread. We buy bread from the bakers here, and the buns are baked in. We were here a year before we had any honey, so it tastes pretty good to us now.

I am very much of a little native. My babies ride on my back, my toys are carried on my head, my children wear no clothes, and I do not mind the bugs and ants so much as I used to.

Marie and I saw two dear little girls yesterday. They are the children of Mr. and Mrs. Frame, missionaries at Thyesville in the Belgian Congo. One is a year older and the other a year younger than I. They understand English, but talk only Kikongo, the language of the people among whom they work.

Thyesville is very high, and they have no mosquitoes, and no tsetse flies. They live in a nice house there and there are no scorpions and centipedes crawling about as there are in our tents. Mama has found four scorpions in our tent. One was on the canvas, one on a trunk, one on the box that we use for a book case, and one just about to crawl into mama's shoes. They are very deadly indeed, and cause fearful pain if one is stung by them. How good Jesus has been to keep us from all this pain and danger.

We all love Jesus and one another, although the adversary tries to get victories in all our hearts, big and little. I want you to pray for me especially, that I may lay aside my besetting sin, a naughty temper. Mama says we can only overcome, as we look unto Jesus, the Author and Finisher of our faith. We are still waiting for Jesus to open the door to Ubangi-Shari.

Lovingly,
MARGUERITE.

Riverside Institute, Kentucky. By Mrs. G. E. Drushal

Several months have passed since we have reported through the Evangelist, the splendid way in which the church is helping to support Riverside and her workers by their gifts.

The last report included all things received up to the middle of last December. Since then we have received the following: Two boxes of good clothing from M. W. & Angeline Eikenberry, Kokomo, Indiana; box of

clothing with some Christmas gifts from King's Daughters Sunday School class, Waterloo, Iowa; comfort and quilt for the dormitory by class No. 5, Middle Branch, Ohio; package cards for school children from two old ladies, and sent by Miss Alice Livengood, Milledgeville, Illinois; two barrels of clothing, some nice fruit, and two comforts for the dormitory, by the S. S. C. E., Uniontown, Pa.; one barrel of clothing; comfort for the dormi-

tory, papers and books for the school children, from Carleton, Nebraska; two coats, from L. E. Moore, Marianna, Pa.; boys clothing, from Mrs. Jane Gish, Flora, Indiana; 15 towels and 12 pillow slips, by the Sisterhood, of Meyersdale, Pa.; 2 sheets, 1 pair of pillow slips and rug for ourselves, from the Sisterhood, Canton, Ohio; 2 mantle lamps, James Krowning, Peru, Indiana; one comfort for the dormitory, from the Sister-

hood, Dallas Center, Iowa; box of seeds, L. S. Keim, Bakersville, California; steel cot, pillows, box of clothing with some nice little extras in, from King's Daughters, McKee, Pa.; 2 boxes of clothing, a comfort and quilt for ourselves, from Waterloo, Iowa; 3 comforts for the dormitory, from Mexico, Indiana; box of Bibles from Mr. and Mrs. L. R. Bradfield, Earham, Iowa.

There has also been received the following gifts of money: The Meyers family, Williamsburg, Iowa, \$12.00; Christian Endeavor society, McKee, Pa., \$5.00; Helen Beyer, Bellefontaine, Ohio, \$5.00; Mabel Boyce, Seven Fountains, Virginia, \$6.00; Ida Shank, Jenny Lind, California, \$10.00; Miss Beulah McMillen, Chicago, \$5.00; Lydia Ann Baker, Swanton, Ohio, \$2.00 for ourselves; Miss Ida Shank, Jenny Lind, California, \$20.00. The spirit directed the giving of these gifts, for they always come at a time when something was needed for the work which we had no money to buy.

Some, on sending clothing sent their apologies, fearing we could not use the things. Let me again say, there is a constant demand for just such things as have been sent, and they have been a great help to the work in different ways.

The towels and beddings of all kinds are always needed for the dormitories. We feel like adding an extra word of thanks for the quilt and comfort sent to us personally. Any woman who has had comforts to make the past year, knows what a terrible price we must pay for everything that goes into one, and hence how valuable they are, beside the worth of the time it takes to make one. The

nice rug and bed linen sent to us from Canton were surely needed also.

The little things sent in at Christmas time, and the fruit which some placed in the barrels of clothing, show that kind hearts abound among Riverside's friends. Only you who have been on the field know how such things help.

We are all interested in the seeds which came from California. We gave some to the man on Riverside's farm, planted a few ourselves, and divided up the rest among a few of our neighbors. Watermelon, squash, cantaloup, and causaba! How we hope they will all bear fruit! The causaba is new to all of us down here, and we are eager to taste the fruit.

A few weeks ago we were favored by a visit from two members of our Board, Brethren Carpenter and Bowman, accompanied by Brother Cobb of Dayton. Brother Cobb gave one of his splendid lectures on the Holy Land, and has promised to come back next winter and tell us more.

Altogether we went over the plans for the future work. Of course there were plans for enlargement. It could not be otherwise. If the work here were at a stand still there would be no need of enlargement and bigger plans, which means greater expenditure of money. But as more young people of our beloved hills turn their faces toward Riverside, as more and more Riverside becomes their standard, so it must be that we must meet these demands that come from year to year.

We sat down the other day and figured out what it would cost to make Riverside

what it ought to be. The need isn't in hundreds of dollars, it ran up into the thousands. When we looked at man, we said, "Impossible." Building material is high, so many other places needing money, etc. Of course other mountain schools of other denominations are adding new buildings and new equipment this year, but the Presbyterian's God and the Baptist's God are richer than the God of the Brethren. At least that is what it amounts to, if we say there is a need in the Brethren church which our God can not supply. But when we look at our God as he is revealed in the Bible, we feel ashamed to even think "Impossible," so looking unto Jesus, the author and finisher of our faith, standing on God's word and believing that there isn't one sentence or one word in the Bible but what is true, we are depending on God to supply these needs.

We wouldn't care if a million dollars were needed, it would be just as easy for God to put it into the hearts of some to give it, as it was for him to put it into the heart of Sister Baker to give the two dollars which was needed.

We are getting in line our helpers for next year. All have not been arranged for, but God is calling out those whom he wants for his service here. We have found out in the past that only those whom God calls out feel at home here, and the most successful ones have been those who believe in the Old Bible as it stands, with no additions, no omissions, no precious doctrines cut out, and no new theology put in.

Let us pray that such may be found for the coming year.

NEWS FROM THE FIELD

Berlin, Pennsylvania.

Since our last report five have been added to the church here by baptism. Thus the work of our Master is moving forward. Our Sunday school and the other departments of the church are each doing good work. The people are attentive to the preaching of the Word. We celebrated Brethren Day on June 8. We used the program published by the Publishing House, and found it very instructive and interesting. Every one present seemed to be greatly interested, and we believe that much good was done. The addresses furnished by Brethren Miller, Bame and Garber were pointed and timely, and were listened to with marked attention. I would like to suggest that they be printed in the Evangelist for the benefit of those churches and readers that may not have used the program. Last Sunday evening we had a very impressive love feast in the Downey church of this charge. A very large concourse of people were present, many more than could find room in the church. Next Saturday evening we expect to have the love feast in the Maple Grove church. Each of these feasts follow a few nights of preaching. How true the words of the Master, "The harvest truly is plenteous, but the laborers are few." There is so much to be done, and the time is short in which to do the work. Grace, wisdom and courage are needed at all times in the Lord's

work, that it may be done in an acceptable manner, and to his glory. We are now in the midst of a preparation for Childrens Day, which is to be held next Sunday evening.

I. B. TROUT.

JOHNSTOWN THIRD CHURCH

With the opening of the summer months our work apparently took on new life. We observed our spring communion with the largest attendance the Morrellville Mission ever had at such a service, so the officials report. It was indeed an inspiring service, the worship and fellowship seemed to be the best we have witnessed for a long time.

Our S. S. C. E. reports some increase. The ladies have moved up from a membership of 24 the past year to 33 this present year. Sister E. J. Burkhart is the worthy president this year, Sister W. Boyer the retiring president. These ladies are among the most faithful we have. The co-operation and mutual helpfulness we hope will produce just as great an increase next year.

Our Y. P. S. C. E. is in the midst of a contest—yes, it is Red and Blue. The interest and competition has resulted in a splendid attendance which we hope will remain largely permanent. Brother David Benshoff is the energetic president and much of the success is due to his enthusiasm.

Our Sunday school is doing splendidly also. Our attendance the past month has ranged from 132 to 152. The inconvenience of church and the proximity of the railroad and Wire Mills has made it so unpleasant that we are simply waiting for an opportunity to present itself that will give us the advantage of a small reduction in the cost of building materials and we will launch our new church building project. We are looking forward to a Sunday school building when we start to erect our new church, that will make possible a large increase in attendance and effectiveness. We have a splendid corps of officials.

Our membership roll is slowly increasing. We have baptized four new converts since our last report, who did not come out at the time of Brother Watson's preaching, but are largely a result of that meeting. We still have a number to baptize and confirm. We have had a number of letters, adding some splendid people to our membership.

Church finances are going splendidly in spite of the real "hard times" which have everywhere struck the steel and iron, and coal regions. We are slowly accumulating a fund for building purposes and in the past year paid off a debt of \$700.00 on our lots. The lots are now clear of debt and we have the deed recorded.

The large number of deaths has been a serious blow to all churches having small

membership and we have had a large share of the results of the epidemic.

With our hearts filled with thankfulness for our blessings and prayerfully consigning to the Lord the bereft of our number, we look forward to possibilities which we hope the dear Lord will make us worthy to perform.

G. H. JONES, Pastor.

MARYLAND-VIRGINIA CONFERENCE

The 32nd Annual Conference of the Brethren churches of Maryland and Virginia met at Linwood, Maryland, June 2-5, 1919, and services opened at 2 P. M., by singing "Faith of our Fathers," after which C. R. Koontz conducted the devotions by reading John 4:31-43, calling special attention to the 35th verse with suitable remarks followed by prayer.

The delegates and friends praised God further by singing "Will there be any stars in my crown?"

Moderator Tombaugh appointed the following brethren to serve on the Committee on Credentials: L. G. Wood, T. J. Fahrney, and Silas Snider.

The address of welcome was then given by the pastor of the local church, E. M. Riddle, who assured the delegates and friends of the conference that they were welcome at Linwood, although there was no big sign of WELCOME hung up before the church door. It is the welcome that is characteristic of Linwood too.

To this hearty welcome Brethren J. M. Tombaugh, E. B. Shaver, G. A. Copp, Clarence Rohrer, W. E. Ronk, and A. B. Cover, responded with choice words of spirit and sentiment.

The first report of the Committee on Credentials revealed the fact that there were 10 ministerial and 28 lay delegates at the opening session of the conference. The report was accepted and the committee continued.

The election of Conference officers was as follows:

J. M. Tombaugh, re-elected as Moderator.

L. G. Wood re-elected as Vice-Moderator.

C. R. Koontz, elected as Secretary.

A. B. Cover, elected as Assistant Secretary and Statistician.

C. U. Messler, elected as Treasurer.

During the above election further responses were made by Brethren C. R. Koontz, T. G. Locke, Hareter, and Prof. McClure.

The first session closed with a hymn and benediction by Brother E. B. Shaver.

Evening Session

The first feature of the evening program was the Christian Endeavor session, led by Miss Helen Brandenburg, who in a few well chosen remarks pointed out the unique place of the Christian Endeavor. Various other phases of the work were discussed by delegates and the service was closed by a beautiful duet rendered by Miss Erb and Miss Englar, after which the Mispah benediction was used.

The evening session proper was opened with the singing of "Leaning on the Everlasting Arms," and devotions conducted by Brother E. B. Shaver. Before the sermon by Dr. Tombaugh, the Englar Brothers sang a very impressive duet, and the evening offering was

lifted. Dr. Tombaugh's subject was "The Doctrine of the Second Coming." In a clear and unmistakable way he brought out the following: Pulpit has been silent on this very important doctrine, because of fanaticism; the time of his coming is nowhere revealed but the fact of his coming again is sure; exhortation to watchfulness and worthy living, for to some that day will be a day longed for while to others it will be a time of terror. "I shall see him by and by" was used very appropriately after the sermon. After a few important announcements by the pastor, the doxology was used and the evening session was closed with the usual benediction.

Wednesday Morning

Services were again opened Wednesday morning by singing, "I belong to the King" and prayer by Brother H. W. Nowag. After the singing of another song, the minutes of the previous sessions were read and adopted. The Courtesies of the Conference were then extended to Dr. Jacobs, W. E. Ronk, and any other visiting brethren. These responded with a brief word of appreciation.

The program was then taken up and the following subjects treated:

"Prospects for the Attainment of the Four Lear Program" was discussed by L. G. Wood, who said that he wished every minister would try it for a year and then report: that the prospects were as bright as the promises of God; that he wished to appeal for more loyalty.

Brother A. B. Cover then presented in an able way the "Organization and Equipment of the Sunday School." He emphasized the need of systematic organization and equipment in harmony with the need of the various scholars.

The "Grading of the Small School" was next presented in a very practical way by Clarence Rohrer of Hagerstown. Said he: "The small school should receive as careful attention as the larger school. The need of grading arises when we try to fit the word to the growing child; the essentials are the various departments and officers, and adaptation of lessons and teachers; the benefits to be derived are: makes work more appetizing, teaching more definite, and raises the standards."

"The Equipment of the Sunday School Teacher" was next treated by Brother W. M. Lyon, who suggested that the most essential qualification is the Spiritual qualification, for after all the human qualifications are of little value if the Spirit is not present.

After the reading of the Statistician's report, and the election of the District officers of the Sunday school, A. B. Cover, President, G. H. Hann, secretary, the benediction was pronounced by Brother Lyon.

Wednesday Afternoon

The session was called to order by the singing of a hymn and prayer by Mrs. Wood, after which Mrs. Fahrney read a scripture lesson and Mrs. Cover gave a very impressive address, setting forth the thought that the supreme mission of the Woman's work is "Service."

"A Great Need and Our Supreme Opportunity" was discussed by Miss Mae Minnick, who said in part that the great need arises from the fact that people are being born into

the heathen lands much faster than they are being born into the kingdom of God. Our opportunity is to share our blessings with them.

Miss Mae Smith was the next speaker, who called our attention to the fact that the nations of the earth are undergoing a "change" not only politically but also religiously. They are looking for something firm. Herein is to be found our great challenge. Let us give them Christianity.

After the singing of another hymn and the rendition of a beautiful solo by Mrs. John A. Englar, Mrs. Cover read a paper upon the subject: "Stewardship in our Missionary Cause," written by Miss Mary Penec. Mrs. E. M. Riddle then read very impressively, "Is it nothing to you."

We were then privileged to listen to the appeal of Dr. E. E. Jacobs in behalf of Ashland College. He told of her needs and that it was his desire to have every minister "died in the faith of Brethrenism" and every other student fired with righteousness.

After the report of the Committee on Credentials, the benediction was pronounced by C. R. Koontz.

Wednesday Evening

After the singing of several hymns Brother Samuel Matthias conducted the devotions.

The following business was then transacted:

Conference ordered the re-election of the Mission Board officers. (G. H. Hann, President; A. B. Cover, Secretary; Theodore Fahrney, Treasurer). G. A. Copp was then re-elected as a member of the Ministerial Examining Board. J. A. Englar was then re-elected as a member of the Property Board. T. G. Locke was elected to succeed Dr. V. M. Reichard as a trustee of Ashland College. The treasurer's report of the Mission Board was then read and accepted. The treasurer also spoke briefly on the subject of Tithing.

"The Ministry of Stewardship" was then taken up by Sister Detwiler, who emphasized the fact that stewardship in its widest sense means an entire life dedicated to the will and service of our blessed Master.

The next on the program was the masterful address of Dr. Jacobs, upon the subject, "The World's Need of Christ." The great problems before the world today show that there is something needed. We believe that need can be supplied in Jesus Christ and his ideals which are as follows: (1) Faith in the Gospel which is intended to save men. (2) Faith in God, who doeth all things well and in the end shall right conquer wrong. (3) Ideal of service. Christ was the exemplar of his own teaching. (4) Social aspects of the Gospel religion after all is intensely individual and personal. Man is great as a man be he what or where he may be. Christ was the first to point out the worth of man.

After an offering was lifted for the defrayal of Dr. Jacobs' expenses, Brother Williams was called upon to give a report of the beginning of the work in Baltimore. In addition to this report which was not so encouraging, he presented in a clear and graphic way the idea of success in its true significance.

The service was closed by singing the dox-

ology and the benediction pronounced by Brother L. G. Wood.

Thursday Morning

The devotional exercises were conducted by W. E. Ronk, who offered a prayer of thanksgiving for the Conference. The Mission Board report was then read and accepted. The minutes of the previous sessions were read and adopted.

The first address of the morning was upon the subject of "Christian Union" by G. A. Copp, who said in part that the nations of the earth are seeking to get together. So also is there a movement on foot to get together as Christians. Practically all the different denominations agree on the fundamentals of religion, and it is now time to lay aside the insignificant things and thus stop hindering the cause of Christ, because in unity there is strength.

Brother E. B. Shaver replied to the above by saying that Church Union was not a feasible plan. Giving as his reasons various citations from history. Brother Samuel Hounshell also asked whether it would be necessary for the Brethren to give up the doctrines that make her a distinctive church.

The next speaker on the floor was Brother C. R. Koontz, with the subject, "Stimulants do not have an Enduring Effect." A survey of conditions show that there is a large class of people who have to be continually stimulated with some kind of a "Special" to keep them active, and the results show that they are not enduring. As in the physical so in the spiritual, when the patient is out of fix, one of the chief factors in the restoration of health is the proper food. Therefore, rather than so many stimulants let us return to the "sincere milk of the Word," "the strong meat of the Word" and the "Bread and Water of Life."

Additional remarks were also made by E. M. Riddle, and Dr. Shaver, the latter giving his experience with stimulants as a physician.

The Ministerial report was then read and adopted. Statistician's report on Benevolences was read and adopted. Congregation at Roanoke tendered the Conference an invitation to convene at their church home next year. This invitation was accepted. A motion prevailed that T. G. Locke and Clarence Rohrer be elected as members of the Executive Committee.

The Ministerial List of the Credential Committee was read and accepted. Those present were as follows:

L. G. Wood, E. B. Shaver, H. W. Nowag, George Chambers, J. W. Leedy, W. M. Lyon, Quinter Lyon, E. M. Riddle, R. I. Garber, Roy S. Long, Anzi Weiner, J. E. Patterson, Mrs. L. M. Jennings, J. M. Tombaugh, C. R. Koontz.

A motion was made that the secretary prepare a copy of these minutes for publication in the Brethren Evangelist. Conference was set for the second week in June. A motion was made for adjournment, and the congregation arose and sang the doxology, after which Brother C. R. Koontz offered a prayer of thanksgiving for the benefits of the conference and pronounced the closing benediction. J. M. TOMBAUGH, Moderator.

C. R. KOONTZ, Secretary.

Note.—Owing to the absence of a Resolution Committee the Secretary was authorized to append the following resolution:

That, we the delegates assembled in conference at Linwood, Maryland, express our sorrow and extend our sympathy to the family and friends in the death of Dr. V. M. Reichard. In his death we realize a great loss, not only in our own district but also in the entire brotherhood, and the host of people to whom he ministered as a Christian physician.

FINANCIAL STATEMENT THE MISSIONARY BOARD OF THE BRETHREN CHURCH

Receipts April and May

Lorce, Indiana,	\$ 30.00
Tiosa, Indiana,	10.00
Cerro Gordo, Illinois,	13.25
Whole Gospel Church, Philadelphia,	10.00
National S. S. C. E.,	25.00
Anna A. Ruble, Blackwell, Okla., ...	5.00
Mr. and Mrs. H. C. Williams, Elmer, New Jersey,	20.00
*Portis, Kansas,	55.00
Mrs. T. N. Gardner, Portis, Kansas,	10.00
A Friend,	3.00
Goshen, Indiana,	110.00
Mrs. Hattie Becknell, Nappanee, Indiana,	5.00
McLouth, Kansas,	10.00
N. Georgetown, Ohio,	3.30
*Milledgeville, Illinois, (Additional),	14.70
Mr. and Mrs. Daniel Crofford, Hallandale Fla.,	5.00
Mrs. Flora Yoe, Shirley, Ind.,	5.00
National S. S. C. E.,	25.00
Martha Armstrong, Atwood, Ind., ..	7.50
Interest,	10.46
*Sunnyside, Washington,	100.00
Previously reported,	\$5,250.72

Total Receipts,\$5,727.93

Our goal for 1919 is \$7,500.00 for Home Missions. Last year we went over the top. Let us do it again this year. Some churches and some Home Guard pledges have not yet been paid. Our books close August 20th. Please see that you are paid up by that time.

Respectfully submitted,
ORION E. BOWMAN,
Secretary-Treasurer.

CAMPAIGN NOTES

With the exception of the Brush Valley congregation this report represents the finals from Pennsylvania. We had hoped that this last trip into Pennsylvania would complete the work in that state; but it was the judgment of the pastor at Brush Valley, Brother E. H. Smith, that the canvass of that congregation for endowment at a later time would be better. This report is for five congregations, viz, Vandergrift, Vinco, Windber, Terra Alta, and Accident. These last two congregations, though the one is in West Virginia and the other in Maryland, claim membership in the Pennsylvania conference, hence they appear with Pennsylvania congregations. Before I take these churches up one by one, I want to say that all of these congregations are small numerically, nevertheless I found in each of them some splendid, loyal people.

At Vandergrift the result for the College

went \$255. I felt that all things considered this was quite good. On the basis of membership it measures up well with the result in many very much larger churches. Brother J. E. Furry of Martinsburg is now serving this congregation. The home of Brother S. H. Buzard was my headquarters while at Vandergrift and it was a real pleasure to me to become more fully acquainted with Brother Buzard and his good wife, and to mingle with his family of children. I also received the very kindest of treatment in the homes of Brethren Frank Buzard, Frank Mangol and Wm. Davis. During my stay among this people I also called on the widow of our much lamented Brother J. B. Wampler. It is in the most pleasant way that I shall remember the Vandergrift people and I covet for them God's richest blessing as a congregation.

From Vandergrift we came to Vinco. Vinco did \$190 for endowment. This congregation had just lost their pastor, Brother Earl Flora, at the time I came to Vinco. Brother Flora did a fine work in this circuit of Pike and Vinco; and in the future he will be able to do still better work because he has taken unto himself a splendid wife who will doubtless be able to help him much in his work. While in this congregation I received royal treatment in the home of Brother Singer, also in the Smith, and Wissinger, and Mackall homes. I am very grateful to these good people for their many kindnesses to me. In all of these churches there were many other homes open to me but I can, only eat three meals a day and sleep in one bed at night hence it becomes an impossibility to accept all of the offers of true hospitality which come to me. This is the home church of Brother George Leidy and wife, also Miss Nora Bracken. These are all former students of Ashland College and I found them very much interested in the school and anxious to help to the fullest extent of their ability. I hope Vinco may very soon secure a pastor to take up the work where Brother Flora laid it down.

The result at Windber was \$265. This could and should have been better; and if all had done as well at Windber as a few did it would have been decidedly better. During my canvass at the Windber church I stopped with Brother Lewis Hostetler. Needless to say the hospitality was of the very truest Pennsylvania kind. I greatly appreciated my sojourn in this home. Brother Hostetler is a firm believer in Christian education and he is just as strong a believer in the importance and necessity of Ashland College in its relation to the future of the church. Brother Hostetler was top notch man in his gift at Windber. Brother Forest Byers of Cone-maugh has been serving this church very acceptably for more than a year. He works hard during the week in secular things and goes out to Windber each Sunday to help in the work of the Sunday school. Every two weeks he preaches. I wish him and the Windber people success in their labor for the Master.

I had never been to Terra Alta before; but I am going to go back again the very first chance I get. Our church at this place is located in the country just a short distance out

of town and the membership is made up quite equally of country and town people. Brother Edward Boardman has spent his last three or four vacations at Terra Alta and Accident. He did a splendid work in both of these churches and made many friends for himself and the College. And right here I am going to say what I have not said before in the many Campaign Notes, viz., that the very best advertisement Ashland College can have is preachers going out from her halls whose lives ring true and who know how to work and who are not afraid to work. Boardman is not afraid to work. And I found Terra Alta people keenly alive and awake to the interests of the school. Our result there was \$300 and I am proud of the result. Brother John Freeland and his good wife "fathered" and "mothered" me mostly while I was at Terra Alta and they are splendid people to know. Brother Freeland has stood faithfully by the work at this place for many years. I am also very much indebted to Brethren Spencer, Whitehair, Buckelews and Dodge for entertainment in their homes. This is another place where every door swung wide open to me but it was impossible to accept all of the invitations. Terra Alta will have a young man in college at Ashland this fall. Brother Tombaugh is preaching here now every two weeks. I very greatly enjoyed my stay at Terra Alta.

Accident was the last place visited on this trip. I had been there for a week in a meeting during my pastorate at Meyersdale so did not feel entirely strange to the people. Brother Tombaugh is also serving this congregation. Here is a fine little country congregation. The people do not as a rule have big pocketbooks but they most certainly do have big, true, unspoiled hearts. And in the sight of God how very much more important that is than merely big pocketbooks. I found an exceptionally fine lot of young people in this church and it was through the faithful efforts of Brother Boardman that they are in. And while I tarried at this place I was made to feel keenly the possibilities of building up a great country congregation out among the Maryland mountains from as good people as are to be found anywhere and at an expense very far below what it costs to promote mission work in the average city. Here is a great work to be done by the Brethren church in this community. But it will require some time, some outside help, and a lot of hard work. But it takes that to get results anywhere. We raised \$90.00 at Accident. If that looks small to any of my readers just let me remind you that that result is far bigger according to size and ability than I have received in many much larger and stronger churches. The Keller home was my home while at Accident and it was a true home. May God bless all the good people of the Accident church, and I hope that some of the fine young people I saw there will eventually find their way to Ashland College. I believe some of them will. During my stay at Accident I also received some genuine Christian kindnesses from Brother Henry Hostetler and wife who live near Oakland, Maryland, and whose membership is in the Summit Mills, Pennsylvania, church.

The results of this trip puts Pennsylvania above the \$40,000 mark. I want to say it right here that I love old Pennsylvania and her many good people. With a record to her credit of \$40,000 for permanent endowment nobody can very well call Pennsylvania slow. Pennsylvania is not slow and anybody who says she is will have me to settle with. I want to thank the Pennsylvania preachers again for the tireless co-operation they gave me. And I also want to thank Brother Edward Byers again for the splendid assistance he gave me as endowment secretary of Pennsylvania in getting the work lined up. While Brother Byers has been eminently successful as a builder and promoter in his own college at Martinsburg, yet his heart has beat true to Ashland College every minute since he left there. I thank him again and again for his valuable assistance.

We go back now to Illiokota, not to finish, for it will not be timely at present to put across the canvass in some of the Illiokota churches, but we are going back to finish all that can be done for the present. That will likely include Milledgeville, Cerro Cordo, Millersburg, Dallas Center and Udell. The mercury shows a steadily rising temperature. The actual results of this present campaign are now a little better than \$101,000. Surely we ought to thank God for this result and for the bright future that opens up for Ashland College! Pray for the continued success of the campaign.

WM. H. BEACHLER,
Campaign Secretary.

"If after kirk ye bide apace,
There's some wad like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff as ye
The one that's in the seat wi' ye
Is stranger here than you may be
All here have got their fears and cares,
Add ye your soul unto our prayers—
Be ye our angel unawares."

Brethren Home of Ohio

An Incorporation with
over \$10,000 in Assets

PURPOSE. To build a home for the aged and infirm of our church and an orphanage for our children.

Why not make it a National Home for the entire brotherhood? The Board of Trustees will present this proposition at National Conference this year.

Gifts, subscriptions and bequests solicited.

Information cheerfully given.

BOARD OF TRUSTEES.

Ira Fudge, Gratis, Ohio, Pres.
Orion E. Bowman, V. Pres. and Atty.
Elmer Wombold, Secy.
1718 W. Monument Ave., Dayton, Ohio
Jesse A. Garver, Treas.
J. Allen Miller.

COLLEGE NOTES

Now that the regular college work is over, the Summer School is the center of interest. The enrollment is not yet complete but will not be far from one hundred. When complete, full enrollment will be stated.

Miss Marie Lichty, teacher of modern languages, is taking work at the University of Wisconsin this summer. Some others from Ashland are there also.

Miss Amy Puterbaugh is taking Voice in Chicago. Prof. J. A. Garber is spending two weeks at the Y. M. C. A. training conference at Lake Geneva, Wisconsin. Professor A. C. Hendrickson is busy taking care of the finances of the college and helping in other ways to get things ready for the fall opening, which will be Tuesday, September 16th.

Dr. J. A. Miller will go to the California Bible Conference in July.

Dr. L. L. Garber is teaching in the Summer School.

The place made vacant in the department of Physics and Chemistry by the resignation of Professor Grubb, has not yet been filled but several men are under consideration. Miss Wilma Lichty has resigned from the Piano department. Her place has been very satisfactorily filled by the selection of Miss Lucy Cowan Wimer, of Lanark, Illinois, for the coming year.

Mrs. Sarah Griffith has been secured to teach shorthand for the coming year. The College will use the Gregg system.

Rev. W. H. Beachler, field secretary, is at home now, after having a successful canvass in the East. He is planning on starting out again soon.

Notes regarding the College will appear from time to time in the Evangelist. It is the intention to give general publicity to the affairs of the school. A mailing list is being made out so that the friends of the College may know what we are doing. I have had mailed recently over a thousand copies of the Purple and Gold. The catalog is on the press. Ministers, former students, and friends may expect a copy soon. If you are interested in the affairs of the school, write and let us put you on our mailing list. Next College Quarterly is due in October. It will list the names, congregations, and addresses of all the members of the Seminary. Information in regard to the finances will be given in this number also.

Ministers, former students, and others are asked to communicate with the college in regard to those who may be interesting in attending Ashland College this fall. The enrollment MUST be doubled. There are many reasons why this is true for on the enrollment in the regular college courses much depends. There are now on my desk several extended questionnaires relative to our enrollment, finances, faculty etc. The day is forever past when anything about a college may be done in a corner. So let us hasten to make all departments of the college meet all standard requirements.

EDWIN E. JACOBS.

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1919

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



"JESUS IN THE TEMPLE"

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George S. Baer, Editor

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EDITORIAL

Ministerial Echoes Concerning the World Covenant

The world is thinking about one thing more than any other. It is the instrument resulting from the Peace Conference. The covenant for a League of Nations is formulated and completed by the Conference and is now before the various nations represented for their ratification or rejection. It is a new thing in the history of the world. It is not only new but it has to do with certain great problems in which every Christian man and woman cannot but be vitally interested. Anything that presumes to affect the peace conditions of the world cannot fail to come under the most careful scrutiny of the church of Christ and its ministerial leaders. The world has a right to listen to the prophets of God in matters of such vital importance to all people as a league of the nations of the world. And the world has never been without its seers in such times of crisis as the present.

In this day there are those who have been and are keeping faithful watch and are able to tell to their brethren "What of the night" and the dawning day. And in the League of Nations they see the will of God being worked out in larger measure than has ever been done before in the history of international relations. They see what many anxious hearts have hoped for and some of the strong sons of God have believed would come,—the overruling of the selfish plans and wicked and destructive devices of men to the bringing about of great good for mankind and the promoting of the interests of his kingdom. Men have attempted to conquer the world for selfish purposes but it has turned out to the enlarging of Christ's control. Men's hearts have been awakened to a new and more intense desire for the reign of righteousness and peace. The principles of Jesus have been adopted in a larger measure as the standard of conduct of nation with nation. Nations are losing their narrow visions, though slowly yet surely, and are ceasing to live entirely for self. They are becoming more willing to exercise charity and toleration, in their relations with fellow-nations, and to give reason and right a place above passion and might. This is the trend of affairs, as the students and messengers of God's will and way, read to us the signs of the times. Note what they say concerning the significance of the League of Nations:

Dr. F. B. Meyer, the secretary of the Free Church Council of England and Wales, was interviewed on the subject and he is quoted as having said: "The League of Nations is doomed to failure unless it has the whole-hearted backing of the churches, and unless the churches create a feeling of fellowship among the peoples that will give substance to the ideals of the League. I want for one thing to help towards the realization of this object. I believe that God has got some great purpose waiting for us to work out. The

old order has failed and broken down. We must start afresh on God's own lines."

Dr. Hamilton Holt, speaking of the necessity of the League's adoption by the nations, and especially by our nation, says, "The sentence imposed upon Germany was an indeterminate one, to borrow a term from the criminologists. Can there be the slightest ground for hope that such a sentence can be carried out except by a powerful League of Nations always on the job as probation officer to see that Germany keeps disarmed and pays her fines and continues to keep on her good behavior? And then how about disarmament? Is there the slightest chance that one single nation will disarm unless all do the same, and is there any chance that all will disarm if some can rearm again at their pleasure? Is not the League of Nations the only organization strong enough to maintain the general disarmament so passionately desired by the war-weary peoples of the world?"

The Church Peace Union, through its trustees, among which are such eminent religious leaders as Dr. John R. Mott, Dr. Charles E. Jefferson, Dr. Francis E. Clark and Dr. Robert E. Speer, has endorsed the League as follows, "It is the first attempt to establish the principles of the kingdom of God among nations. Its covenant demands the same high and honorable standards of conduct among the nations in their mutual relationships as those which pertain among high-minded, honorable men."

Still more interesting than the foregoing, are the following commendations from some of the leading men of the larger branch of the church of our own faith, the Church of the Brethren:

Elder H. C. Early, president of the General Mission Board, says, "The strong point of appeal to the church in a League of peace is its background in moral conviction. It is a move to base peace on moral conviction,—the conviction that war is wrong and out of harmony with the best interests of the nations and of the world,—such as the world has never known. The nations are coming to the point where they appreciate the fact that moral conviction is stronger than legislation, and no law can be maintained without moral conviction in its favor on the part of those whom it is intended to serve. The League of Nations with a Court of Arbitration for the nations of the world will open the way for the disarmament of the nations. Instead of spending huge sums to build up arms and arsenals, and maintaining big standing armies, taxing the nations almost beyond endurance, the strength of the nation can be turned into channels of constructive industry and progress."

One of the leading evangelists of the Church of the Brethren, Elder Jacob Funk, says, "I heartily endorse the Covenant for a League of Nations. Of course it is not a perfect document; neither was the Constitution of the United States, and many even believe

now that it might be improved. The Covenant rightly binds all Nations to a sane and Christian method of settling disputes. Only the wilful blind or the man with an axe to grind will oppose it."

Elder Ezra Flory, of the Sunday School Board, says, "I heartily welcome the League of Nations as it now stands. It may not be perfect, but it is more than could have been expected and is so framed that it can apply to the fundamental principles applying to such a course. We are a great brotherhood of nations having interests in common more than any time in history and such a compact is positively essential to our welfare and the progress of the nations. It will foster the dissemination of such teaching as is necessary for the world's moral reconstruction."

The Chairman of the Central Service Committee, Elder W. J. Swigart urges its adoption in the following words, "The Central Service Committee and the Church of the Brethren which this Committee represents anxiously await the acceptance of this instrument with the belief that the men who have had the matter in care have viewed it from all angles; and doubtless have brought forth the best that can be hoped for. Believing also that further delay and controversy will aggravate the minds of the people and provoke more unrest and increase the confusion now upon the earth, we think it should be adopted without further waiting."

Elder J. H. B. Williams, secretary of the General Mission Board, declares the church should favor it: "It is my opinion that the church should favor this covenant in its present revised form, not because it is free from imperfections, nor with the understanding that it may never need revision, but because of its being a great step in the direction of insuring the safety of the weaker nations of the world and the security of all from the ravages of the war."

"In behalf of the individuals of the world, the church should favor this covenant which has been evolved through the patient study of many experts and which is secured by the baptism of the blood of millions of patriotic men."

With such an array of leaders of the church speaking so warmly in behalf of this covenant of the nations, we as a church should be made to consider seriously our duty in regard to the matter. If it is right, it is of God and should receive the endorsement of every Christian. If it is not, the minds of many good men ought to be disillusioned. If it is right, the Christian citizen can perform a service to humanity and the kingdom of God by wielding every legitimate influence for its adoption.

EDITORIAL REVIEW

Brother A. B. Cover, the steady builder of Hagerstown, Maryland, is still pushing the Sunday school work to the front. Missions are being emphasized and local obligations are being met in a splendid way.

Brother Cone, pastor of the Hamlin, Kansas, church, is very faithful in making reports to the Evangelist, and we are sure that his own people appreciate it. His report in this issue shows that he and his people are faithful to every interest of the church.

There is something doing at the First Brethren church of Johnston, and it looks as if the "doings" were destined to increase until a new church is erected on the fine new lots purchased recently. The plan for the payment of the lots is a splendid one and makes the task well and fairly distributed. Every one ought to get in on a plan like that.

The La Verne, California, congregation has experienced a refreshing from the Lord and have added to the church several new members. Their prayer meeting attendance shows up remarkably well; there must be something there worth going to get. It is usually true that people will go where there is something worth going after, even to a prayer meeting. The various departments of the work are "going forward," just as the Lord commanded the children of Israel to do.

Long Beach, California, has experienced another glorious revival and received—(I was about to say how many, but will let you read it for yourself) confessions, and a goodly number have already been received into the church. It was a union campaign followed by a

denominational effort in the Brethren church, led by Brother Bell. A largely attended communion followed the meetings. There was also a reception to the new members, in which two preachers took a prominent part; the Baumanns are back and the Bells are leaving.

Brother Cobb gives a very interesting description of the place and characteristics of our Tennessee church. Doubtless nearly all who read his article will receive information concerning the Brethren church at Limestone that will change their conception of the place. Brother Cobb again shows himself a keen observer and does a real service to the church he visited as well as to the brotherhood by his description. He found there a most loyal hearted and generous people and they thoroughly appreciated his services.

Brother Trout of Berlin as well as others have suggested running the splendid addresses of the Brethren Day program in the Evangelist. The patronage of the program was more than was anticipated, but still there are many Evangelist readers who would never have the benefit of those stirring words of Brethren Miller, Bame and Garber if we should not publish them in the church paper, and so we gladly comply with the request. Dr. Miller's was run last week. Dr. Bame's this week and Prof. Garber's will appear next week.

Brother Carpenter writes some very interesting news this week about our Kentucky Mission work. Brother Cook has certainly been very busy and his report shows that he is not only busy but effective. His various mission points seem to be realizing a commendable growth. Everybody will be anxiously awaiting the surprise call that may come from Happy and we will all be "happy" over it when it comes. Brother Carpenter also mentions the splendid revival held at Limestone (Take notice, Brother Carpenter, it is not Telford), Tennessee by Brother Cobb and the ordination of Sister Mary Pence to the ministry.

Say, Brother Pastor, if you happen to know of anybody who isn't taking the paper, will you try to place a subscription there, or even put that person on your church budget, and thus help Brother Teeter run the subscription list up to the coveted 5000. The churches that have really tried the budget system have found without exception, that it is a paying investment. It makes more intelligent, more loyal and active Brethren to put the Evangelist into every home, as the pastors are continually testifying. The Evangelist belongs to us all and it is everybody's business and to everybody's interest to boost it. And a splendid spirit of boosting has thus far been manifested, for which we are thankful. We are confident, too, of the future. We believe we can count on the loyalty of every Brethren.

When you want a subscription changed or want to pay a bill, write to E. R. Teeter, Business Manager. When you want something published, send it to Geo. S. Baer, Editor, 145 College Avenue.

I am sure our good contributors will accept this remark very kindly. The operator has found difficulty at times in reading manuscripts and sometimes the editor is compelled to copy them before he can set them. This means more extra work in the editor's office than you might imagine, taking all the manuscripts into consideration, and since he is compelled to depend upon a borrowed typewriter, the copying is usually done by the pen and ink process. Just a little extra care in writing will help us wonderfully. Thank you, for your good spirit and please accept our sincere thanks for the splendid co-operation in the past. You are helping to make the paper what it is. Many people are expressing their appreciation of the quality of the Brethren Evangelist. We are indebted to you for your loyalty in making the paper what it is. We ever remember that we are your servants and we are seeking to serve you in the best way we can.

It is a great pleasure to learn of the splendid evangelistic campaign held at Garwin, Iowa, by Brother F. W. Coleman as evangelist and Brother Freeman Ankrum as pastor. When the weather didn't behave they hung on one week longer than they had planned rather than being brought to a close sooner than anticipated. But in spite of weather difficulties and others they reaped a large harvest. When the converts number a half a hundred and over, it is an unusually successful meeting. Brother Ankrum in his report speaks in high terms of Brother Coleman as an evangelist and Brother Coleman speaks favorably of the pastor and his work. It is a splendid spirit

(Continued on page 7)

GENERAL ARTICLES

Putting Life Into Our Forms. By J. L. Kimmel

Whatever we may say or think about it, when it comes to the final analysis of the situation, life is the only thing that counts in religion, or in anything else for that matter. Everything depends upon life, and life-giving power.

God is the Author of life, both physical and spiritual. He spoke the word and the planets came into space, the worlds were made; he breathed into man the breath of life, and man became a living soul. When man defaced that image through disobedience, God sent his only begotten Son into the world, so that whosoever believeth on him should not perish but have eternal life. Jesus said, "I am the way, the truth and the life." John says, "He that hath not the Son of God, hath not life."

This is a very simple, yet a very emphatic statement, one which every one should readily understand. Nevertheless it is a profound truth and many a worldly wise man has been confounded and hath not been able to fathom its depth.

When Jesus unfolded to Nicodemus the doctrine of the new birth, this old sage cried out and said, How can these things be? But Jesus said, A man must be born again. Without life he is dead as a stone.

As in the physical, so in the spiritual world, it takes life to beget life. All life comes from God. We cannot create life of ourselves. How to put life into our forms, is a very simple proposition.

We must enter into the worship of God with such faith and sincerity, that our worship will ascend to the throne of God and bring the blessings of heaven upon us. God is a spirit, and those that worship him must worship him in spirit and in truth.

Having spiritual life depends upon certain conditions, on which such life is based. To have spiritual life it is necessary to comply with certain immutable laws of God that will not, and cannot be changed—for our convenience. God, through Jesus Christ our Lord, has established his church in the world and has given to us in the church means of grace for our spiritual good.

The worship of God is supposed to draw our minds away from the secular things of life, and fix them upon Christ our Lord. It is only by coming in touch with God that we get the spiritual life. This then is the secret of it all,—to enter into the service of God with such a spirit of devotion and consecration, that will commend us in God's sight.

Jesus said, In vain do they worship me, teaching for doctrines, the commandments of men. This is no doubt true even today; men substitute their own commandments for the commandments of God. "If ye love me keep my commandments," said Jesus. And yet men object to keeping Christ's commandments, because as they put it, they are simply formalities. They tell us that these outward forms mean nothing in the sight of God. But God created man with a form. He gave him a body, and breathed into that body life, and it is only when the life goes out of this form, that it becomes useless, and we have to bury it. God gave to the Mosaic dispensation many rites and ceremonies, which were of the greatest significance. The fact is that the form is all right, so long as the form has life in it. It is only when the life ceases, the form becomes useless.

We are told that Michigan was the first state in the Union to complete the formalities necessary to ratify the Woman's Suffrage Bill, as an amendment to the Constitution. Formalities under the Old Covenant, were absolutely essential. In civil law they mean everything; and in the Christian dispensation we cannot set them aside by merely saying, they are formalities.

As a church we are blamed for taking the Bible literally, and as a consequence, we believe in obeying the com-

mandments of the New Testament. We are told that all this is outward formalism and means nothing. But I think all churches have these outward formalities. The Quakers at one time were an exception. They tried it, at least, and went to church and sat down and absolutely did nothing, only when the Spirit moved them. But unfortunately for them, the Spirit too often did not move them, and so they had no services. At least they found this manner of worship impracticable, and today they have their preacher and their public services, much as other churches have them. When it comes to baptism and the other ordinances they draw the line, for they would call these formalities. But the fact remains that preaching may become mechanical and altogether formal, and that even singing and praying may become mere formalisms. And mind you, there is a vast difference between formalities, and mere formalities. The former is an active agency and should be a power for good. The latter, of course, means nothing when it comes to religion. The first is the form filled with life, spirit, substance; the latter is the form lacking all these, and thus is a mere shell.

The Apostolic church had the life, the Spirit. Indeed on the day of Pentecost the Holy Spirit seemed to overshadow everything. If the church had continued these apostle's teachings, and given the Holy Spirit his rightful place, there never would have been any room for a reformation and there would be but one church today. If the Church of England had not lost the substance and crushed the very life in her services, there never would have been any room for John Fox and the Quaker movement. Nor would there be for John Wesley and his followers. If the Methodist church had continued to preach as John Wesley preached, there would not have been any need of the Salvation Army. If the churches in Germany, had not lost all life and power, and crushed out the very Spirit of God, there would have been no room for Alexander Mack and his followers. If the Church of the Brethren had exalted the word of God and given the Holy Spirit the foremost place in their church instead of contending about the combing of the hair, and the coat-collar and the head dress of the good sisters, there never would have been any need for the Brethren church, and it never would have had a place in the world.

Now then you should be able to see the necessity of the Brethren church putting life into her forms, and giving the Holy Spirit his place in all our services. We have churches and churches, with magnificent buildings and wealthy congregations but are dead; they have no life, no spirit, no conversions, no salvation, no Christ,—nothing left but mere formalism. Except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life and I will raise him up at the last day. You may talk about transubstantiation, and consubstantiation all you please, but Jesus never for one moment means that priest or pope or any church dignitary, could take common bread or common wine, and convert them into the literal flesh and blood of Jesus Christ. He never meant that sinful men and women could go to the communion table, and drink the life of Christ into their souls. It is simply too bad, that such an absurdity was ever taught by ministers of the gospel.

The plain meaning of this passage is that by his bloody death, his body and his blood offered in sacrifice for sin—he would procure pardon and life for man so that they who partook of that sacrifice or had an interest in it should obtain eternal life. May the Brethren church never be satisfied with anything less than the real life of the blessed Christ, and the power that comes from on high, and God shall use us mightily in his service.

Choosing and Preparing for a Life Work. By Edwin E. Jacobs, Ph.D.

In this present day when the financial considerations of life are uppermost, young people need to consider more carefully than ever what pursuits they intend to follow for life. The different religious denominations, moreover, need in this day to lay it increasingly upon the hearts of their young people to choose wisely and deliberately, for the work of the churches cannot go forward unless they have an increasing number of young men and women who are willing to invest their lives in the cause of right.

Next to the choice of Jesus Christ as a personal Savior and Friend, are these questions, "Where can I best invest my life? Where can I be of most service to God and man? Where will the results be most satisfying, largest and most permanent?" When one stops to consider that one has but a single life-time in which to work, when one sees the greatness of the opportunities, and when one realizes the dearth of consecrated workers, one must become serious.

So far as our own denomination is concerned, it is perfectly evident that pastors, parents, and all those interested in its advancement, must give this matter the most heartfelt consideration. At the college here, we want an increasing number of young men and women to enter from year to year who are willing to undergo some hardships and undertake some definite thing for God and the church. I do not mean that we want all the young people from the different local churches to enter the ministry. That would be a very great calamity but I do mean that the young people from our different local churches ought to come here to school and get their lives enthused for God. What would it not mean to our church if any considerable number of our people should take just this attitude, viz., that of being perfectly

willing to be used for the advancement of the church? Farmers then would be willing helpers in the church. Business men would plan with the church in mind. Professional men would offer their talents for the work of their church. Young people would not take the easiest and shortest road to apparent success, but they would rise to that heroic frame of mind where they would be willing to lay out a large program for their lives. They would be unwilling to enter upon the work of this age when preparation is necessary, without some adequate preparation. They would be unwilling to enter any calling without some college training. And after they had spent some time here or elsewhere, they would return to their home congregations both anxious and prepared to be of the greatest service to the church. By that way, as you will readily see, there would be no one who could not be of some real use in spreading the Gospel and extending the power of the Cross. The laity, then, would not be composed of a host of "do nothings" but it would be a reservoir of power both for men and money.

The appeal of this article is to the young people of the church to join in and help the Brethren church hasten towards the realization of this high ideal, the realization of which would empower both the individual and the organization. It seems wholly unpardonable for so many of our young people to enter life intellectually halt and lame, when the church has made such fine provision for their training.

May the college make an appeal here for young people to enter this fall along with a splendid body of enthusiastic, fine-spirited men and women, and be energized, inspired, and equipped for a larger service for both individual satisfaction and for organized service.

Two Hundred Years of Brethren History. By Charles A. Bame, D.D.

Two centuries ago to the year, there came to this country a small company of strange people—a peculiar people. Persecuted, prosecuted and driven from place to place in their mother country, they crossed the Atlantic to find for themselves and their progeny, a refuge and a place to worship God according to the faith "once for all delivered to the saints." Perhaps it was not in their minds that the movement should ever become a separate church. Indeed not many church houses were built for many years after they arrived. Little did they dream, perhaps, that their deeds were being indelibly written on the beginning pages of a nation which in 200 years was destined to be the greatest force for righteousness in all the world, or that their followers were to become the most sturdy of its population.

Great movements are not always heralded by trumpets. As the Lord for whom they had sacrificed friends and home, was cradled in a manger 1700 years before and as he organized no propaganda for the advancement of his precepts, so the little company from across the sea, seemed content simply to plant a church here and there among the hills of Pennsylvania and try to live over, humbly and consistently, the life of him who was at once their Savior and their Lord.

But though movements sometimes have small and insignificant beginnings they live and grow because they have in them the elements of greatness. Gideon's 300 were more than a match for 32,000 Midianites because they had the elements of faith and courage. The message of Jesus of Nazareth has outrun that of Confucius because it was a better message—more virile and saving. So, if that little company of Brethren of 1719 could return and note in this year of 1919 how by the most natural of processes their faith has spread to every state of the Union and leaped across the seas, or how this country has accepted their simple unpropagated beliefs held by so few at that time, they could rejoice with great joy. But shall not we who have had the heritage of that belief rejoice and be glad for them? That

is the purpose of this special day in the Brethren Calendar. That is why we have Brethren Day.

Shall we not here stop to recount what are some of the elements of the greatness of this message? We shall not forget that they took the word of God at face value. While other preachers were explaining and expostulating about the meaning of the scripture message, they were saying, "It means what it says, it is to be taken seriously." "Whatever he saith unto you, do it," was repeated in every Brethren pulpit. This led them to profess their belief in the Bible as the all-sufficient creed which they preached with all earnestness. How impressibly are we learning today, that no generation can speak for another. God alone can speak for all time. Divine right of any one unless he proves he is God's has forever passed from the thought of man. The creeds of yesterday fed those of that day but are husks to him that lives with God. The Bible lives.

For Brethren, therefore, this simplified both creed and conduct. Whatever was contrary to the word of God was displeasing to him and must not be countenanced even though indulged in by priest, Pope or other dignitary. Whatever was commanded was to be obeyed; nothing too great to be attempted; nothing too small and insignificant.

Thus, self-denial, self-renunciation and self-sacrifice were written on every page of the church's history. When the makers of the Constitution were compromising about slavery and thus forfeiting the noble blood of a million of her best sons of the future, and laying on the backs of others the burdens of excessive taxation for decades, the Brethren were sacrificing members who failed to exemplify that equality of man guaranteed in the Declaration of Independence. When other priests and preachers were sipping wine with the rich and voluptuous, humble Brethren ministers were organizing the first temperance societies of the world, in their little congregations. Thus, on this Two Hundredth Anniversary, we have just reason to rejoice that they

the vanguard calling others to come on and dare to follow where our forbears had dared to lead.

Brethren of every fold, our duty is clear: A new spirit is working. The principles of the Master are written for the first time in a world covenant for peace. The spirit of a new brotherhood is abroad. Let us be the leaders still as were our fathers. In the not distant future,—may it not be this wonderful year of 1919—let the church founded two hundred years ago, take her true place. Let her exemplify true brotherhood by a reunion and go forward in our Elder Brother's name to Power, Honor and Victory. Let the Bible never be attacked without a resentment worthy of the men who held fast to it 200 years. Let no reform made in the Master's name wait for helpers nor wait for the leadership that our fathers would have given. Make the cause of the Kingdom the real business of your life; for thus, and thus alone shall we prove ourselves worthy children of the founders of the Brethren church and the heroic followers of the Man of Galilee.

Harmony the Spirit That Makes for Strength. By E. L. Miller

In the seventeenth chapter of the Gospel according to John we are treated to a most memorable prayer of the Master. This prayer revolves around the theme of unity. Particularly is this theme stressed in the twenty-first verse where he uses the words, "That they may be one, as thou, Father, art in me, and I in thee, that they also may be in us, THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." The last clause of that verse shows what unity (harmony) will do for the work. The greatest testimony to the efficacy of the Gospel to do its intended work is for the professing body of believers to move up close to one another and to harmoniously apply themselves to the task at hand. Daniel Webster recognized the truth of the Gospel in this connection when he applied it to the government by saying, "United we stand, divided we fall." And how can any two walk together except they be agreed? That means that there must be harmony in order that there may be union, and without both there can be no strength. Very forcibly was the truth of this demonstrated during the late war. So long as the Allies continued their inefficient individual method of "carrying on," that is, each nation fighting as an individual unit, just so long could the Kaiser laugh at their attempts to dislodge him. But when the Americans with their everlasting organization and efficiency insisted that there should be a central command, then the doom of the Hun was written on the Hindenburg line. The wicked are wise in their own generation, and the warriors of earthly battles know that harmony does bring unity and strength, but it remains for the hosts of God to try the old time every-fellow-for-himself manner of attacking the bulwarks of the enemy with the consequent result of a stalemate if not defeat for the time being at least.

We are sometimes called the heavenly band, and I like the name. I think of the term BAND not only as a body of folks, but also as a body much like an instrumental band. The analogy between the Christian body and a band of music is close indeed. Imagine a band in which each fellow would take any key to suit himself, or pitch his instrument after the desires of his own heart. And to make matters worse each would insist upon playing his own selection regardless of what the leader or other members might say. Now comes the time for them to begin playing. Unless you are an aborigine of the lowest type the resultant discord, crash, bang, and all the rest of it would drive you to the woods, or to some effort to stop the assault upon your sense of harmony, not to say of the aesthetic. Yet do not the members of the heavenly orchestra try that very thing in the work of the church, and then wonder why folks will not stand for their tactics, and deplore the empty seats and poor response to appeals for assistance? The good of the band of music consists in its being in tune, keyed up to some mas-

believed in the might of right which has, in this very year, driven old Demon Rum out of our land. When other preachers were glorifying in the force of arms and lauding the value of war, ours were preaching peace and arbitration—the very principles that have promulgated in a Covenant by the leaders of the greatest nations of the earth, for its future happiness. What a wonderful day is this for the Brethren church! The little seed that was dropped on this free soil two hundred years ago has produced such a wonderful harvest that we may well say in the words of another, "What hath God wrought?" Freedom of slaves; freedom from war; freedom from rum! God speed the day when all men may be ready to follow the teachings of the Man of Galilee whose keen foresight into the needs of man set in motion the movements to reform. God bless every man who has had a part however small, either by gift of money, speech or prayer in bringing to a whole world, this glorious day of freedom in which today we glory. Not all the credit do we take to ourselves; we rejoice only that we stood in

ter instrument or key, and then at given signal playing the same tune to time set by the leader. Likewise the good of the band of Christians will consist in and come from a united, harmonious doing of the will of the Master Leader, and playing together as he commands.

The second chapter of the Acts tells of a wonderful demonstration from God. The Holy Spirit came down upon the band of believers, but surely you have not overlooked what preceded the great event. The word says that, "They were all with one accord in one place." Now we cannot all be in the same place, but let me say that we can be with one accord. Indeed it is possible for us as a church to be in one accord better than we have, and in order to develop our greatest strength we must pull unitedly. Imagine the oarsmen on a college eight pulling each one as he pleases, paying no attention to the coxswain, where do you think they would be at the end of the race? So it will be with us, and I am persuaded so it is with us because of our inability to agree in larger degree. I do not mean to preach oneness of ideas but I do wish to stress oneness of ideals. Our democratic church government is the only kind that appeals to me, but you can see that unless we are careful, and unless we tie ourselves up to some ideal we will get far away from one another to the hurt of the cause we profess to love. Can we not be broad enough to assimilate the slogan of our church—"In essentials unity, in non-essentials liberty?" Perhaps one of the leading reasons for our being such a small body after over two hundred years of existence is our bickerings over the lesser things and neglecting the weightier matters. I am jealous for the church of which I am a member, and since we take the stand upon a whole Gospel like we do, I see no reason why we should not grow in numbers, but first I am convinced we must grow in the spirit of unity, harmony, love, peace.

Just a few words more and I close. One more thing for your imagination, and we are troubled much along this line. Imagine an orchestra in which when the time for play arrived the cornet player would insist upon having a try at the traps, the drummer would not do a turn unless they let him attempt the violin, the violinist would fight rather than be denied the privilege of playing the piano, and so on. Wouldn't that be an orchestra worthy of a Sousa? You say that is too ridiculous even to think of, for no musicians would act like that, especially when there would be no possibility of their being such all-around musicians. And I heartily agree with you. But do you not find much of that kind of "tom-foolery" in the church? The eye insists upon doing the hearing, the arm will not agree to anything but walking for the body, the heart must do the thinking and the brain has its own way and it resolves to do the digesting. Much of the efficiency of the church is destroyed because we do not take the lesson from the analogy that Paul

drew us, of which the above is a paraphrase. When teaching I used to give my pupils the keynotes of success as I saw them, and I will introduce them here. They are, "B natural, C sharp, and never B flat." These will be of use in our harmonizing for the Master's work, and to them I would

add, "Keep my commandments" and surely there will be no danger of the discord that so often mars our efforts, and vitiates our teaching. May God give us his spirit of harmony.

Uniontown, Pennsylvania.

Worldwide Propaganda to Save Beer and Wine

The world having about concluded that some sort of prohibition must be adopted to reduce the admitted evils flowing from the liquor traffic, the brewers are making a desperate campaign in many lands to have the prohibition stop with distilled liquors, sparing beer and wine as relatively harmless. Their propaganda is intended in part to blaze the way for new and enlarged markets for beer. The same amount of the intoxicant, alcohol, is one pint of wine, two pints of beer and three ounces of whiskey, making the problem of their family relation as simple as counting one, two, three. It is a case of three burglars breaking into the human system. We are told the fellow with the biggest pistol is the only one to blame, though the other two more than make up by rapid fire, and, besides, they always pry open the window or the big fellow could never get in.

It is most absurdly assumed that only complete intoxication harms, whereas, partial intoxication from one glass of any alcoholic drink dulls eye and ear and hand to a measurable extent as shown in tests of lifting, climbing, shooting, typesetting, punctuation. Prof. Irving Fisher, foremost of American economists, reckons the money loss to the "wet" half of the nation from lowered efficiency through mostly moderate drinking at two billion dollars a year.

Notwithstanding these element facts, Michigan one year after going "dry," was put to the trouble and expense of voting whether light wines and beers should not be excepted from the prohibition, and although the State as a whole voted itself "bone dry" again by an increased vote, the wet majority in Detroit was increased from ten to thirty-five thousand.

The Providence of Quebec, in 1919, gave a majority for sparing beer and wine. In France, the main temperance league takes that stand. Only a little handful campaign with Dr. Legrain for complete prohibition.

It is ominous that our returned soldiers, gathered in St. Louis, May 9, 1919, to organize the American Legion, voted the resolution the pro-German brewers have long promoted, "that the sale of beer and light wines be continued until members of American expeditionary force can voice their opinion in the matter." This is not so much a sign that our soldiers have been Frenchified as that they can be exploited by such foxy tricks as were exposed before Senate Committee that investigated the brewers. It is more a peril to democracy and Christianity than to prohibition that such manipulation of the "soldier vote" portends. Are the soldiers such an "easy mark" that they can be led to assume that an article already in the Constitution can be changed by their "opinion?" Are they so uninformed that they do not know, that the major part of the nation, and that a majority part of the House of Representatives (only 2 short of two-thirds), had voted for submission of Constitutional prohibition before the war?

This action set aside by side with the defeat of New Zealand prohibition by the "soldier vote," may perhaps bring down to earth some of those who have assumed that campaigning in France has made angels of those who were quite human young men when they left us. We must "show" these soldiers what science and history have proved as to the industrial and moral curse of beer and wine.

In New York and Pennsylvania and some other states prohibition enforcement bills have been offered that would allow sale of beer containing from 2% to 4% percent of alcohol and wine up to 10 percent. All this and the buttons "No beer, no work," put on by many workmen in New Jer-

sey and New York, proclaim a determined propaganda, heavily financed by the brewers, whose purpose is to save beer and wine, either by a false definition in the law or by nullification of the enforcement.

When the brewers first began to stir up workmen and legislators to defy the newest article in the Constitution, all temperance forces should have fired great broadsides of literature immediately showing the harmfulness of beer to the body, and of brewers to the body politic, so that the brewers would have been kept too busy on the defensive to have any chance to continue their offensive. For this purpose the editor of the Twentieth Century Quarterly, Rev. W. F. Crafts, condensed the thirteen hundred pages of the Senate investigation of the brewers' crooked political activities into seventy-two pages and sent it out with "Scientific Testimony on Beer" to the key men of this and many other lands; and paid for the printing in half a dozen languages of the booklet, "Shall We Save Beer and Wine?" prepared for the International Reform Bureau by the Scientific Temperance Federation. The most telling experiments of great doctors and chemists, described in that booklet, showing how a beer and wine quantity of alcohol lowers efficiency of hand and brain, were printed in a smaller leaflet and given out by hundreds and thousands at the close of illustrated speeches on the same subject, to men's Bible classes in big city churches. Supplies of all this literary ammunition at cost were offered to other reform bodies, but only six reform organizations up to date, in the absence of any council of war or co-operative plan, have availed themselves of the offer. It is now "way late" for such a barrage, but not too late. Let us all unite to show what beer and brewers have done to us, that we may remove the greatest obstacle to prohibition enforcement at home, and save China and South America and other lands from invasion by our banished brewers.

Editorial Review

(Continued from page 3)

to manifest toward one another in the ministry. There are always so many good things to say about our fellow-workers in Christ that it never pays to waste the time speaking of the other things. The work at Garwin is in a very healthy condition and the future is promising. Both pastor and evangelist give us a hint as to what we may expect of the Carlton church in the coming days.

One of our most careful as well as interesting correspondents is Sister Mary Pence, the new pastor of the Limestone, Tennessee, congregation. From her report in this issue you will notice that our Tennessee Brethren are alive to every interest of the church. Not only The Brethren Evangelist is placed in every home, but The Brethren Missionary also. This insures intelligence as well as encourages consecration on the part of the congregation. It is a praying people; they prayed for an evangelist and God sent them one in the person of Brother Cobb of Dayton, and then prayed for a pastor and God answered their prayer by calling one of their own talented and trained young ladies to the ministry and to their pastorate. Sister Pence is the latest ordained minister of the church and we wish to say to her, Welcome into the ranks of the ministry, Sister Pence, and may God richly bless you in all the coming days.

Whether some experiences are good or evil cannot be told until their final result in character building is seen.

Next to the might of God, the most powerful influence in the world is the serene beauty of a holy life.—Blaise Pascal.

THE BRETHREN PULPIT

Christian Athletics. By A. L. DeLozier

TEXT: And every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

In this chapter Paul sets forth his example. He also vindicates his apostleship. In the course of his remarks as to how he had been all things to all men, etc., he finds it convenient to refer to the Greek games. He says (Twentieth Century Testament): **Do you know that on a race course, though all run, yet only one wins the prize? Run in such a way that you may win. Every athlete exercises self-restraint in everything.** This last sentence reads in our authorized version, **Every man that striveth for the mastery.** The Greek word is *agonizomenos*, it means literally **Striveth in the games or agonizes.** It is the regular term for contending in the arena or on the stage.

This word does not mean **ATHLETE**, but it very strongly suggests the word **ATHLETE** because an **ATHLETE** is one who strives in the games. So it is really about the **ATHLETE** that Paul speaks. The appeal that Paul makes in this connection is not to weaklings, sissies and the like, but to men and women with good red blood.

Christianity is something worthy of the athletic type of individual. It appeals to men like "Billy" Sunday and "Bob" Fitzsimmons. You perhaps read where shortly before his death the great prize fighter was planning to enter the ministry and do evangelistic work.

The man or the woman who can and is willing to do things, the person who has real backbone and courage will sooner or later want to be a Christian because Christianity challenges the best that is in us.

Let it not be later however, but sooner if possible. Indeed the sooner one becomes a Christian the better.

WARFARE

The Italian, French and German versions use the word "fight" in this verse. Something like this: **Now whoever exercises himself in the fights is temperate in all things.** This suggests warfare, the thing that for four years was the chief concern of the world. We could almost render it: **Every man desiring to be a fit (efficient or good) soldier.**

This would be quite in harmony with Paul's thought anyway, because he spoke of a **good soldier of Jesus Christ**, when he wrote to Timothy. In the great war just passed a man had to measure up to some high physical requirements before he was considered an efficient soldier. In our camp (Camp Crane) men had been in the service for more than six months and had gone through various tests, when finally some little defect was discovered and they were forthwith discharged. Furthermore the men were carefully shadowed day and night lest they through intemperance of some sort become inefficient. And so Paul tells us that those who strive in the games are **temperate in all things.** They exercise self-restraint in everything.

CONTINENT

The Latin version gives us the word continent. This word has been used extensively by eugenists during the past years. They have been applying it to the sex life and showing the vast possibilities to the man and woman who is thus continent. Through this continence one not only makes one's own life better and stronger, but the coming generations are to benefit immensely by it. Thus can we see something of the almost immeasurable result and benefit of self-restraint.

EGKRATEUOMAI

The Greek verb translated "is temperate" means to exercise self-control. It comes from *en* and *krates* which denotes the idea of having a firm hold, having the mastery over, having possession of.

The athlete who wins is the man who has a firm hold upon himself. He has possession of himself, he was himself quite under control. The wise man pays his tribute to the

real athlete when he says: **He that ruleth his spirit is better than he that taketh a city.** The real athlete knows first how to rule his own spirit. The real king or ruler is he who first rules well in his own little world. The Kaiser seems to have been at one time a great man, a man of wisdom and self-control. But he lost control of himself and it was only a matter of a little time until he lost his empire and became an outcast on this planet. Such has been the history of many a ruler.

Such has been the history of many a statesman, preacher, orator and who not. A man could sway great audiences because in those days he could sway "the man who walked around under his own hat." But one day he lost control of himself and then his power was gone just as surely as Samson's power went on one occasion. Paul's constant fear was that he might lose this control, that having preached the Gospel to others he might himself become a castaway.

It is like the old story of the hawk that was flying high in the sky and seemed to have perfect mastery over gravitation, when suddenly it was making a nose dive toward mother earth. What was the matter? Upon examination it was found that the hawk had a snake in its bosom and the reptile had done its deadly work. And so there are a lot of people who through their lack of self control and intemperance are trifling with serpents and are liable at any moment to do the nose dive to destruction.

APPLIED TO STRONG DRINK

This matter of self-control has its most conspicuous application just now as concerns strong drink. Our eyes were opened when Russia went dry a few years ago. Some one wrote in the Chicago Tribune at the time a little article which proved to be quite a prophecy. This is it: **In advising his subjects to quit drinking the Czar of Russia is trifling with his luck. If they stop drinking they will begin thinking, and bang will go autocracy.** Of course we know that this is precisely what happened. The Russians have been unfortunate in falling into the hands of the Bolsheviks at this stage of their transition, but they are headed for better days because they are more sober than ever before. I am not a prophet nor am I the son of a prophet, but I predict that if national prohibition becomes a reality in the U. S. A., we may expect this republic to just enter upon her greatest days.

IN THE INDUSTRIAL WORLD

Why is it that employers of labor are anxious to have their men not only sober, but free from disease and dissipation of all sorts? It is because they know that a man will turn out more work if he is **temperate in all things.**

Investigations have long since been conducted relative to accidents in factories. It was found that they were most numerous on Mondays, due to the abuse of alcohol and other evils on Sunday. Capitalists do not theorize along these lines, but they have all sorts of facts at their command sufficient to convince them that it pays to have sober and efficient men.

THE POLICY OF THE ARMY

Some months ago during the war, General Barry submitted to the war department with his approval a recommendation of an army board to locate the camp for the thirtieth division of the national army (including the states of Minnesota, Iowa, Nebraska and the two Dakotas) near Minneapolis. But a flood of "dry" telegrams soon induced Secretary Baker to reverse the decision of the board as all the states of the division were dry with the exception of Minnesota. And so Des Moines enjoyed the business prosperity that came from the millions spent in and around a cantonment. This is only one incident typical of what our

war department did in many places. And every man that striveth for the mastery is temperate in all things. This is true in the individual life, it is true in the industrial world and in the army.

Efficiency and self-control exercise a mutual influence the one over the other, or rather self-control or lack of it determines efficiency.

EFFICIENCY

In reality Paul is talking about efficiency. Striving for the mastery, translated into twentieth century business terms means working toward efficiency.

We have been learning much of efficiency for several years, but this war demanded a maximum of sufficiency, a super-efficiency if such a term is permissible. Being obliged to thus strive for the mastery, alcoholism had to go. But our text says, **Temperate in all things**. So no matter if the editors over the country do cry FANATIC, we will help to rid the world of some other evils. This has almost become a temperance address. But what difference, if the truth is being told?

ALL ARE ATHLETES

You say, "Well, what has the text to do with me?" It refers to athletes, soldiers and industrial work. Yes, but I want here to remind you that we are all athletes in the kingdom of God. We are put here and especially in the church to do our BEST. Anything short of the best possible from every one of us insults God and wrecks his program. We are in a race. We must lay aside every weight and run with patience the race that is set before us. Now if that isn't athletics, then what is?

SOLDIERS TOO

Or, if you prefer, we are all a part of his army. Each one is a soldier. We have just as stiff a conflict as the Allies had some months ago. If they had to demand efficiency, all the more we who have Jesus as our Captain.

If we are willing to co-operate for efficiency in all these other realms, why can't we all the more strive for the mastery for his sake and the Kingdom's?

This is what we mean by "Christian Athletics."
Allentown, Pa.

OUR DEVOTIONAL

Jesus Our Example. By Mrs. A. B. Cover

OUR SCRIPTURE

For I have given you an example that ye should do as I have done unto you (John 13:17). As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth, that they all may be one; as thou Father art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me (John 17:18, 19, 21).

OUR MEDITATIONS

That Christ may become a reality in our lives and dwell in our midst we must search his Word for an example of his perfection for daily living.

One of the perfect characteristics of his perfect life is that of boundless joy. In John 17:13, this joy is exemplified. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. What a blessed joy is here assured us; a joy that no human being or misfortune can take away. Are we in possession of such joy that will overcome our earthly cares and carry us to that blessed hope beyond? In (John 15:11) that upper chamber, at the last supper, just before making the supreme sacrifice, Christ again shows his joyousness. "These things have I spoken unto you, that my joy may be in you and that your joy may be full." What blessed assur-

ance, and joyful hope of that great joyful life in a perfect world without end, is here revealed to us. These instances are but a few of the many joyous passages found in the Book of books. In fact, the whole New Testament is the most joyous book of all books. It begins with joy over our Savior's birth and closes with a superb picture of a countless multitude singing halleluiahs chorus. No matter where you open it, amid fortunate or discouraging circumstances, you always find a note of joy. Even when Christ had gone, the sorrowful followers took their food with gladness and singleness of heart, praising God (Acts 2:46). When an apostle is thrown into prison overnight he passes his time in singing (Acts 16:25). And if you listen to him in a Roman prison, you will hear him say, "Rejoice in the Lord always, and again I will say, rejoice" (Phil. 4:4). There is enough tragedy in the New Testament to make it the saddest book in the world but instead it is the most joyful. Let us therefore, like our Master, strive daily to find joy in serving him.

Another admirable characteristic in our Master's life which we should develop is that of loyalty to his cause. "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Let us look into our own lives today and determine where we stand. Are we neutral, lukewarm, indifferent, or are we standing on the firm foundation with Christ, always ready to denounce sin, and to uphold righteousness? Upon which are we standing? In John 7:17, Christ tells us how we may stand firm and loyal to his cause. "If any man willeth to do his will, he shall know of the teaching." Let us consider how we may discover just how God wants our lives to be. The surrendering of our lives to him is the first requirement. We must be loyal to as much of God's will as we know, and we must ask constantly, not once in a while, "Lord, what wilt thou have me to do?" We must test all our choices by the principles set forth by Jesus. We must tune our consciences and our intelligences by prayer until God can speak clearly to us through them. Are we willing to obey?

Last but not least, we must consider the Master's spirit in which he lived. "And it came to pass in those days that he went out into a mountain to pray; and he continued all night in prayer to God" (Luke 6:12). "And in the morning a great while before day, he arose up and went out and departed into a desert place and there prayed." These are typical passages revealing the source of his power and obedience. His own words tell us that his work was done by the power of God's spirit and we find him here seeking in prayer a refreshing for further service. How are we serving today? Are we depending upon our own self-sufficiency and spiritual pride, or are we depending on our Lord and Master for strength and guidance? All the best in us, is God in us, and our endeavor must always be to use his power. Great souls always depend upon God for strength. Consider Jesus, "I am of myself nothing." Consider Paul, "I live yet not I, but Christ liveth in me." Such consciousness makes noble humble lives willing to serve according to the Master's will. Then together let us strive and say with St. Paul, "By the Grace of God I am what I am."

OUR PRAYER

Kind heavenly Father we thank thee for thy blessed Word, wherein is revealed thy will through the ministry of thy dear Son, Christ Jesus. We thank thee for his beautiful perfect life given to us as a beacon light to direct us in thy service. Lord, help us in our weaknesses, that we may daily live in the spirit of humility which, he manifested to us in surrendering his will to thine. Help us from time to time to become more loyal, more joyful, more willing in service for thee. Forgive us Lord, for wherein we have fallen short. Lead us to higher and purer living. Help us to so live that thy dear Son may dwell in our own hearts, and his exemplary life be radiated in a world of darkness by his followers. Amen.

Hagerstown, Maryland.

THE SUNDAY SCHOOL

Baptism. By J. L. Gillin

The ordinance of baptism appeals to different people variously. To some it has no significance. To others it is of vital importance. To still others it appeals differently at different periods of life. At one period in the experience of this last named class baptism is the door into the Christian life. At another period it may appeal to them as the sign of obedience to God. At still another period it may appeal as the visible sign of a spiritual fact.

Fortunately the New Testament presents all these conceptions of baptism. Thus, in 1 Pet. 3:21 baptism is the means whereby the Christians are saved, since it does not signify the washing away of the filth of the flesh but the interrogation of a good conscience toward God through the resurrection of Jesus Christ, i. e., it is the sign of obedience and the entrance into the benefits of salvation secured by Jesus' resurrection. In John 3:5 baptism with the Spirit are the twin agencies through which the new birth is accomplished by which one becomes a Christian. While in Rom. 6:4 Paul conceives baptism as the means whereby the Christian is mystically buried with Christ to the death of the old life of the flesh and rises to walk in the new life of the spirit. In Eph. 5:26 baptism is the means whereby Christ cleansed the church and in 1 Cor. 6:11 baptism is the means by which the Corinthian Christians were washed from the sins of corrupt Grecian society. What a treasure of conception! No soul need turn away from Christ and no one need plead that the Christian experience as revealed in the Bible does not meet his conception of what baptism is for. In one period of one's development one conception will appeal and in another period another reason will have force.

Baptism as a Test of Obedience

Jesus said, "If ye love me, keep my commandments." Baptism as the first formal act the new Christian takes signifies one's willingness to obey Christ. Baptism is a striking method of confessing Jesus as the Savior. This is especially true of baptism performed in the way it was practiced in the first Christian centuries.

Baptism as a Cleansing

Many passages, some of them referred to above, made it easy for minds less penetrating than the minds of Paul or John to understand the terms "washing" and "doth now save you" (1 Pet. 3:21) literally rather than figuratively. Hence, in every age there have been people who have looked upon baptism as a saving ordinance. That is they have felt that if they were baptized they were saved,—sometimes they entertained the idea that nothing else was necessary, and no matter what they did afterwards of evil, they were "saved" by reason of having been baptized.

There is a certain stage in many persons' development when they need the evidence of some visible sign to give them assurance of forgiveness of sin and of "salvation." At that stage of spiritual development baptism provides a particularly striking evidence. To the sin-stricken conscience baptism without doubt performs a most salutary function. It is the outward sign of an inward change.

Baptism as the Mystical Means of Union With Christ

To those of somewhat mystical tendencies baptism may serve, as with Paul, to signify the burial of the old man of the flesh and the resurrection of the new man of the spirit to live in newness of life in Christ Jesus. To one who feels keenly the corruption of the flesh and the bondage of the spirit to the flesh, as pictured by Paul in Romans 7, some striking sign of the change from bondage to the flesh and freedom in the spirit through Christ's death and resurrection is needed. Baptism with its burial in water and its rising out of the water signified such a change to Paul. Baptism was the sign of the Christian's mystical union with

Christ in his death to the flesh and his rising in the Spirit. Like as Christ was subject to the flesh before his death, but was free from the flesh and all its weaknesses after his resurrection, so the Christian, who was in bondage to the flesh before baptism was by baptism freed from the bondage to the flesh and was made partaker in Christ's resurrection life. To Paul and to many another mystic through the ages baptism has served as the sign of that freedom from the flesh which they have experienced through Christ.

Social Significance of Baptism

Baptism has meaning not only for the individual, but also for society. In the formula of baptism, "into the name of the Father, and of the Son and of the Holy Spirit," we have the teaching of three great truths of the most importance to society.

"Into the name of the Father." What great social truth does that teach? "Father." No other word could have been used which has such social significance. The family is the fundamental social unit. The father is the head of the family. Every social virtue, such as pity, discipline, subordination to an authority which is not only feared but revered, love and confidence is called up by the name father. Then when the name is applied specifically to God, as Jesus applied it, religion and filial affection are wedded together. This union of religious motive and social virtues is the unique idea of Jesus. The trouble with social reform today too often is that it is divorced from the religious motive. What a tremendous appeal religion can add to the movement for social righteousness! Baptism links our social passions and aims up with the religion that conceives of God as the Father of men.

"And of the Son." Here we have the converse of the idea just mentioned. Fine as was the conception of "Father" so the name of God, finer was the exemplification given by Jesus in his filial attitude to God. "Father" was a living reality to him. "Father" was by his side always. Jesus had the consciousness of his eternal presence. Jesus' attitude was that of filial, reverent sonship. Perfect understanding between them, perfect confidence!

Out of that consciousness of sonship Jesus drew the strength of his courageous convictions concerning the social sins of his day. Why did the Pharisees call out Jesus' fiercest invective? Because lacking the consciousness of that intimate relationship to God signified by Jesus in the terms "Father" and "Son," they were unbrotherly towards their fellows. No pity possessed their souls. "Woe unto you Scribes and Pharisees, hypocrites, for ye bind burdens grievous to be borne upon men's shoulders and ye yourselves will not touch them with one of your fingers." Selfish and hateful towards their fellows—and all in the name of religion! No wonder Jesus burned with indignation at such a caricature of religion.

Baptism signifies sonship and sonship socially signifies brotherhood. No one can conceive of God as "Father" as did Jesus, and of sonship as Jesus conceived of it, and refuse to see that he must have pity for his fellowmen, that he must look upon them as brothers, and therefore be interested in every piece of social injustice that binds them down. Baptism "into the name of the Son" therefore, is the pledge of one's interest in his fellows and of an earnest effort to give his efforts in Christian service to them and the society in which they live.

"And of the Holy Spirit." Both in the Old Testament and the New the Spirit is the representative of God sometimes to individuals and sometimes to groups. Assuming the Spirit's ministry to the individual, I wish to call your attention to a fact sometimes overlooked, that the Spirit had a social mission as well as a mission to the individual. In the

fourteenth, fifteenth and sixteenth chapters of John's Gospel the Spirit is the comforter or advocate of the disciples, as a group. He will teach them all things, even the things that could not be taught them by Jesus himself. He will guide the blind disciples into all the truth in the days of the developing organization.

Moreover, the Spirit was to be sent to the group of disciples and was to play a part which Jesus himself could not play in convicting "the world of sin, and of righteousness and of judgment." Certainly that was a task which had to do with society outside the group of disciples. Thus, the Spirit was the representative of God and of Jesus with the disciples after Jesus was taken away to teach them and encourage them in their endeavor to bring in a new world order and also to "convict the world,"—a synonym of the existing social order,—of sin and righteousness and judgment.

Did space permit it would be easy to show that the Spirit first after Jesus' departure manifested himself in a group;

that Paul conceived of the Spirit's activities being manifested often in the Christian groups; and that the gifts of the Spirit are social virtues. Perhaps, it is sufficient to point out that baptism "into the name of the Holy Spirit" is the sign of acceptance both of the Spirit's work in the heart of the individual, in the Christian society and in the world, or the social order which ultimately passed away under the influence of the Gospel. In other words baptism pledges one to accept the Spirit's guidance both for his individual life and also to bring about a new society "wherein dwelleth righteousness."

I have tried briefly to show that baptism has not only an individual significance but also a meaning for society. He who is baptized in the solemn and ancient manner of immersion, and a trine immersion has had a most striking and dramatic acted parable of the cardinal teachings of Jesus both for the individual and for society. The more he ponders upon its meaning the richer it becomes.

Glenn Ellyn, Illinois.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Our Church In East Tennessee. By E. M. Cobb

In the first place, our church is not at Telford, nor do any members live at Telford, nor is the name of the church Telford, and it is quite distasteful to our members who live at Limestone, and who live on the Limestone River, and most of whom get their mail at Limestone, and have called the name of their church Limestone, to have the name Limestone to be wholly disregarded and another name substituted, which means nothing relatively or geographically; and I am asked by these brethren and sisters to request the brotherhood to make their records read Limestone instead of Telford.

In the second place the region is often referred to as being "in the mountains of Tennessee." On the contrary, this church is located near the middle of the great valley of east Tennessee, which extends from Chattanooga to Harper's Ferry, Virginia, by way of Bristol, Tennessee. It is a number of miles from where the Brethren live to the Iron mountains on the south, or the Cumberland mountains on the north. This fertile valley of the Nolla Chuckey river is unsurpassed in beauty and fertility of soil in the South. At the present time there is being constructed by the State of Tennessee and the United States government combined, a Memphis to Bristol highway, which runs immediately through Limestone. Limestone is also on the main line of the Southern Railroad from Knoxville to Bristol.

In the third place the people of this valley are not to be classed with the people of mountainous regions who have never been reached by school systems. On the contrary, within three miles of our church there is located a Presbyterian school called Washington College, which was established in 1796 by Rev. Samuel Doak, and has been more or less successful and prosperous since its organization, and enjoys a student body of from 1000 to 3000 according to conditions. Tusculum College of the same kind and nature is only a few miles away at Greenville. To the east a few miles at Johnson City I saw 1200 young men and women in the Normal School there. Our pastor and a number of other people in the vicinity are graduates of the first named institution.

In the fourth place these people are not paupers, nor even poor, but are possessors of large acreages of this red fertile soil, which at the time I was there was covered with waving fields of golden grain and green meadows covering the beautiful undulating hills, decorated by wooded landscapes, penetrated by free limestone water streamlets fed by springs. Most of the planters have from 500 to 3000

hens, and they are shipping daily hundreds of cases of No. 1 eggs directly to New York, where they secure the top price.

In the fifth place, this vicinity is not unknown to the world. A few miles to the right and you may behold the birthplace of Andrew Johnson. A few miles to the northeast and you see the home of Governor Taylor (Fighting Bob). A few miles to the east you are shown a large oak tree where Andrew Jackson held his first United States Court, and also a tree bearing the inscription "Here is whar D. Boone killed a b'ar." At Jonesboro, the county seat, formerly was located the capital of the state of Franklin before there was a Tennessee.

In the sixth place, between Greenville and Johnson City, a distance of practically 40 miles, and within a radius of the same distance the other way, there are 22 Dunkard churches and mission points which, as much as it may be regretted, on account of local conditions are not occupying the field and conserving to the Brethren faith their children and the people of their country as they should.

The Brethren church at Limestone, so far as I know, is our only church in Tennessee. It was organized a few years ago by Brother Drushal of Lost Creek, Kentucky, and enjoyed for a short time the pastorates of Brethren Allen and Ronk; but for two years they have been without a pastor, yet they have been very persistent and aggressive in their Sunday school and prayer meeting work under the leadership of Miss Mary Pence, who was born and raised there, but who for five years past has been teaching at Lost Creek, Kentucky.

The writer began an evangelistic campaign at Limestone, June 1st, and continued till the 18th. After preaching a week on doctrine to crowded houses in the middle of harvest, and observing surrounding conditions to be as the above paragraphs indicate, a business meeting of the church was called and Miss Mary Pence, by unanimous vote of the membership was ordained to the full ministry and elected pastor for one year, and by the same ballot John Mongold was elected to the deacon's office, and the wives of three deacons installed in their respective offices. Some very aggressive work was planned, such as a basement for the church, electric lights, a coat of paint, a tithing system of finance, and many other artful touches of tact and discretion which plainly showed the masterful hand of the new pastor, as well as the unbounded confidence of her parishioners who have been her neighbors from childhood. At Limestone I found one Brethren church where they do not

owe a cent, where each and every member may be called upon to lead in public prayer, and where the members stand as a unit with their pastor. When the Mission Board sent me to hold this meeting they kindly informed me that my expenses would be cared for, and I so reported the same to the pastor, whereupon she kindly but firmly replied that they would look after that themselves. There was no wool pulling or wire working, nor a continuous campaign of collections and offerings; but almost at the very last she made the simple statement in public that an offering would be taken for the evangelist, and I want to say in behalf of their confidence in prayer, that the offering they received allowed me the best gift I ever received for a three weeks'

meeting, and there were \$18.00 left in the basket. When these people want anything they tell their troubles to the Lord, and they stand four square on the Word of God. And I want to kindly suggest to any evangelist who might chance to go there, that he better stay pretty close to the written Word of God or he may have troubles of his own. Our meetings resulted in nineteen confessions, just one of which was made by a member of a Brethren family. Their children are already members. We closed our meeting with a very spiritual Love-feast. I think every resident member except four were at the tables, and two of these by position, were compelled to be away.

Dayton, Ohio.

MISSIONS

Kentucky Mission Notes. By G. C. Carpenter

The Krypton Field

Brother Cook writes: "I am glad to report that the work here and around Krypton has a far better outlook than ever before. And you do not know how grateful we feel for that."

The following from Brother Cook's April and May report sent to our Mission Board will be of interest to the whole brotherhood and will give all a better understanding of what is being done in that field. Besides a good financial report, the following service report was sent:

1. Krypton

Pastoral calls about 100.

Confessions, 4.

Baptisms, 4.

Sunday school—April average attendance 50 1-3.

Sunday school—May average attendance, 54 1-3.

(Rained very hard one Sunday in May which cut the average down).

Prayer meeting average, 60.

2. Chavies

Sunday school (the best yet) average, 50.

(Had revival meetings scheduled but two cases of smallpox caused us to postpone the meetings).

3. Beach Fork

Spent one week up there preaching.

Confessions, 1.

Baptisms, 1.

Sunday school average, 40.

(This work is carried on by some of our

members moving back there. The field is ours with a little work. No one from the outside is doing work there).

4. Napford

This is our other point and we are expecting to begin meetings there the first of July. The work has started up again. There has been so much sickness there all spring we had to wait.

The above portion of Brother Cooks' report shows that the Brethren cause is on the way to permanence in several places around Krypton which fact is indeed encouraging.

Happy

Brethren Drushal and Cook are both helping to direct the new work at Happy where Miss Elizabeth Haddix and Miss Hattie Cope are working. The brotherhood may receive a surprise call one of these days to help erect a building at Happy where it is hoped we may build another work similar to that at Krypton. The Coal company at Happy are making a proposition that will stir the whole Brethren church to action if the details of the matter can be satisfactorily arranged. Watch for further announcement.

Telford

Telford is not in Kentucky, but is just over the line in sunny Tennessee. Brother E. M. Cobb, pastor at Dayton, Ohio, has been holding a splendid revival there. While there he wrote us this rapid fire message: "Having large crowds and good interest. Held a business meeting June 7 and organized the church

more fully. Ordained Miss Mary Pence to the full ministry. She received the unanimous vote of the church, and then they unanimously called her as pastor for next year. I ordained one deacon and three deaconesses. Established a tithing system of finance on the envelope plan. And appointed a love feast for June 18 when I will close the meeting. Have consecrated five babies and have nine persons awaiting baptism. Having a glorious meeting."

Surely there is something doing at Telford. All who know Sister Mary Pence will rejoice that she has been ordained and accepted a place in the active ministry of the church. She was already "a workman that needeth not to be ashamed, rightly dividing the word of truth." May the Lord bless pastor and people and lead to victory in his name. Watch for Brother Cobb's report.

Brother Cobb wrote to his church at Dayton an account of the happenings at Telford and added, "How am I standing it? Oh, fine, I ate dinner yesterday with a brother who served young fried chicken and he kept saying: 'Have another piece, I have 2700 more just like this one,' but I'll say no more or Evans, Schell and Dr. Long will be down here!" The writer feels it his duty to warn Miss Pence to be on guard, lest some Brethren preacher, other than the writer of course, after reading about that 2700 be found seeking her place. Brother Cobb's friends hope for his survival.

NEWS FROM THE FIELD

LONG BEACH, CALIFORNIA

In my last report, I stated that we had to change the time of our revival meeting because of the Union meeting to be held close to our church. This meeting began the last Sunday of March and lasted four weeks. Mr. John Brown was the evangelist; he preached the same old gospel he preached four years ago when he was here. He had not changed a particle to this new "after the war gospel" we "used" to hear so much about, but preached the good old gospel of salvation by the atoning blood of Christ. The attendance was good from the beginning although the first sermon he delivered was on "Tithing

and Giving." He told men and women of their sins and the remedy,—faith in the Lord Jesus Christ, and many confessed Christ especially, boys and girls from the Sunday school.

Brother Brown, as he generally calls himself, had however, changed his method in this,—formerly personal work was done promiscuously through the congregation; this time he had an inquiry room and the seekers of salvation were urged to go there where personal workers were in attendance to give light and leading to sinners concerning the true Light. It was a very successful meeting.

We began our meeting the first Sunday in May with Brother W. S. Bell as the evangelist and Prof. B. P. Stout to lead the singing. The attendance was good. Long Beach was the tenth city in America in erecting buildings last year, and a lot of people living in new houses around the church that had no church home, attended. The Brown revival really started a revival spirit in the neighborhood, as well as in our own church, and especially in our Sunday school. Brother Bell continued to preach the glad tidings with power a good deal on the same line as Brother Brown with the addition of what we call doctrine. However, Brother Bell did not

preach much on doctrine, but during the day went about to lead people to Christ and indoctrinate them. Many of them did not know anything of our doctrine as a denomination. And several of the members assisted Brother Bell in doing personal work. Prof. Stout can preach the gospel in song as few have the gift of doing and people were delighted to hear him. He has songs appropriate for any subject the preacher may use. With these special efforts and the faithfulness of the church the Lord gave us the joy, of seeing 24 make the great confession of the Christ as their Savior, 65 of whom have been baptized. Four had previously been baptized. Most of these have joined the church. There were 39 from the Sunday school ranging in age from eight years to nineteen years, besides several adults.

On Thursday evening the 29th of May, we held a very enjoyable communion service. About 225 surrounded the tables. The next evening we had a get-acquainted social and reception for the new members, also reception for the Baumans after their long absence and farewell for the Bells. The evening was spent with several songs by Prof. Stout, recitations and speeches. Brethren Bell and Bauman exchanged bouquets for good deeds in regard to church work and also reminiscences of stunts during their acquaintance for many years. Refreshments were served and everybody seemed to be happy so we had a pleasant and profitable time together.

Arrangement has been made with Evangelist Brown to return to Long Beach again the 22d of June to hold another meeting in the west part, or business district of town. I suppose our church will have some part in this and of course, if we do our part we get our share of the ingathering.

N. C. NIELSEN.

JOHNSTOWN, PENNSYLVANIA

It might be of interest to the Brethren to note that the First church, Johnstown, Pennsylvania, has under way extensive plans for the erection of a new edifice in the same district only about two blocks from the present location. In the opinion of the officials of the congregation it is the finest location in the city for a church, being entirely in the residential section of one of the finest parts of the city, on a corner of two prominent streets which are asphalt paved, have shade trees and every other feature that would tend to make the location ideal and really beautiful. The plot covers 15000 square feet and was purchased about two months ago when the congregation was at a high pitch of enthusiasm for a new house in which to worship. The enthusiasm seems to be growing which is manifested by the way the funds are rolling in to pay off the debt. The plan adopted for the payment of the lots is very unique and simple, it being simply this; that each wage earner of the congregation contribute each month a day's wages to this fund. This equalizes the payments almost perfectly, with respect to the financial standing of the different persons. With very few exceptions every wage earner has taken hold of the proposition and those who have not yet fallen in line will be drawn into the work in the near future by the strong cur-

rent which is moving rapidly toward a higher goal for the Johnstown church. A large chart in the shape of the new lots has been placed on the wall of the Sunday school room and has been divided into 15000 squares each representing a square foot and as fast as any one contributes the price of a square foot his or her number which is designated on another chart, is placed in the square so that, at any time, it can be seen who has contributed and how much. To date over \$4,000.00 has been contributed and if the interest keeps up the paying off of the lots will soon be history.

Under the direction of Brother John Bole, the ground has been leveled up and the finest kind of a sod produced, on which the various Sunday school classes and organizations are conducting festivals, lawn fetes, etc., the proceeds of which are being applied to this work. The results thus far in this line are more than gratifying.

We have long felt the need of better facilities for our church and Sunday school activities, and for the purpose of affording better and more pleasing environments for our young people and we feel now that we are going to be blessed with an answer to our prayers. The spirit of co-operation and kindly feeling toward each other, with a determination to do more in the Master's vineyard is at a higher pitch at present than it has been for quite a while and with this feeling carried through we are sure to succeed.

We ask the prayers of the loyal Brethren everywhere.

H. W. DARR.

HAMLIN, KANSAS

Since the last report from Hamlin there has been a great deal taking place. Beachler has been here and received the subscriptions to the Permanent Endowment Fund. We feel that the brethren here did well in subscribing a little over two thousand.

We have observed the special days of the church and have found them helpful to us. We find that it has not been a task, but rather a pleasure, to observe these days and take the required offerings at each one. We do not exceed our goal by a large margin often but so far have always a little more than made the per capita amount to reach the goal.

At times the weather has been bad but we seldom lose a service since the "flu" has let up on its ravages.

We shall have the Brethren Day service on June 15th and we expect a good attendance and feel sure they will be well repaid for attending.

The congregation here has been real fortunate in not having losses by death during the scourge which swept our fair land. We now have one loss by death however.

Some time in the near future we expect to hold our love-feast. This one service has been twice hindered by excessive rains just before we were to have observed it. We covet your interest in the work here as well as all other points in the brotherhood.

Fraternally,

GEO. E. CONE.

LA VERNE, CALIFORNIA

We have added interest and activity in every department of our church to report.

A feast in the way of a soul-searching series of revival meetings has been ours, and although Satan, has been dying hard in our church, glorious victories have been and are being gained. Rev. W. P. Nicholson of the Los Angeles Bible Institute was with us for three weeks and we all feel the result of his sound gospel preaching in our lives. As a result of these special services we received seven by baptism into the church. Since then nine have been received by baptism and two on confession of faith. We are glad to be able to report a live prayer meeting with an attendance of about seventy-five. As to the finances we have almost surprised ourselves. The Easter offering was over three hundred dollars. Then we lifted an eighteen hundred dollar church debt with Brother Kimmel of Whittier here to assist us and we oversubscribed it so that we have a nucleus for a new church building which must come sometime in the near future. A substantial raise in the pastor's salary has been recommended; and if any church ever had a sincere, consistent, God-fearing pastor, it is ours. He is ever found about the community on some mission of love and mercy and is beloved generally and sought by all.

The Sunday school continues to grow. We are seeing 150 up on the attendance chart oftener nowadays. Just now our faithful superintendent is planning an airship flight over the hot summer months with Sundays as the landing places. We feel quite certain of having another summer of good attendance. A different Sunday school class is responsible for the opening exercises of the session each Sunday. Interesting programs are being rendered on all special occasions.

The Christian Endeavor is forging ahead with about fifty members. There is an interesting meeting each Sunday evening. An Expert class with an enrollment of thirteen members has just been launched—and judging from the spirit of earnestness among the members we will expect to report, thirteen graduates at the end of the six months' course.

May we all struggle on unceasingly with the desire to please our blessed Redeemer as the incentive for all our labors.

MRS. HARRY L GOOD,

Pomona, California.

RESULTS FROM GARWIN, IOWA

Our three weeks' meeting became one of four weeks as we were interfered with by the weather. Our meeting commenced May 18 and closed June 15, with the communion service the next evening. There was much gasoline burned in this four weeks of service. Coleman and myself are acquainted with all roads in the community and practically all people. We met many, excuses, real and fancied. As this was the first campaign either he or I had been in here, we met with many teachings that should have been Brethren teachings but they were far from it. If there is another campaign here in my pastorate, there will be probably less difficulties to be met with the next time. Sometimes I am forced to acknowledge that the Brethren doctrines are endangered from sources we would least expect.

Our attendance was good when the weather

permitted. A number of times the church was unable to accommodate the people. Coleman preached the Old Time Gospel in a fearless way. He is as strong on the Brethren principles as could be desired. Even though he has been a member of the Brethren church for only four years, he is more strongly indoctrinated than some who were supposed to have been indoctrinated at the Fountain of Knowledge. He preaches logical, convincing sermons, with no intent to play unduly upon the emotions. There are a number of others who might have enlisted with us, if we had coaxed them, but we were not after numbers as much as results. Coleman's success does not depend upon numbers, and he does not sacrifice one principle for numbers. Surely the Lord led him to Garwin. Oh yes, results! We got them. There were 53 confessions and two coming by relation making 55 in all. Forty-five out of this number have been received into the church and there are others contemplating the step, who are not included in the 55. We boast of a larger attendance than the churches in the nearby towns, not even excepting Marshalltown.

What is more, this church has room to expand and we are not near our limit. The future of this church is exceedingly bright. The campaign with Coleman will be remembered a long time. Did we like him? Well, we gave him over half a thousand dollars for a free will offering and it was raised in practically twenty minutes. This was the largest offering he had received in his evangelistic work. We have now in round numbers 200 active members, and what is equally good, they have the means to back up their religion. If some of the things go through that are contemplated this will be one of the best churches in the brotherhood to serve as pastor.

We held our communion service last Monday evening. Our new tables were used and we had a splendid service. Each seat in the main room was filled with communicants, except the back one which did not have a table upon it. It will have to be equipped before our next communion, and after that I do not know what we will do to accommodate the folks. Looks at the present time as though sometime we might have to do some building.

Preparations are now being made for children's service. We have other affairs planned that will be given from time to time. There are improvements planned that will be welcomed. We are very thankful to our God and Father for the numbers he gave us, and for the lives he made new. We ask the prayers of the brotherhood in behalf of the work here, as we remember the cause at large.

Yours in his name,
FREEMAN ANKRUM, Pastor.

THE EVANGELIST'S REPORT OF THE GARWIN REVIVAL

You no doubt will be interested in a report of the meeting held at our Carlton church. I have heretofore left all reports of my meetings to others more proficient in this line. However on May 18th, we opened the meeting according to schedule. Brother Ankrum had things in fine shape when I arrived, as he has been working toward this end for two years. He had plowed deep,

planted early and all there was to do was to harvest the crop. Brother Ankrum has some fine folks that are worthy of personal mention, but space and time will not permit. I found every one ready to work and all arrangements made. The fact that I put on several pounds avoirdupois speaks for the entertainment at the home of Brother Harvey Richards.

The weather for the first two weeks was fine, after that it rained every day but two till the close of the meeting. The harder it rained the more determined we were to win. Like Jacob of old we wrestled till the blessing came. However the rain was not our worst foe but some very, peculiar teachings of years gone by. I am moved here to sound a warning to the church. Hold fast to the things which you have heard lest at any time you let them slip. Christian latitude is a fine thing when properly used but the history of the religious status of the church shows, that when doctrinal points are strictly adhered to, the spiritual life is always deepened. Do not misunderstand me, I do not mean that narrow bigoted denominational difference, but the strict holding to the unmistakable teachings of the New Testament. Jesus never lowered the standards, nor made it easier for one than another to come in. "Teach them to observe," is as much of a command today as the day he uttered it. I believe in the Brethren church, that is why I am not a member of some other. When the time comes, if it ever does, that I can pass lightly over the teaching of the Brethren church, then I will preach in some other church. I usually hold union meetings but I always preach Brethren doctrine. Why? Because I use the teaching of Christ Jesus in every sermon. I find that folks are hungry for the whole Word.

Brother Ankrum's work is best described by saying, "He is a good servant of Jesus Christ." The new members are even now planning some big things for the work in general at the Carlton charge. I expect big things of them and I know I will not be mistaken, watch them.

Fraternally,
F. G. COLEMAN.

HAGERSTOWN, MARYLAND

We are still striving to steer clear of the "summer slump," although we are having exceedingly warm weather south of the Mason and Dixon line. On Sunday, June 8th, we held our Children's Day exercises. We used a service entitled "Others," which was suggestive of service. The program was well rendered, the children doing themselves credit. We had a fine audience and their appreciation was manifested in close attention. Sometimes folks say that these special services require too much work and question whether the work is appreciated. I believe that the value lies in the training of the growing minds to do things for the Master, and seed may be sown that eternity only will reveal. We, as one pastor, emphasize the work of the Sunday school as much as possible. We see there the church engaged in the study of God's word, which is the best preaching. Our school did not enter the contest, but if we had we should have made Milledgeville look little. Brother Snyder may doubt this statement, but our records

show that we had forty-five with a perfect record of attendance, i. e., attended every Sunday during the year. The list is growing each year. We use the Robert Raikes Diploma system to stimulate this feature of the work.

Our Foreign Missionary offering on Easter Sunday amounted to two hundred dollars; but that is not the extent of our entire offering to foreign missions, as we use the Duplex system and send in regular contributions besides the special offering mentioned above.

We launched a campaign for raising the balance of the church indebtedness. We did not "go over the top," nor did we reach our goal, but we tried. The result is indicated that we were \$2266.92 farther toward our goal than before the drive. We rejoice for this success and know that God will bless those who have made possible this decrease of the debt. By next year, we are confident that we can clear this debt and then secure a parsonage which is greatly needed, since houses are hard to get in the city.

Since our last report another soul, a man, the head of a family, made the great confession and united with us in the work of the coming Kingdom.

A. B. COVER.

Seventh Annual District Convention of Sunday School and Christian Endeavor of Brethren Churches of Northern Indiana will be held at Elkhart, Indiana, on July 8 and 9.

PROGRAM

Tuesday Afternoon

- 1:30 Devotions. C. C. Grisso.
- 1:45 Kentucky. Miss Inez Lehman.
- 2:05 How to keep the Sunday School out of the rut. Prof. W. I. Duker.
- 2:25 Sunday School Session Round Table Discussion. H. H. Wolford.
- 3:25 C. E. Echoes (Warsaw).
- 3:45 Methods and Plans for Intermediate C. E. Work. Mrs. Clarence Kolb.
- Methods and Plans of Junior C. E. Work. Miss Mayme Leonard.

Tuesday Evening

Frank Roscoe, Presiding

- 7:30 Devotions. Frank Roscoe.
- 7:45 Relation between Sunday School, Christian Endeavor and Juvenile Delinquency. Attorney Obenchain.
- 8:15 The Challenge of the Church to the Young People. G. W. Rench.

Wednesday Morning

- 8:30 Devotions. W. E. Thomas.
- 8:45 Reports of Christian Endeavor Societies.
- 9:45 C. E. Session Round Table Discussion. Lead by Clarence Kolb.
- 10:45 Sunday School Echoes. Mrs. H. R. Keyes.

Wednesday Afternoon

- 1:30 Devotions. (Brighton.)
- 1:45 Business.
- 2:30 Conference.

MISS FLOSSA BERLIN,
Goshen, Indiana.

NEWS FROM LIMESTONE, TENNESSEE

If we remember correctly, the last news from this field extended to about the end of the "flu" season. Not one of our members was taken by the "flu" for which we are thankful. Since then we have been privileged to have our regular sessions of Sunday school, prayer meeting, and S. S. C. E. meetings. Our Sunday school deserves special notice because the regular attendance has been better than at any time since this church was organized. Both students and teachers have shown a decided interest in the work of the school and that of course makes things up and coming.

Easter had a very interesting program was given, mainly by the boys and girls, interspersed with songs by the school, a male quartette and a solo. A good introduction to the service was given on "Profits of the Resurrection" and the program closed with a blackboard talk on "Our Bodies and the Resurrection." Two of the young men contributed much to the joy of the occasion by appropriate banners and decorations. At the back and also the front of the platform were banks of fresh dog-wood blossoms—the exquisite Tennessee variety. The house was packed to overflowing. The offering was about forty-seven dollars. The best part of the occasion was the beautiful spirit manifested by all concerned even to the audience.

The next move of the Sunday school was to relieve the Presbyterian church of the support of a French orphan for a year.

The S. S. C. E. observed Woman's Day, May 18. The whole program was rendered by women and girls, except a quartette in which two men were asked to sing, that peace might obtain in our family and jealousy be kept down. Many spring flowers were in evidence, the audience attentive, and the offering very liberal.

In addition to placing the Evangelist in reach of all our members at our last members' meeting we decided we needed the "Brethren Missionary" in our business for Jesus also, so that in due time it will be placed in all the homes of members.

Perhaps the thing that is most interesting to you is the Cobb meeting which was the next and last event to date. The church had been praying for months for two definite things, an evangelist to help reap the present harvest and sow seed for a future harvest and for a leader or pastor for this work. And we can now praise God for his answers. Our first petition was answered in the person of Dr. E. M. Cobb of Dayton, Ohio, coming May 31, to preach for us something over two weeks, and meanwhile conduct Bible classes and give lectures on his travels through Palestine. We cannot give all results of these meetings because all results are not visible and those that are visible are more than the editor would care to print. But we want to mention a few of these. The membership was strengthened in the most holy faith and in its "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people,

zealous of good works" (Titus 2:13, 14). A deacon and three deaconesses were ordained; five children dedicated to the Lord; the confessions of nineteen young people were taken which broke into nineteen different families. Fifteen of these have been baptized and received into the church. These represent six new families. In spite of hindrances, we think some of the others will yet be baptized. It could not be avoided that Brother Cobb had to leave with so many under conviction. Will you not pray with us that they may yield their lives to Christ?

Brother Cobb was very much appreciated by the members and the people generally. He made many friends. In answer to prayer he came among us and was almost a total stranger. We naturally felt anxious to have the whole Word preached and so it came to pass that we got it just like we members had been digging it out of the Bible for ourselves. So we found ourselves one in Christ Jesus.

We are thankful to God for sending his servant and we thank Brother Cobb for his untiring service while here and insist that he come again. In the meantime our prayers are for him and his.

During the meeting our second petition was answered in a way least thought of by some of us in that one of our own number was ordained to the ministry and was given a call by the church to serve as pastor this year. You Brethren who would not come here to help us out, need not use your good stamps to apply for the place just now. We are laying plans for the future but we thought you would enjoy hearing what has already been done.

We covet your daily prayers that our eyes may be opened to really see and grasp the opportunity at last opened to this church, and that we have the grace of God to obey his every call.

MARY PENCE.

THE TIE THAT BINDS

LOWRY-DEETER—At 3:00 P. M., on Wednesday, May 21, 1919, J. S. Lowry and Emma Deeter were united in marriage by the writer, in the Brethren parsonage, in Berlin, Pennsylvania. Both parties were brought up in Berlin, and are highly respected by a large circle of friends.

I. B. TROUT.

JOHNSON-KNEPPER—At two o'clock in the afternoon of June 11, 1919, in the home of the bride's parents, Mr. and Mrs. Chas. Knepper, in Berlin, Pennsylvania, Walter A. Johnson and Elizabeth May Knepper, of Berlin, were united in marriage by the writer in the presence of a circle of admiring friends. After the ceremony a very sumptuous dinner was served. The contracting parties shortly took their departure for a tour of the western part of the state.

I. B. TROUT.

IN THE SHADOW

PECHT—Amelia Anne Pecht was born in Holt county, Missouri, March 24, 1857, and died at Hamlin, Brown county, Kansas, June 7, 1919, at the age of 62 years, 2 months and 13 days.

She had been a member of the Brethren church of this place for a number of years. She leaves to mourn her loss, her husband, Wm. Pecht of Hamlin, Kansas; her son, Merton McGuire of St. Joseph, Missouri; three sisters, one brother and a host of friends.

Services from the Bethany Brethren church by the undersigned.

GEO. E. CONE.

CROUSE—Brother Wm. E. Crouse of the Pike church whose residence was just a

short distance from the church, departed this life June 1st, 1919. He was aged 65 years, 2 months and 4 days. He was taken to the Municipal Hospital, suffering from influenza. After an apparent improvement he had a sudden relapse which resulted in pneumonia and death. He leaves to mourn their loss, a wife and four children. Brother Crouse was a hospitable, kind Christian and with his good wife made many of our preachers comfortable during a visit to the Pike church. With many kind memories we laid his body away to await the resurrection of the faithful in Christ. Funeral services conducted by the undersigned.

G. H. JONES.

DISHONG—Sister Martha, Eash Dishong was born November 18th, 1850, died June 4th, 1919, aged 68 years, 7 months and 16 days. She was a faithful member of the Morrellville Mission church for many years and though living at a distance from the church still remained faithful to its doctrines and aspirations. Her husband, Brother Henry C. Cassel, well known to the Brethren church. Brother Cassel Tregear, as he was known to the church here, became a Christian at the age of eight and united with the Brethren church at 10th and Dauphin Streets, and has always been a faithful attendant. When our country became involved in the war, he was in the Mount Hermon Sanatorium, and with the intention of eventually entering upon the study of Medicine at the University of Pennsylvania. In October of 1917, he entered the army as first aid in the Hospital Corps. While rescuing wounded comrades on the battlefields of France he was severely wounded in the side after having passed through four gas attacks. Last March he returned home apparently in good health, but with reduced vitality on account of the experiences and exposure through which he had passed. In May he was seized with a violent attack of illness, which finally so affected the heart that he succumbed. Before leaving for the army he had said to his grandfather, "I am not going to kill, but to help the poor fellows that are hurt," and it can be truly said that he laid down his life helping the other fellow. Only a few hours before he passed away, it became the hard task of his pastor to tell him that he could not live. His last words to me were, "If he wants to take me, it's all right with me. I want his will to be done." These words fittingly indicate his lifelong recognition of and submission to the Lordship of Jesus. Funeral services were conducted by his pastor and the body was laid to rest in the old Germantown cemetery. Let the church pray for the father and sister.

G. H. JONES, Pastor.

TREGEAR—Harry Cassel Tregear "fell asleep" Friday morning, June 20th, 1919, aged 23 years. He leaves a father and sister to sorrow because of his departure, his mother having preceded him several years ago. He was the grandson of Brother Henry C. Cassel, well known to the Brethren church. Brother Cassel Tregear, as he was known to the church here, became a Christian at the age of eight and united with the Brethren church at 10th and Dauphin Streets, and has always been a faithful attendant. When our country became involved in the war, he was in the Mount Hermon Sanatorium, and with the intention of eventually entering upon the study of Medicine at the University of Pennsylvania. In October of 1917, he entered the army as first aid in the Hospital Corps. While rescuing wounded comrades on the battlefields of France he was severely wounded in the side after having passed through four gas attacks. Last March he returned home apparently in good health, but with reduced vitality on account of the experiences and exposure through which he had passed. In May he was seized with a violent attack of illness, which finally so affected the heart that he succumbed. Before leaving for the army he had said to his grandfather, "I am not going to kill, but to help the poor fellows that are hurt," and it can be truly said that he laid down his life helping the other fellow. Only a few hours before he passed away, it became the hard task of his pastor to tell him that he could not live. His last words to me were, "If he wants to take me, it's all right with me. I want his will to be done." These words fittingly indicate his lifelong recognition of and submission to the Lordship of Jesus. Funeral services were conducted by his pastor and the body was laid to rest in the old Germantown cemetery. Let the church pray for the father and sister.

ALVA J. MCCLAIN.

MOOMAW—Daniel Clavis Moomaw, youngest son of D. C. and R. A. Moomaw, of Roanoke, Virginia, died of shell shock in the Argonne Forest, October 13th, 1918, at the age of 25 years. Soon after the conscription law was passed in 1917, he volunteered and went to Fort Myer, Washington, D. C., to train for official service and was commissioned 1st Lieutenant and assigned to Co. D, 31st Infantry, 80th Division and went to France in May, 1918. His division was engaged in the Argonne sector, beginning September 20th. On November 20th, he was officially reported missing or killed in action. A large measure of uncertainty seemed to surround his condition and after some effort to get to the front, Dr. B. C. Moomaw went to France to make a thorough search for his missing brother. On April 5th, seven months after Lieutenant Moomaw had been killed, the doctor found him where he fell, unburied. It is our purpose to have him brought home at the proper time and let him sleep in the family burial place.

He was of the most lovable and peaceful disposition and of the highest and purest moral and religious standards. He was a graduate of the University of Virginia, received a degree from the Washington and Lee University where he occupied the chair of law in the Lexington institution. He was baptized into the Brethren church by Brother A. B. Duncan of West Virginia, 10 years ago.

HIS HEARTBROKEN MOTHER.

A WINONA BAND IN EVERY CHURCH

Plan Now To Send a Crowd To Winona Lake, Indiana, September 1-7

THE GREATEST GENERAL CONFERENCE YET!

The Bi-Centennial of the Brethren Church in America

Business Manager's Corner

A Problem in Mathematics

Many years ago, as we remember it, one of the problems we were asked to solve in mental arithmetic ran something like this: If a frog falls into a well thirty-six feet deep and in trying to get out jumps three feet high each jump, but falls back two feet each time, how many jumps will it have to make to get out of the well?

The above problem illustrates the situation of the Brethren Evangelist subscription list exactly. About a year and a half ago we found ourselves 2250 feet up the side of a subscription well 5000 feet deep. We have been jumping strenuously ever since, and if it were not for the "slipping back" after every jump we would have been "way over the top" long ago. During these eighteen months we have jumped and slid and jumped and slid until we found ourselves 3000 feet up, then 3200 feet up, then 3500 feet up, then 4000 feet up, then 4500 feet up and lastly about 4800 feet up and we had begun to think that about "a yump and a yump and a half a yump" would land us out of the well "slick and clean." But there is "many a slip 'twixt the cup and the lip," or between the bottom and the top of a well, and just as we could peek over the top we began to slip, slip, SLIP, and we are not sure the slipping has stopped. We have dug our toes and fingers into the side of the wall, but the stones are slippery, and moss-grown in some instances and the climbing goes hard. We thought we had two churches lined up for the Honor Roll that would land us safely, but they have been a little slow in action and now we have slipped back.

Last week we were compelled to remove ONE HUNDRED AND FIFTY, think of it, ONE HUNDRED AND FIFTY NAMES from our subscription list. Do you know what that means? It means that the people in the pews are not the only ones who go to sleep. Sometimes a pastor feels hurt when he sees a number of the members of his congregation sleeping while he preaches. But why shouldn't they sleep on Sunday when the pastor has been sleeping all week? Surely a number of pastors have been sleeping a great deal of the time the last six months, or they would not have permitted their congregations to become so delinquent with their subscriptions to the Evangelist.

We have just mailed cards to all these whose names have been taken from the list begging them for the sake of the cause to renew their subscriptions, and we have faith to believe that most of them will. But what of

the pastors who give so little heed to the matter in their own churches?

Good News

Yet we have good news to report and we are not nearly so "blue" as the above statements might suggest. We have preached too many sermons from the text: "Be not weary in well doing, for in due season ye shall reap, if ye faint not," to give up just yet, and if there are any signs of fainting we have not been able to recognize the symptoms. Since our last report four or five churches that have already been on the Honor Roll from one to two years have reported that they will continue to hold their places. Among the number are Ankenytown and Fairview, Ohio and Elkhart and Loree, Indiana. The pastor at Loree wrote, "The returns from the first year's experience in having the Evangelist in every Brethren family have been too great to give up the plan now." O, you brethren who are standing on the banks, afraid to come in because you think the water is cold, do like we used to do at the "old swimmin' hole," just take a "header" off that old sycamore stump leaning from the shore out over the water and you will find the "shock" all over in a moment and you will enjoy the "swim" so much that only an "urgent call" can get you out again.

But, how about those two big churches that are coming in, do you say? Well, they are coming in all right, and they will make some

splash when they do come in; but they will hardly put us over the top, unless we regain some of the ground we lost last week, and the time is short, O, so short! Only FOUR WEEKS more and our Conference year will be over, then it will be too late to make the goal this year, if it has not been done by that time. Brethren, will you HELP US DO IT?

R. R. TEETER,
Business Manager.

Doubling the salaries of public school teachers within the next five years, and an addition of 50 percent before another ten years have passed, so that the minimum average salary for teachers would be \$1,500, was the program urged by Commissioner of Education Claxton, in a recent statement. How will this influence the effort to recruit the ministry without a like increase in pastors' salaries?

A STRANGE REQUEST

A Sunday school teacher in the upper end of town is a great favorite with her girl pupils. The teacher frequently asks the pupils to commit to memory various bits of verse and scripture. The other day the teacher got this note from the mother of one of her pupils:

"Dear Teacher: Please don't teach my Mary any more prayers, as I can hardly get her to bed now."—Town and Country.

A New Day Is Dawning. It Will Demand Preparation On the Part of Those Who Would Achieve.

Ashland College and Seminary will help you in your preparation. The college offers courses in: Arts and Sciences, Preparatory, Music, and Business.

The Seminary offers courses in: Classical Divinity, and English Divinity.

Fall Semester opens Tuesday, September 16, 1919.

Write Concerning Self-help. Address,

J. ALLEN MILLER, D.D. or
Dean of the Seminary

E. E. JACOBS, Ph., D.
President



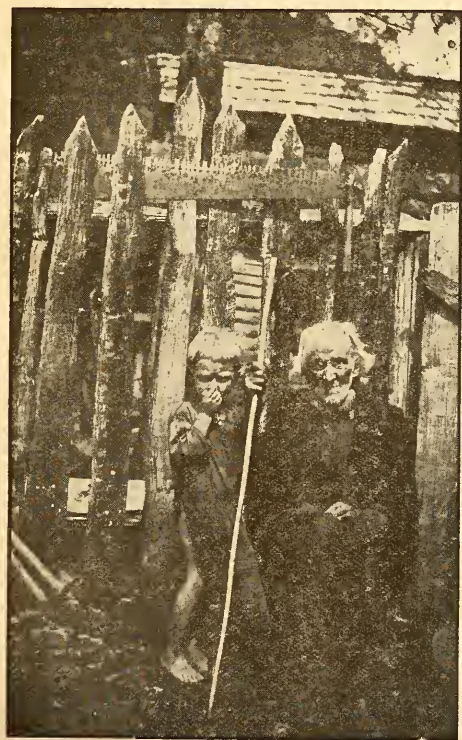
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JULY 9
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



MR. SHELL OF KENTUCKY

Supposed to be 131 Years Old. See Brother Cook's article, page 5

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Vitalizing Religion a Means of Combating the "Summer Slump"

"The "summer slump" is an annual malady in the lives of most churches. Everywhere there is a tendency toward relaxing interest and effort in the work of the kingdom during the hot summer months, and the churches are few that are able to wholly overcome the tendency. Some make no strenuous efforts in that line but meekly yield to what they believe to be the inevitable. Others bewail the tendency, but content themselves by scolding the members who contribute to the slump; they put forth no special efforts to prevent it. Still others recognize the harm of the tendency, but with that recognition launch varied and shrewdly conceived plans for escaping the malady. And happy is that church or minister, who, awake to the gravity and needlessness of the situation sets about wisely to prevent it before the first symptoms begin to show themselves.

There is no desire to discount or belittle any of the many more or less successful schemes devised and employed by churches here and there throughout the land. The normal and even increased interest resulting from some of these unique plans bear witness to their worth. But however shrewdly conceived and wisely executed any device or plan may be, if it is not calculated to cultivate vital religion; if it does not turn the minds of men toward Jesus Christ, it has failed. It is possible to get a crowd of people inside our churches and not add an ounce of strength to our churches. It is possible to attract people to our churches and send them away with a lower conception of the real work the churches are doing. If the masses are drawn to our churches as they are drawn to movie shows or a street performer and sent away with no more serious thoughts concerning the vital things of life than they receive at such places, the people will go away disappointed and prejudiced against the churches and will finally be driven from them. The church that so completely deserts its divine mission will not long maintain itself. It will soon find itself bereft of both the Holy Spirit and the crowds.

Our church services should be as entertaining and attractive as possible, but entertainment without devout purpose, holy zeal and sincere worship turns the temple of God into an amusement house. Every possible inducement should be thrown out to people to come to God's house, but when they come they should not be left in doubt as to whether they had really entered God's house or not. Everything that enters into the church's program should be in harmony with the hallowed spirit and high purpose of its divine Head. And the spirit of the participants should be that of one rendering humble service unto the most high God. Every song, prayer, Bible reading and special number should be given with reverent zeal, sincere humility and genuine worshipfulness. Such a spirit should characterize the services of God's house at all times, but the time above all times

when it should be intensified is at the very season when regular attendance is hardest to be maintained. That is the time, the sweltering summer season, when most church leaders are searching for methods and devising schemes that will induce the indifferent folks, those who are inclined to take a vacation in their religious activities during the disagreeable summer days, to attend church sufficiently to keep up a fairly decent congregation. And fortunate is that church which has leaders alive, progressive and resourceful enough to devise effective ways and means of maintaining a respectable attendance during the "slump" season. But over and above all other plans and schemes I want to suggest the deepening of the spiritual life of the church, and the making of the religious activities more vitalizing and gripping.

The great sinful world is needing life and is just as hungry for it in the summer time as in the winter. In season and out of season men are conscious of a soul hunger that can only be satisfied by the Bread of Life. If Jesus Christ is made very real; if he is portrayed in song, prayer and the preached word; if men coming can sense the very presence of the Lord in the sanctuary and in the lives of the worshippers, there will be no lack of attendance. Men will seek God's holy temple if they have assurance that they will there see the Lord high and lifted up. The ritual, order of service and persons engaging should all be of the type, arrangement or quality that will make possible a clear and gripping vision of him who said, "And I, if I be lifted up, will draw all men unto me." Where services are characterized by a deeply moving spirituality, that have no sham, no display, no hypocrisy and where there are no boorish attempts to impose its particular type of expression on all those who come, there, as a rule, you will find the hungry souls of men thronging for the satisfaction they desire.

To vitalize the services of God's house care must be taken not to cheapen them. It is not uncommon to observe efforts to popularize church services result in the doing away with all forms and ritual and the introduction of an informality that cheapens the place of worship and robs the worship itself of its dignity, grandeur and sacredness. Bluster, noise and informality do not add vitality to a service, nor are they an indication of the presence of spiritual life. It may be even a hindrance to deep feeling and strong desires. Where religion flows most quietly, unobtrusively and shows least tendency to leap over the banks, there very often it flows most deeply and strongly. Genuine, vital, attractive religion will not bear cheapening. Frivolous innovations, street slang, ragged forms and trashy music are not conducive to the life and power that attract men to the house of God.

On the other hand there must be attention given to prevent forms

and ritual from becoming lifeless things that starve the hungry, souls who seek them as the bearers of the bread of life. It is not uncommon to find forms in our worship that are hollow and meaningless. They are unsatisfying and disgusting because of their emptiness. To offer hollow forms to those who seek spiritual life is to give a stone instead of bread. The most perfectly rendered anthem is but the clanging of a cymbal, if it comes not forth from voices that echo the praise of the heart. The most beautiful and sacred ritual will be no more than a form of drama, if hearts do not unite with voices in its reading. The most eloquent sermon will carry no message to the souls of the hearers, if the heart of the speaker is not surcharged with love and sympathy for mankind. There is nothing that must be avoided with greater prayer and fear than the tendency to drift into Pharisaism. Lifeless forms will not only fail to attract, but will drive men away from the church with a bitterness that will be hard to overcome.

If men are becoming indifferent to the appeals of the church, put more life into its forms. Send no man away empty, but give him wholesome, attractive, appetizing food that will meet his spiritual needs. Make the church services such a perfect conductor of the spirit of life that he cannot come in touch with it without feeling a thrill of the Holy Spirit's power in his weak and dying life. See that vital religion so thoroughly permeates the very atmosphere of the sanctuary that no one but him whose heart is wholly immune to divine influence can approach it without being thoroughly inoculated by this good contagion. Vigorous life is always attractive; vitalize more completely your religious services and witness the effect.

EDITORIAL REVIEW

Dean Miller is on the Pacific coast now ministering to some of the churches and giving a series of lectures at the Southern California Bible Conference.

We have another brief report from Brother Neher of Nampa, Idaho, telling of some good meetings with his little band that gathers from a wider area than another church in the brotherhood. We are sure the people of the churches more favorably situated are rejoicing in the loyalty of these faithful Brethren.

Brother Herman Roscoe sends another report of the receipts of the Board of Benevolences. Those who have not remitted up to the present have lost the last opportunity to be reported before General Conference. But maybe you can get in on the Conference report. And you, at any rate, can do your duty to the aged ministers.

Noreatur, Kansas, is heard from, and it is a good report that we have. The weather served them very adversely in their revival with Brother Brumbaugh as evangelist but much good was accomplished nevertheless. Brother Dodds is also serving the little group of Brethren at DeVizes. Let us hope that we may hear from Brother Dodds oftener.

Kindly remember to address all matter for publication to George S. Baer, Editor, and all business to R. R. Teeter, Business Manager. The editor will do most of his work at his home a mile away from the Publishing House and if the mails are properly addressed, both the business manager and the editor will get their own mail without delay. Thank you, for remembering and favoring us this way.

We are running in this issue the annual message of Brother E. M. Cobb to his people of Dayton, the first of the year. Because of its length and the crowded condition of our News department we have been unable to run it until now. But we feel sure that its value will not have been lessened by the delay. The message it brings is not for one season, but for all the year.

Sister Detwiler was certainly glad to get back to the work at Spokane, Washington, and the people there were equally delighted to have her return. She reports the new building to be going forward in style and that they expect to dedicate their new church home soon. Read her interesting letter and then send forward your "bond" or whatever size offering you can give. Now is the time they need help.

It is a most promising field and will prove a most profitable investment.

We are in receipt of a new "exchange." "The Herald of Gospel Liberty," the official organ of the Christian church, published at Dayton, Ohio. The newly elected editor is a friend and was a fellow pastor of your humble editor, while he was pastor of the Brethren church at Pleasant Hill, Ohio. He is Rev. Alva Martin Kerr, who has done considerable writing for several religious magazines. Congratulations, Brother Kerr, your first paper is a very bright issue and of splendid quality.

Brother Bame calls for the last report of the year on the Four Year Program. Now is the time to get busy. It will take only a few minutes to make the report, only those few minutes stand between you and a creditable showing of your church in the final report at Conference. Brother Wood issues a call to the Maryland-Virginia churches to get their reports in in good time. The editor also wishes to request the Ohio churches to report to him very promptly. Let every church report on every goal, and everybody on time. Now is the time; "now then do it."

Our readers will be pleased to get a report this week from the pen of Dr. Miller for the Ashland church. Prof. J. A. Garber is pastor and the work is moving along nicely under his care. The church has been realizing a continual growth in membership and spirituality. Brother Garber's right hand man is Prof. A. C. Hendrickson, who is leading the Sunday school forward. Remember Ashland took second place in the Waterloo contest. Sister Amy Puterbaugh also receives well-deserved mention in Dr. Miller's article, as the efficient leader of the church choir.

Brother Lyon favors us with another letter. Judging from present indications, there seems to be no "summer slump" in store for the Capitol City church. Notice their high average Sunday school offering. One thing the brethren there are learning among other things under Brother Lyon's instruction is the grace of giving. It would be a fine thing if our people were more generally taught and encouraged to tithe their incomes. No matter what view you take of it from a scriptural standpoint, it is a good plan for financing the Kingdom's interests.

Brother Ashman and his good people at Sunnyside, Washington, observed not one Brethren Day but a series of them. If any of the people are not thoroughly indoctrinated, it is not likely the fault of the pastor. The members there are interested in beautifying the church and in making the parsonage a very pleasant place for the pastor and his family to live, and the idea of furnishing the parsonage is one that is worthy of consideration, especially in view of the facts that the pastor must often move long distances, and that such moves are very expensive and hard on furniture. Another evidence of the people's appreciation of their pastor's services is the fact that he was given an increase in salary for the new year.

You have been anxiously waiting to learn what the Easter offering amounted to, haven't you? Brother Bauman whets up our appetite still more in this issue. He tells us that we went over the top, but he does not tell us what it was. We cannot blame Brother Bauman however, for he cannot report to us until we all report to him. Who has been keeping him waiting? Well, we will not inquire any more about it, except to say that we wish you would hurry up, for we are anxious to learn the totals. But we are assured that it was the best ever given,—enough to guarantee all the plans of the mission board.

One of the most interesting sketches we have read for a long time is that from the pen of Brother Cook concerning a certain Mr. Shell, an old man supposed to be 131 years old. How much good one might do, with the vision and education that is possible today and the spirit of Christ to give inspiration to service, if permitted to live as long as this man has lived. We might live longer if we lived more temperately "in all things," but still the length of life is not always measured in years. In a letter from Brother Cook we learn that he is engaged in a revival meeting at Krypton, with Brother Drushal of Lost Creek as evangelist. They ask you to pray for them and the saving of souls.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Time To Report

The time for our reckoning with our record has again come. This time it is for another year. It is the last but one for the Four Year Program. The next report asked for will be for the record of 1920.

The Date, July 20th

I want this report to be swift and sweet. I shall ask no petitioning from the District Directors. You have the card that asks for a date in July. This page will reach you about the 4th to the 6th of July. I am going to give the Keymen or pastors to the 20th of July to get their reports to the District Directors. Then, the District Directors will number them in the order that they come to them. That will give each church a rank as to promptness. The District Directors will have till July 31st to mail them to me. Any letter that does not have the July date stamped on it will be in bad for promptness.

No Coaxing

There is to be no coaxing, begging or "tooth-pulling" for this report. This page ought to be read enough by this time that any one interested in the program would not miss this notice and so, it will be wise not to delay or neglect. In the last "call" for reports, there were several that came direct to me. I do not want that sort of thing this time for it mixes up things so much that trouble results. The District Directors all want the full report and the delay causes me to send them to them, and so, we shall not need the emergency relief, this time.

Everybody Help

Some contingency might arise that your Keyman would overlook this and if there seems to be no movement in your church to clear up the records,—if the pastor is not making a buzz about getting all the goals,—it will be a very good thing for you to "nudge" him up a bit and say, "What about our church and the Four Year Program?" For there will be a stir in the churches that really are trying to make the Goals. Last night (June 23) I had a special meeting of my Board of Trustees to enlist their aid in getting all the Goals cleared up before the time this will be demanded. So, officials of the churches everywhere will be doing a real service for the church if they will help to get ready for a clean sheet.

A Hard Year

Sure enough, this has been a hard year for church work. I have been an active pastor for fifteen years and have never had so hard a time getting and keeping things going as this year. I do not at this time know if our church will make all the Goals or not. Indeed, I shall think a miracle has happened if we reach all of them. But that shall in no way deter me from making the best possible report. I hope that you will feel likewise.

No Yellow

I do not know what the thoughtful Secretary will work out for us this year, but already a state director has said to me, "I don't want my state to show yellow, this year." Sure you do not. Yellow is a bad color when it regards neglect. That was what made the yellow last year—neglect. And God's great question is, "How shall we escape if we neglect?" The same answer will be made as will be at the Judgment Bar; there is no escaping the yellow if we neglect. If we do not neglect—if we only report, we shall see no yellow on the sheets this year. Some things can be done and some can not but this all can do: REPORT. If you can not report what you have done, you can at least report what you have not done and then your state will not show any yellow. How many Front Line Churches will we have this year? We ought to have at least fifty. If we do not make a good start at Front Line work this year, of course, we

shall not get all churches in Front Line next year. If fifty churches will reach the Front Line this year then, we shall be greatly encouraged to get over the last year of the Program.

Big New Things

Already talk has come to me that we need a new Program when this is over. Well, so be it if we do, but let us keep this one humming till it is across. That we shall need to spend some more money and do some special planning next year to get some of the Goals, is evident. I hope the mission boards will get the vision of the larger work they can do, must do, next year, if we are to make any perceptible gain over the reported membership when this Program was started three years ago. I know more than I shall put on paper but any one who desires information on that point or wishes to know what I have in mind can ask and receive all of it without money and without price. But the very fact that we have made several of the Goals so easily and that some of them are lagging, says that we must concentrate on the slow ones and bring them up—next year. There ought to be some good, sturdy thinking and planning on this matter right now so that we may see big and plan big at this year's conference.

Others Are

The big drives of the large denominations make necessary, if we are to keep on the map, that we likewise make strong efforts. They get large space in the great dailies with their efforts because of the largeness of the results. The Methodist campaign is doing a great thing to keep in the limelight; just yesterday one of the big continental dailies carried a column about what a time they were having in finding wild animals for their big celebration to be held in Columbus, Ohio, sometime this fall. If you attended the conference of the Church of the Brethren, or if you read Brother Baer's editorial comment on it, you will find out that their Five Year Program is gripping them and that they are bound to make a great effort to reach ends worth while. They have set for themselves a great task, but when you remember their devotion to duty, their readiness to sacrifice, their zeal in doing for themselves what they set out to do, you may well address yourself to the task we have set.

We Can—We Have

Some of our Goals seemed to be away ahead of the possibility of attainment. We did not shrink. We have overreached in three years, several of them. Let us go on and finish the task with all the zeal we have. The Lord watches us. "All the world" is still the slogan of the Master while many of us sit around and see a lot of our neighbors unsaved. "All the world" while we too often wiggle out of the small task of getting half of the increase we might out of the very square in which we live in city or town. "All the world," calls the Master, while we pile up treasures "where moth and rust corrupt and thieves break through and steal." Churches, call a halt to the men of our church who are going after the things of the world and the praise of the world and leaving the call of the Master unheeded. Official boards, call a halt to the preachers and say to them, "If it is more money that you need successfully forward your family needs, we offer it to you."

On To Victory

"One step won't take you very far,
You've got to keep on walking.
One word won't tell folks who you are,
You've got to keep on talking.
One inch won't make you very tall;
You've got to keep on growing.
One little seed won't do at all,
You've got to keep on sowing."

BAME.

GENERAL ARTICLES

The Value of Hope.

By Dr. Mary A. Laughlin

On a spring morning John Low looked about him and said, "I would like to have a good crop of corn, but I'm afraid it's going to be a dry season and the corn won't grow; or if we should have rains the weeds will grow so fast they will choke out the corn, so I don't believe there is any use in planting any." He had no hope and he got no corn.

His neighbor John Bright said, "I would like to have a good crop of corn and if I do my part I believe it will come." He prepared a good seed-bed and planted well-selected corn; the rains came, he cultivated his field and in due season he harvested a fine crop of golden ears and thus did a man's part in supplying food to the nations. He had hope.

Jennie Doolittle said, "It would be so nice to have an education and do a lot of good in the world, like Frances Willard and the other great women; but it's so hard to study and so nice and easy to read interesting novels and go to picture shows; I don't believe I could ever understand those dry studies, anyway." She had no hope and she never got very far.

Jennie Tryman said, "There are so many things I could do if I only had an education; I am a poor girl and some of the studies are so hard I don't quite see how I can master them, but other girls have done it, so why can't I?" She went to work, overcoming one difficulty after another until she stands at the top of her profession, honored and respected by all, and exerting more influence for good than she ever dreamed of when she was a girl. She had hope.

Most people know that if sick persons have no hope of getting well they often do not recover; whereas if they have a hopeful attitude of mind it helps them very much. This is the reason why it is so unwise to about unpleasant subjects in the sick-room. John Hunter, a celebrated surgeon, said, "One state of mind is capable of producing disease, another state of mind effects the cure."

Some people have allowed their minds to dwell so much on unpleasant subjects that they have actually made themselves ill. Several years ago I knew quite well a woman who

was always talking of the slights she received; of the shortcomings of her acquaintances, how they lacked fervent religion; how her pastor lacked real spirituality; all these thoughts made her unhappy and she grew more and more miserable until she became an inmate of an asylum for the insane. All this could have been prevented if she had accustomed herself to look for the good qualities in the people she knew; she would have had a hopeful outlook and she might now be living a life of usefulness in her community.

What is hope? It is the expectation of good. It is a deep note all through the Old Testament and it rises higher in the New Testament. Therein lies one great distinction between Christianity and the teachings of the heathen; the heathen writers hold out nothing to hope for, the best they can offer is the duty of resignation.

Our religion is a religion of hope, hope both in this life and in the life to come. Hope is a scriptural virtue; it is our duty to be hopeful, as well as our very great privilege.

But how can we have hope when all things look dark to us? These are the times when people sometimes give way to despair; despair is the opposite of hope; it is lack of confidence in God; it is a principle of sin. But we will have hope if we remember this teaching, "All things work together for good to them that love God;" let us remember this promise and be comforted.

And again, it helps very much to meditate on this scripture: "The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. . . . They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

And when the sands of life are running low, if we have not much to hope for in this present world, let us remember this: "We know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens.

Hagerstown, Maryland.

Probably the Oldest Man in the World. By James Cook

Is Thought to Be One Hundred and Thirty-One Years Old

(See front page cut)

John W. Shell, who lives on a creek called Greasy, in Leslie county, Kentucky, is thought to be the oldest man living. The writer has been hearing about this old man for several years. All the old men say he is considerably over the hundred mark, and that he was an old man when they were boys. This spring while holding a few days meeting over on Beach Fork, a distance of about thirty miles from Krypton, I spent one day calling on this old gentleman, who lives about twelve miles beyond my preaching appointment. I found the old man sitting outside the gate in the sun, he and a little boy, while his wife was plowing on the opposite side of the house. After stating my reasons for coming the old man said, "Well you are looking into a face that has been here a long time." The old man unlike his surroundings, did not deceive his looks. He is very fond of talking which enables one to get any desired information. He is in good health, can eat and sleep well and his eyesight is as good as it ever was. He can beat most of the young men shooting, does some work on the farm and can ride horseback. Four years ago he rode to Hyden, a distance of about twenty-five or thirty miles in answer to a summons to court and was cross when some of the men of the town would not let him return the same day. When I was there he was

talking of going to Harland a distance of thirty or forty miles. He thought however that would likely be his last trip away. While the old man has a fairly good memory, he does not know his age. The people who live around there say he has been counting back on his age for several years. He thinks he is about one hundred and fifteen. He and his first wife were the same age, and she has been dead about eight years.

A Mr. Chappel and wife who live near this place, are the wealthiest and the most influential people in the county and are related to Mr. Shell, say that Mr. Shell is much older than he thinks. Mr. and Mrs. Chappel are near seventy years old and they have known Mr. Shell from their childhood, and say he was a very old man when they were children. That is what all the old people say. While the record of his age has been lost they are sure he was twelve or fourteen years old when he came to Kentucky. The town of Harland was unknown at that time and its present sight was then covered with a heavy forest. Harland has been a town for one hundred and ten years which would make the old man at least one hundred and twenty-four years old and there was likely some time elapsed between his coming to Kentucky and the starting of Harland. In the court house at Harland, they have a tax receipt giving the name of

John W. Shell, which is believed to be this John W. Shell of which we speak. This would make the old man at least one hundred and thirty-one, counting him twenty-one before paying tax. I met a business man from Jackson, Kentucky, a few days ago, who said he knew an old man in Tennessee, who died a few years ago, and this old man knew Mr. Shell, and said he was an older man than he was, and said that this old man was about one hundred and twelve when he died.

While at this home, the old man showed me some heavy walnut boards he had sawed for his coffin about sixty years ago. Death has tarried so long, that the old man has disposed of the most of this lumber, and if he tarries much longer I am afraid he will have to be satisfied with cotton wood.

It was some pleasure to follow the old man into the attic. Here we found broken and worn out wools, harness, chairs, beds, looms and a number of things the old man had started to make and had never finished. There were ten or a dozen bee gums made from large hollow logs and in these he kept his corn for meal, flour, dried beans, lard, etc.

The Brethren Plea in the New Day. By J. A. Garber

Brethrenism is both timeless and timely. It represents an eternal spirit which was ordained from the beginning. It embodies a vital message applicable to any day that would realize the Christian ideal. Its marked ability to shake off the exorcences of ecclesiasticism, to incarnate itself in truth-seeking, liberty-loving people, and to be propagated by them under unfavorable or promising conditions attests the pervading elements of eternity and vitality.

The New Day begins with a clean page. The preceding pages of Time's Volume record erroneous teachings, chronicle disappointing fallacies, recite misplaced confidences. Materialistic education, commercial philosophy and superman progress have been reduced to a glaring absurdity. In a world shivered to atoms by the Great War and staggered with a sense of general failure men must be saved from despair with the challenge of faith—invincible faith in the triumph of a kingdom that cannot be shaken.

Man's extremity has afforded God a fresh opportunity. Confronted with the collapse of vaunted civilization and overwhelmed with the terrible destruction of life and treasure

Men were made to reason why
When forced to suffer and die.

Initial and superficial reflection created a critical attitude of mind from which proceeded pronouncements of failure upon education, commerce and law. Exemption was not accorded the church, nor Christianity. Subsequent and saner thought discovered that the fundamental cause of a world catastrophe inhered not in these ideal agencies but centered in the men who had failed to employ them properly. Whence come wars? From the lusts of men, learned twentieth century students. In the school of bitter experience they have learned the unforgettable lesson—let us hope—that the sin of the world is the sin of men who know God but try to exclude him from their knowledge and fail to glorify him as God. Similarly the sin of modern Christendom is the sin of professed Christians who confess Christ but refuse to allow him to rule over them as Christ. German militarists are conspicuous sinners. But who is wholly guiltless? Are Brethren people? Each one must answer for himself to the righteous judge of all. Our ancestors have answered for themselves and their inspiring history tells how they counted it all joy to endure persecution and suffer death for Christ to whom they had loyally dedicated their lives and fortunes. Whatever may be the shortcomings of their successors in the faith they have a shining record of loyalty to the Deity of Christ. Today when men cry out for God we can fearlessly present the God of revelation and not invention, the

I asked the old man what he considered the secret of his long life. He said he did not know, that he had worked hard all his life, and that he thought he had as much trouble as any one ever had. He said however, that he had been a great hunter and fisher. He claims to be a member of the Baptist church, and like many of our good old people here when once a Baptistist it is settled for ever.

The old man has a son about eighty-nine years old and some time ago he came to his father's home and while putting up his horse the son started to climb up into the mow to throw down some feed for the horses and the old man said, "Son, don't climb up there, you might fall and hurt yourself, now stay down and let me go up there."

Again it is said the old man bought some land not long ago and some one said to him, "What is your object in buying any more land, as old as you are?" and the old man replied, "In twenty-five years that land will double itself in value."

However it is remarkable to note the strength of this old man and the number of years he has lived. It makes one feel as though we were living back in the days of the long ago.

God who has spoken to us through the life, death and resurrection of his only begotten Son.

The coming of him who came to show us the Father and redeem man occasioned the angelic proclamation of glad tidings. It is not surprising that the account of the Person and Ministry of Christ should be called the Gospel. Without seeming to disparage the Old Testament the Brethren church exalts the New Testament as the clearest, safest and most authoritative creed, disallowing the possibility or desirability of wording another in scriptural language. "Ours is an unchanging credal standard, perfect and complete in every detail, whose eternal principles await interpretation in every age in the terms of the life and experience of that day" (Dean Miller). The self-evidencing truth presented therein derives its authority not from an external sanction but its living content. No interpreter is required except the Holy Spirit freely given to those asking of the Father. Those who have received this gift find God for themselves in the Gospel. It is ours and our hearts own its regal sway. Instead of acquiescing in the accumulations or becoming entangled in the speculations of men the founders and propagators of Brethrenism have positively believed, faithfully preached and conscientiously lived his Gospel. The grandeur of their majestic mission changed human weakness into heroic strength and kindled in cold hearts the inextinguishable fires of holy enthusiasm. Oh God

To us may grace be given
To follow in their train.

We, too, must believe, preach and live that Gospel as the single hope of our generation, its only source of light and power and life.

In proclaiming and obeying the gospel we comply with Jesus' law of friendship and help to win other friends for him. Believing on him as Lord, they as quickened believers, enter the brotherhood with a pledge of fidelity to them and him. Brethrenism is a spiritual fellowship whose members are in living union with Christ and one another. It is a theocratic fellowship in which every member has direct access to God and through which God governs all. Ye shall be a royal priesthood. It is a distinctive fellowship whose members become aware of the difference between them and worldly men. Ye shall be a separate people and a holy nation. It is a gifted fellowship in which each one receives of the Christ the measure of grace with which he is to serve and under whose guidance gifts are recognized and leaders set apart. And he gave gifts unto men. It is a didactic fellowship in which each one is instructed and trained to do the will of God which is an open secret to all relying upon

the Holy Spirit. He shall guide you in all truth. It is a domestic fellowship in which men and women recognize themselves as brothers and sisters of one family, given to hospitality and benevolence. Being many they are one. It is a social fellowship as suggested by particular tokens, the washing of feet denoting the willingness to serve and eating the common meal expressing equality. He that is greatest let him be your servant. It is a pacific fellowship whose members prefer to adjust differences among themselves rather than share in needless litigation before worldly judges and who regard war as being unchristian and favor arbitration as a sufficient means of settling international difficulties. Brother shall not go to law with brother nor shall he take another's life. It is a realizable fellowship as is evidenced by the continuous embodiment of the spirit of love in community life and common action. By this shall all men know that ye are my disciples that ye love one another.

"The Koinohnee-ah." By J. A. McInturff

The communion, the fellowship or agreement of Christian believers is the most sublime experience of life. The Protestant definition of the communion service may vary somewhat because of the dogmatical conception in the early church, but the ethical and spiritual truth is the same in all the views. Luther held that "the church was the body of believers, who, by faith, were saints." Also the Reformed church at first believed the same as taught in its emblems and symbols. Calvin believed that "it excellently expresses the character of the church; as though it had been said that the saints are united in the fellowship of Christ on this condition, that whatever benefits God bestows upon them they should mutually communicate to each other." The Geneva and Heidelberg catechism followed Calvin; the Westminster catechism runs about the same. "All saints * * * being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man."

This was the communion service of that day, but as we approach that sublime service we see it in the light of modern education which has recognized the fact that to each we must use symbols. Certain emblems impress us with certain ethical and spiritual truths. Place and condition has much to do in bringing truth to the mind. We hang the pictures of our friends on the wall and as we look at them we bring them back to us. We visit the historic places and bring back the great events. We collect relics of the past, and as we view them we associate the past with us in the present. We read of the great and good men of the past and watch for an opportunity to do great things. We associate with them; their deeds inspire us. We are still hero worshippers. We think of the things the great men of the past did for us and we admire them for it. But what is the means of knowing them? How is it that they live for us? How is it that we go back and find them? How do we make them real to us now? By the use of symbols. By illustration. How do we feel the reality of them? By looking at them and imitating them. We soon feel that they lived for us. Now, when Christ favored his disciples with the communion services he knew that this would be the best way for them to "remember" him; and to feel that he lived and died for them. These emblems relate him to us, and makes his life a reality. Reverently meditate upon his life—the deeds and words of that life. Let the service bring to you the fact that he gave his life for us. That he died for us. Look at the perfect Son of God and then bring him to us through the emblems of his life and death. We will then be in relation to the best and most sublime in life. This is to live in the spirit of Christ. It is to commune with God. This is the most forceful way to teach Christ. It is the best way to experience the living Christ. To live in the spirit of Christ made

Having demonstrated the sterling worth of brotherliness in all walks of life as embodied in a fellowship covering more than two centuries Brethren people are peculiarly fitted to supply the New Day with an adequate message and a fruitful ministry. In this crucial and pivotal hour of human history only one power can save us, the transforming power of the gospel which is sufficient to transform men and nations, who, once transformed, can be unified in a universal fellowship, irrespective of race, nationality and vocation. The demonstration of practical Christianity in Brethren farmers, artisans, educators and the like warrants belief in the Christianization of every human relationship through the application of the Gospel and this is our church's immediate task in an hour of Christian urgency. Let every one say

To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will.

new and real through the communion service is to solve all problems of evil. Right communion with Christ will settle the relations of all true disciples. Here is the secret of real character; here is the secret of church unity and success. The Brethren church is the one church which approaches this sacred service by the way Jesus did when he instituted it. We enter upon it by the service of cleansing, and the service of fellowship and hope. What a privilege to commune with the Divine! It is the highest expression of discipleship. For a Christian to neglect it is an act of disobedience bordering on the criminal, because it is to reject that which is essential to character and life.

Goshen, Indiana.

Cook Stove Apostasy

By Mrs. Ellen Lichty

(Taken from the Travelers' Magazine).

The early church prayed in the upper room, the twentieth century church cooks in the supper room.

Today the supper room has taken the place of the upper room, play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the range in the kitchen than there is in the pulpit. When you build a fire in the church kitchen it often, if not altogether, puts out the fire in the pulpit. Ice cream chills the fervor of spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, they were praying in the upper room; they were not waiting on tables, they were waiting on God; they were not waiting for the fire from the stove, but the fire from above.

They were detained by the command of God, and not entertained by the cunning of men. They were all filled with the Holy Ghost, not stuffed with a stew or roast.

O, I would like the cooking squad put out less gravy and more grace, less soup and more salvation, less ham and sham and more heaven, less pie and more piety, less use for the cook and more use for the old Book. Put out the fire in the kitchen and build it on the altar.

More love and more life; fewer dinners and get after Sinners. Let us have a church full of waiters on God, a church full of servers, serving God and waiting for his Son from heaven.

Graduation in Christ's school is the glorious commencement of "We shall be like him."

Christ can teach the dullest scholar and make the hardest heart love the truth.

THE BRETHREN PULPIT

God's Regard for the Assembly of His People. By Homer Anderson

TEXT: The Lord loves the gates of Zion more than all the dwellings of Jacob.—Psalms 87:2.

We as a congregation and as a whole Gospel church must realize that we are not living up to the teachings of the whole Bible when we have a desire or a tendency to stay away from the house of God. And if we have our eyes open we can see that this is true wherever we go. Young people and children are constantly wanting to go elsewhere than to church. This may be blamed to the poor quality of the preacher in some cases, but all the churches are not fitted up with poor preachers. This same spirit is in other churches as well as ours. The spirit of the world is entering into the lives of our people so that they are coming to think they do not need to go to church to be good Christians. I believe the trouble lies close to the neglect of Bible reading and prayer. The idea that there is no real need to go to the house of God to worship is suggested to some by the words of Jesus in Matthew 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly." But this does not bar us from the public assembly, nor take away the need of such worship. While we are to pray in secret, as Jesus oft resorted to secret places to pray, yet Jesus' example teaches us the need of public worship also because he went to the city and to the temple to read the Bible and to pray and to teach the people. God always kept his people together and he loves to see them together yet: and here is where we are weak and come short of meeting the love of our Lord. The world and the devil never fear Jesus so much when he is in secret prayer. The devil followed Jesus to the mountains where he prayed, but still it was in the assembly of God's people that the devil realized his business was hurt the most, for there is where Jesus was leading souls to God.

Let us remember Israel. God had built the temple for them and they would gather from all parts of Canaan at the time of the passover feast to worship God. Why did they come so far? Because "The Lord loves the gates of Zion more than all the dwellings of Jacob."

The church is the gate of heaven, but few people think of it that way. While God loves us in the secret chamber, he loves us in the throng. While he loves us in our homes, he loves us in the assembly. While religion should start in the family altar, and it is scarcely found today, yet it should not stop there if we have a way to get to church. You will find this is true, that where a person is in the habit of retiring to the closet for prayer, they are also in the habit of going to the house of God, unless sickness or old age prevents. For the people who do not go to church and Sunday school, do not pray very much at home. Prayer at home would make them realize the value of public worship. We neglect public worship and are weak, because we do not realize that it is the very gate to heaven. And we do not think of the good we could do by going to church on the day set apart for public worship. Our very presence is pleasing to God. Let us consider the matter more deeply and see what good we could be to the world in this way.

There are three assemblies that we want to consider, the local, state and national.

The local church is suffering from lack of attendance. When we think of the fact that many of the churches have only half time services and that so far apart as every other Sunday, the people will not come to church, it is a shame. We surely could afford to give God one Sunday out of every two weeks. We owe God our presence at every service, no matter how often, and when we do not give him that, we are robbing him of time. "The Lord loves the gates of

Zion more than all the dwellings of Jacob." While God loves you in the closet, and he loves you in the family, he loves you more in the assembly. For in the assembly we represent heaven. Here we are seen as the hosts of heaven, and how often have the hosts of God met and you were not present! We ought to support the local church by our regular attendance.

If we neglect the assemblies of the local church, we are interfering with the work and goals of the church at large. And we lose our love for Christ as we neglect his house, and we are untrue to the mission that Christ has given us in the world. We do not realize how much the church needs our presence, and how necessary it is for God's children to come together to consider his business. If it is necessary for Congress to come together to make laws and consider the welfare of the country, is it not equally necessary for God's people to covenene on the Lord's day to consider the Kingdom's interests and to learn God's laws? It is a delightful scene, all the people of God gathered together to worship him. No wonder the Psalmist could say "The Lord loveth the gates of Zion more than all the dwellings of Jacob." When we as a whole Gospel church read our Bibles as we should, we will understand the value of our assemblies. When we understand that we are a part of the gates of Zion, we will avoid or seek to overcome the hindrances that keep us from the house of God.

Let us consider our state or district assemblies, or conferences. Here again let me say that if we understood, as we should, being a whole Gospel church, that the assembly of God's people is the gate of heaven, we would not stay away from our conferences. There would not be a church in this state or in any other district or state, that would be big enough to hold all the people that should come. What great gatherings we should have on these glorious occasions. Indiana alone could fill a wonderfully large building if we all loved the assembling of ourselves together as God's children as we ought. How delightful it would be to see all the people of the state coming together to care for God's work in the state.

But we must hasten to consider the national assembly at Winona Lake. This is the assembly of the whole church in conference. Let us take a look into the temple of the Israelites and see the people of God coming together from all over Canaan. What a sacred assembly! So we should gather at our General Conference. If we cannot be there in person, we should be present in spirit. It seems to me that no eye has looked on a more delightful scene than this assembly that has gathered to worship and to plan the Lord's work. And no man ever met with an association with a greater mission or more important business than those who meet there on the business of the King. It is business that is connected with things eternal, things that shall stand. Let us go back to the days of Christ and his apostles and hear him say, as the Jews and the world fought against the assembly of his people, "The gates of hell shall not prevail against it." We see Rome in all her power set against the church of God to crush it. There were ten persecutions in succession, and hundreds and thousands of people of both sexes and of all classes and ages martyred. And yet this assembly still exists greatly enlarged and still growing larger. How is it? God has been in the midst of her, and she has not been moved. Jesus said the gates of hell shall not prevail against her, and they did not. God's purposes have always stood while his adversaries have been confounded. Then why should we stay away from the assemblies of God's people in their national work. Here we can get larger con-

ceptions of his grace and have holier feelings stirred within us than anywhere else.

In the world there are peculiar graces cultivated and demanded. It is true also of the closet and of the family. But in public worship there is demanded and cultivated within us every grace of the Spirit. Faith must be exercised from the first to the last. Hope, aspiration, eager longing, affections, gratitude, humility, trust and praise, all are brought out. Here we gather to love and pray. Here are the Lord's consecrated host who are determined to live and die with Christ. "How delightful to see a whole assembly worship thee." "The Lord loves the gates of Zion more than all the dwellings of Jacob."

Wabash, Indiana.

OUR DEVOTIONAL

Prepared for Suffering. By Melvin Stuckey

OUR SCRIPTURE

And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, (if he) to gain the whole world and forfeit his life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power (Mark 8:34-9:1).

And there came near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldst do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them unto him and said unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great one's exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For verily, the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:35-45).

OUR MEDITATION

The strange "death and resurrection" parable that Jesus gives is one of discontent. The disciples could not understand why the new age could not come except Jesus should suffer. Jesus answers plainly. He contends that death must be suffered by all those who wished to consort with him. Not only does he tell this to his inner circle of friends, but also to the Galilean multitudes. How true this is of the Christian life. Is it not a life of suffering; of denying one's self of selfish inclinations? Again, the Master

sought to keep the spirit of the new age in the minds of the disciples. He asks not for bodily preservation, but bodily sacrifice as a prerequisite to entering the higher order of immortal life. Must we, then, as Christians, make the same sacrifices as the disciples of old? We cannot follow this principle as it was interpreted in those days but we can serve humanity by a life that has been prepared rightly by trial and training. By serving to the utmost and sparing naught that we have we may fulfill the Master's command. It was hard for the disciples to understand its meaning and harder still to accept. We too find it difficult to practice, but it is clear and plain to us.

As true Christian followers, it is not what we do for ourselves that counts, but what we accomplish for others. In dealing with the disciples regarding this ambition Jesus claimed that the man who is really great in the new age must not be wishing for power to bind the lives of others to his own to serve his own pleasure. He must be "everybody's bond-slave." Being everybody's bond-slave does not mean, of course, doing for them what they ought to do for themselves. Jesus protested against that theory. It means working for the common good and summoning others to do the same.

Every Christian life should be spent in doing that which will make for the welfare and happiness of others. It will not be easy, but it should be the plan of his life as it was the plan of the Master. In many ways he may have to lose himself for the sake of such service, but whatever is demanded, that must be done. Not self but service for others we must be concerned about. No ease but suffering for other's good should be our aim. Seeing society suffering from selfishness, greed and avarice our hearts are pained for their freedom and our suffering does not cease until they have found liberty and life and dwell together in brotherly love.

Finally, preparation for sacrifice and suffering requires endurance. If you had been in the Master's stead, how much of patient endurance would you have shown toward the disciples who misunderstood you and who played selfish politics to get first place? And yet Jesus used these very disciples to begin the Christianizing of the world. They became responsible men and bravely endured the tempests that arose and contended against them. They would not give up, but in season and out of season continued to give to the world the message that would save all men. Soul of mine, are you strong enough to endure hardship? Are you willing to say, "Thy will be done" and act it out in daily life? Just in so far as we are willing to be used in the ranks of helping others will this be accomplished. Just in so far as we endure the storms of jealousy, selfishness, hatred and pride will we be able to sacrifice and serve. O for a goodly portion of that old fashioned endurance that we might be able to leave foot prints on the sands of time.

What a parable of this problem so much our very own, is found in the poem by Edward Gill:

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Clashed upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes;
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel,—
Blunt thing! He snapt and flung it from his hand,
That blue blade that the king's son bears—but they
And cowering crept away and left the field.
Then came the king's son, wounded sore bested,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down
And saved a great cause that heroic day."

(Continued on page 12)

THE SUNDAY SCHOOL

The New Testament Teaching of the Lord's Supper. By G. W. Rench

That the early church regarded the Lord's supper as an evening meal, and observed in connection with the eucharist, or bread and wine, admits of little doubt. "The original Lord's supper was, as every one knows, a supper—a meal at the close, and not in the middle of the day." ("On the Lord's Day," p. 12). This is the general teaching of all writers on the subject. Why has the love-feast of the early Christians been eliminated, and the eucharist been retained? Brethren people have ever been restrained from changing the Lord's appointments, and therefore observe the communion service just as Jesus instituted it.

Let the Holy Scriptures speak, and then let God have his way. Matthew 26:20: "Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me." Again in verse 26: "And as they were eating, Jesus took bread, and blessed, and break it." They were eating, were they not, before they came to the bread and wine?

Now read Mark 14:17, 18: "And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, that one of you shall betray me, even he that eateth with me." Also verse 22: "And as they were eating, he took bread and when he had blessed it, he break it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it." Observe that they were eating, and that Judas was eating with the Master previous to the giving of the communion of the bread and wine.

Let us read Luke 22:20: "And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." Now, if the cup in like manner as the bread) came after supper, as Luke says, how could the bread and the cup be the Lord's Supper? But we must look at John 13:24: "And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and laying aside his garments; and took a towel, and girded himself." Notice the wording, "And during supper," "he riseth from supper;" all this before the betrayer was revealed, as in verse 26, and before the communion of the bread and wine was reached.

"But this supper Jesus ate that night with his disciples was the Jewish passover," says our critics. A careful reading of the New Testament with due regard to the lawful time for this Jewish feast will utterly disprove such a theory. It is true Jesus talked about this passover (yet 24 hours in the future) while engaged in instituting his own ordinances. But let an honest effort be made to harmonize the many, many scriptures which teach differently, as well as the practice of the early church, and one will soon discover the great mass of contradictions in which he will be involved. An example is John 18:28, and 19:14. No, Brethren people have not carried over into the Christian church a Jewish festival and made it an ordinance of the church. This can not be for at least two reasons.

First, because Jesus while at the table with his disciples, said he would not eat the passover. He broke the news to them for the first time that when the time came for the lamb to be sacrificed, (the following afternoon) he himself would be "the Lamb of God to take away the sins of the world." And consequently, the passover preparations (just beginning) were broken up, and the new program inaugurated. The proof text is Luke 22:15, 16. "And he said unto them, With desire I have desired to eat this passover with you be-

fore I suffer; for I say unto you I will not eat it until it be fulfilled in the kingdom of God." Now, why talk about Jesus eating the Jewish passover at the time he introduces the cup and loaf, when he declares "I will not eat it?" Besides, they were just in the beginning of the preparation day, and the lamb for such a feast was not sacrificed until the following afternoon. While he talked about the passover, and expressed a desire to keep it this year as he had other years, "as he sat at meat" (Matthew 26:20) with them, he explains how he would be "sacrificed" that very afternoon, on the cross.

Secondly, that the early church practiced the observance of the love feast in connection with the eucharist as Jesus instituted it. The church did this while under the management of spirit-filled apostles. It seems a waste of words to state that these apostles knew the will of God concerning the love feast. Again, and again, did they defend the observance of this evening meal together, against the abuses which in a corrupt age so easily crept in the churches. St. Paul takes a half chapter (1 Cor. 11:17ff) in setting the Corinthian church right in the proper observance of the Lord's supper and the eucharist. He warns the greedy of putting to shame the poorer brethren by denying them a place at the love feast. He closes the scene with the significant words, "Wherefore, my brethren, when ye come together to eat, wait one for another." One of the many commentaries on this chapter has this: "The persecuted church of the early ages felt vividly how sitting side by side at a common meal was an avowal of their unity in the face of heathen neighbors and kindred, and a pledging of themselves to love and fidelity each to the other. The little Christian host, warring in an enemy's country, at the supper table join hands, and go forth again to fight (strengthened as with the bread of life), to stand shoulder to shoulder, back to back, four-square to the assault of the world and sin. The club-feast of the Christian society (Ecce Homo); this, though more." Twenty-six years after the last supper of our Lord, here in a church founded by Paul himself, we find the love feast still observed, and expected by Paul to be observed in the future, though in a more orderly way.

Peter, in writing his epistles to all "that have obtained like precious faith with us," thirty-three years after his experience (John 13) at the last supper of our Lord, recognizes that the love feasts were held among the brethren everywhere (2 Peter 2:13). In the general Epistle of Jude, written about thirty-three years after our Lord ascended to glory, says, "These are they who are hidden rocks in our love feasts when they feast with you, shepherds that without fear feed themselves." How can anyone escape the conviction that the love feast is apostolic? Men may ignore the truth, but to deny what is a plain matter of history and Scripture, is but to class one with the ignorant.

Space forbids but a single historical quotation: "They (the early Christians) met in their own place of assembly or in a private house. There they joined in a common meal which concluded with a solemn partaking of bread and wine, the whole being a commemoration of the last supper of the Lord with his disciples. This meal accompanied with prayer and song, which at a later day received the name of agape or love feast, was the original method of celebrating the Lord's supper. It was one great family gathering about a common table and signifying by this means so natural and familiar in all ages, their union with one another and the absent head of the household."—"Beginnings of Christianity," Fisher, p. 546.

Who gave the councils of men the right to tear out of the church's service this apostolic practice? Of course, no one. Dare we take such liberties with the Holy Scriptures

as set forth by Christ and his inspired apostles? There is a great cry in certain quarters that the New Testament church, with its primitive apostolic worship, should be restored to the people. But these "restorers" will have to put back in

its New Testament place the love feast which the Lord instituted, and the early church observed, in connection with the cup and loaf, before their cry can be taken seriously. South Bend, Indiana.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The Quiet Hour

Comrades are still being enrolled and letters are coming, asking for cards that these Endeavor societies may reach their goals. There are yet a goodly number who have not made a report to the superintendent of this department.

When you read this notice, it will be less than two months until National Conference. I am sure you want to be enlisted in the service of our King as a "Comrade of the Quiet Hour" before that time.

This question and its answer, among others, appear in the Quiet Hour Catechism which may help somebody to decide: "Can others besides Endeavorers become Comrades of the Quiet Hour?"—"Yes, any one who will, young or old." We hope Endeavorers will get as many other Christians as possible to join them as "Comrades." This is the final call before Conference. Let us make a good report.

E. M. RIDDLE,
Superintendent of Quiet Hour.

Louisville, Ohio.

Christian Endeavor in Cleveland

This does not mean that all the Endeavorers were there. The caption merely purports to say that Ohio's largest city was the center of Christian Endeavor interest and activity over June 24-27. Judged by numbers or enthusiasm the late State Convention broke all records in the history of the society.

The results greatly exceeded the most sanguine expectations of the leaders the Sunrise Union who did themselves proud as a host. They had agreed to register a thousand delegates in Cuyahoga county if the other county unions registered a like number from over the entire state. Imagine their surprise when the proposed number was practically doubled. But those Clevelanders were equal to the occasion and made good their part of the agreement. Consequently there were almost four thousand registered delegates, not to mention a considerable number of visitors.

Din An Inadequate Word

They not only consumed the seating capacity of Grays Armory but filled it with an unusual volume of yells, songs and praise. Preceding the regular evening program a period was allowed for spontaneous expression on the part of the young people, and they gave vent to their boundless energies in a variety of ways. One delegation mounted the platform with an invincible determination to tell the world about their county, but they were quickly joined in a counter effort by the delegates of more than a score of counties. These demonstrative performances astonished one onlooker, ostensibly a reporter, who wrote "Din is the word and it is far from adequate" and marvelled at the young people's ability to settle down to serious business when Rhodeaver asked them to unite in singing the songs of Zion. How eager they were to help him sing "Brighten the Corner;" "If Your Heart Keeps Right;" "The King's Business;" "Coronation." Heaven seemed very near because we were engaged in heavenly activity.

Making the New Earth

But there was no undue indulgence in other-worldliness. Without exception the speakers of large caliber confidently called upon the young people to consider the urgent problems of this world, and they frankly faced these with an attentiveness and seriousness that would do credit to maturer minds. In speaking of the "Makers of Democracy" Dr.

Bustard said the world is in the making—not a solid but a fluid—and it never can be what it ought to be unless Christian young people help to make it such. You have the power of imagination to see the actual world in its ideal state and it is your supreme business to idealize it into the kingdom of God. The inspiring vision provokes thought which issues in action. But the enduring quality of both will be determined by your character resulting from salvation through Christ. This clear-cut message formed a fitting prelude to Daniel Poling's fervent appeal entitled "Democracy's Ultimatum," which he defined as Christ or Anarchy. Unless Christianity functions properly in industry, society and government greater confusion and disaster await us. The Christian state is the sisterhood of nations. As thousands of our comrades died to make the world safe for democracy let us live self-sacrificingly to secure and perpetuate democratic principles.

America for the World

Pushing back the horizons of thought Dr. Stephen Corey, the John R. Mott of the Disciple church, complimented Christian Endeavor by saying this society has furnished **four-fifths of the leaders and missionaries of the church during the last ten years.** Think of that inestimable contribution to the leadership of Christian forces. And now the new opportunities for world conquest lies largely with the Christian Endeavorers. Scarcely a nation remains inaccessible to the missionary and the leaders of all of them are beseeching us to come with the Christian message without further delay. These sentiments were shared by Dr. J. Campbell White who stressed the world's needs physically, intellectually and religiously. A billion minutes after Christ gave his commission there are a billion people who have not heard the gospel. How shall they hear unless you Christian young people of America volunteer your service? Why not invest your lives where the need is greatest?

Spiritual and Practical

While the whole of the convention was deeply spiritual and intensely practical, special emphasis was given these phases of work in particular sessions. During the Quiet Hour for three successive mornings Dr. Wolfkin challenged the young people with the general question: What is your life? He, of course, spoke of life in Christ. In fact he ventured the definition: Life is correspondence with Christ, the soul's environment. By capitalizing the things of life through a right emphasis we invest each with its true spiritual value. The worthy passion of life is not getting but giving. With a living background of spiritual intensity it was easy for the departmental leaders to conduct inspiring conferences on methods. It was most gratifying to see large numbers of enthusiastic young people assembling in a half dozen different rooms with notebook and pencil, sharing in the conference as diligently as students in the class room. Every phase of Christian Endeavor was considered in these meetings. In addition a large fund of information was supplied through the Missionary and Publicity exhibits. These proved to be eye-openers to the inexperienced.

The Days to Come

Delegates and leaders turned their faces homeward with the inescapable conviction that Christian Endeavor has a bright future in Ohio. No thoughtful person could observe the coming in and going out of high school and college people, engaged in business for the King, without feeling that his eyes had seen the future church—trained and consecrated. Just back of them were more than five thousand Intermediates and back of them a few thousand more of

Juniors; both of which conducted creditable conventions. The Board of Trustees authorized a budget of almost six thousand dollars. Ohio has four employed officers besides five voluntary superintendents. In the departure of General Secretary Vandersall who becomes Alumni Superintendent of the United Society we lose a faithful leader but his place will be filled with a competent successor. These heartening assurances, arising in favoring local situations, were strengthened with the optimistic messages of Drs. Clark and Poling whose distinguished presence added greatly to the lasting impressions of the epoch making convention. To have shared in it is to have enlarged faith in the enlarging ministry of Christian Endeavor. It belongs to the church that will use it for the training and enlistment of young people.

J. A. GARBER.

(Continued from page 9)

OUR PRAYER

Almighty God, our Father in heaven, we are unworthy to be called thy disciples and children. We have chosen idleness instead of light at times when the pathway was certain and sure. Forbid that in times of stress we should forget thy life, love and blessed example. Inspire in us a spirit of loyalty and devotion and a willingness to do thy will whenever that will to us is clear. Help us to sacrifice and serve. May we be users of all our talents in fighting the good fight. Consecrate us anew that we might appreciate thy love in its greater fullness. We ask these blessings in the spirit of Jesus our Lord. Amen.

Ashland, Ohio.

NEWS FROM THE FIELD

THE CALL OF SPOKANE

Happy arrival! "Train two hours late," the conductor said: "Over a year late," the waiting friends of Spokane put it. I had left home, Ridgely, Maryland, at half past eight Wednesday morning, and came by the shortest route, no stop off except to change roads in Baltimore and again in Chicago, and was just in time for the Sunday morning sermon. It was good to come and find the faithful band standing at their post, ready with a western welcome, even though I had sorely tried their patience, by my promised return, so long deferred. Their love and loyalty towards me, makes me feel that I have come back home. My little niece gave the suggestion after I was home a few days when she came in to see her grandmother, and said to me, "When are you going home?" Sister Gochenour assured me that my room had been ready over a year, but it was a fresh bouquet of Spokane roses on the dresser that bore the fragrance of the welcome.

It was a fine surprise to find that the season of the famous cherries was not over. They are almost as large as any on the Pacific Coast, and could not be any firmer. They sell in the local market for twenty-five cents a pound.

The church building was another beautiful surprise. It is fast going on to completion, ready for dedication by August. You would wonder how so small a band could have accomplished so much, if you did not remember that it is a great God they depend upon, and if you did not know the consecrated muscle that has been applied. The men after they come home from their day's work, come up to the house of God and work, often till late at night. It isn't dark till after nine. The women of course are not behind in their part, nor the girls, in their Martha and Mary night, sewing and selling to help to furnish the pulpit. The pastor, Brother Paul Miller, has set the pace and the people gladly volunteered their labor. In this they have saved at least \$600 in the lumber deal, \$1,000 on brooks, \$500 in overseeing, and thus have watched for opportunities as well as prayed.

Of course with so much extra work on hand, certain departments of the church had to suffer, such as the prayer meetings and the Sunday school at the out station, Hollywood. The main Sunday school had entered the Sun-

day school contest started by the Waterloo people, and it is surprising that they gained as many points as the Waterloo Sunday school—72 points. They are in need of more teachers, and that is one call I would send out to some of the eastern schools, who have had generations of workers. For some of you, the sending of one of the \$30 bonds, or even two, will not satisfy your conscience, but you will have to bring yourself.

Just before I sent out the hundreds of letters of appeal for the rest of the \$2,500 for the building, came from an unexpected direction, a \$50 check; a few days later I was sitting next to Mrs. John Duke McFaden in a union service, in an adjoining town at home, when I remembered she had been in the west long enough to appreciate the need of whole Gospel work in the farther west, and a word was all that was necessary. Next day came the \$30 for one of the bonds. She is the widow of the first Brethren minister that ever preached in our home town, and her gift meant much to me. How large a share will you take? It gave me courage to send letters to the ministers, which I had hesitated to do before she of her own accord made that gift. I want to say however, to the ministers who have at this time received the letter, if they can not themselves reach so far as Spokane, I wish they would use their influence in this direction, by calling attention of the congregation to this special effort of the northwest, through the month of July. A number of the Maryland and Virginia Conference ministers have promised to give this tangible encouragement to their younger fellow-minister, Brother Paul Miller. I covet for him your co-operation. The call of Spokane is the call of God.

VIANNA DETWILER.

113 Baldwin Avenue, Spokane, Washington.

THE EASTER OFFERING

Quite a few churches (some of them our very strongest) have not yet sent in the report of their Easter offering to the Financial Secretary. In most of these churches, we know the offering was taken, and they are likely waiting for some "pledges" to be paid, which is all right. But, we wish to warn them that at this writing (June 20th) we have waited sixty days, and we consider

that long enough. We shall extend the time to July 1st, and will then begin figuring up the offering, and getting ready the report. A summary of the report will be sent to The Brethren Evangelist. But the detailed report will be published only in "The Brethren Missionary." (The subscription is 25c per year). The report will appear in the July issue of "The Missionary."

We are glad to say that the church has "gone over the top" with the largest Easter offering in her history. We are unable to give the figures yet, but it will be a pleasant surprise to all. We are just beginning to know the joy of giving to this work. As a result, two more missionaries, Brother and Sister Clarence Sichel, of Los Angeles, will leave for South America, sailing on "The Vasari" from New York, August 5th. We have sent money to South America for the auto coach, and to pay off all indebtedness on our splendid property in Rio Cuarto, and for some alterations for the same. The missionaries now all have their salaries three months in advance, as those in a far-off foreign land, should have. Likewise, we have sent \$1,000 to Africa, as an "Emergency Fund," to be held there for use only in emergencies that might come to our loved ones far away from home on the Master's business.

Really, don't you all feel better now? But, if you want that "good offering" of yours to appear in the regular Easter offering report, better see that it is sent in AT ONCE.

Yours in his service,

LOUIS BAUMAN, Financial Secretary,
1905 East Fifth St. Long Beach, Calif.

WASHINGTON, D. C.

For several weeks I have been too busy to write. Surely the times seem increasingly strenuous. But let us rejoice that our God is able to keep that which we have committed unto him against that day!

Since my last report there have been four accessions by baptism. On Children's day ten others confessed Christ,—most of whom will probably be baptized soon. We are now in the "slump" season, and yet we are glad to say that our attendance is far above the most of the churches in this city according to membership.

On Children's Day the offering of our Sunday school was over sixty-five dollars; more

than twenty dollars of this amount was from the primary department.

Our average offering for the Sunday school for the last year has been over fifteen dollars per Sunday. We speak of this, not to boast, but that we might glorify our blessed Savior. Many of the wealthy churches of this city with a membership far above ours do not begin to reach that amount. I praise God that I am permitted to serve a people who actually take pleasure in giving. Yes, most of them really enjoy the grace of giving. Why should it not be so? Yes, it is great and I thus speak of it with the hope that it may lead others to find the same blessed experience. You will pardon me for going yet one step farther: Our Easter offering was three hundred dollars! We made no appeal; we simply presented the opportunity and the need, and then let the Holy Spirit do the rest!

Beloved, honor the Spirit and let him have the right of way in our hearts, and see what will happen! God is still saying, "PROVE ME NOW."

I trust that it may not be misapplied if I mention another thing in this connection: A certain brother living in one of the states, upon hearing of the amount of our Easter offering in this city, said, "If they need a church building so badly, I think they had better try to do more for themselves, and use more of their money at home, etc." Ah, my dear brother, we prefer to follow him who said, "Give, and it shall be given you." My people would rather keep on worshipping God in the same old building, and have the privilege of giving liberally to foreign missions, than to spend it on themselves after the usual manner, and give to the Lord (?) some of the bare leavings!

Listen to me: I tell my people that God will give us our church building and that much sooner! "Nothing is too hard for the Lord!" Let us launch out into the deep! He really wants to do "exceedingly abundantly above" all that we ask or think just as soon as we will give him the chance.

Permit me to take one more step and produce still another statement: If some congregations in our brotherhood which some of us happen to know about, would really make an offering unto the Lord according to their actual financial ability, and in proportion to that represented by the Washington City church, the result would be three thousand easily instead of three hundred! Some may question the wisdom of this statement, (I doubt not) but it now remains for me to question even its correctness, and so I hereby offer my apology by saying, "My estimate was much too low, forgive me."

Concerning the financial strength of the membership in this city, let me say that but very few own their homes and most of these are still more or less in debt on their property, holding the average government position which means that they must exercise economy of the strictest type in order to "make ends meet," if at all.

In closing suffer this further reference to the much-needed building. Yes, we still believe that God will in due season, and in his own way, provide the very building needed. "In due season we shall reap, if we faint not," and we don't feel a bit like fainting.

Get the lesson of Matthew 3:9. If God is able to raise up children unto Abraham out of the stones, if necessary, surely he can, when he pleases, raise up even a house of worship, from among his living stones.

Praise his name, we are leaving it all with him. Jer. 33:3 still holds good. How many are praying definitely and daily for God's blessing on our work in this great city? We still need your prayers, we earnestly covet them. Keep on talking over matters with God in our behalf. Thousands of people have left our city within the last few months, but thousands more are coming, so that the city, together with its suburbs, still remains crowded to overflowing. The housing proposition is still a most serious one. We stand on the "tip-toe of expectation" and wonder what will be next?

W. M. LYON.

NORCATUR, KANSAS Maple Grove Brethren Church

A year has passed since any letter has been in the Evangelist from this place. During this year three have been received into the church; two by baptism, and one who had previously been baptized.

In the Sunday school, for the year ending April 1st, the average attendance was ten more than the year previous. This is by no means what it should have been, yet we must consider the difficult winter. Our expectations for this year are greater. During the quarter, which closed last Sunday, the attendance each Sunday was more than the Sunday preceding. Our Home Department so earnestly and efficiently supervised by Mrs. E. O. Nedrow is steadily growing. I find that the Home Department work is creating an interest in the Sunday school among friends and relatives of some Home Department members. Many of these expect to enroll as regular members soon.

May 26th, Brother Roy Brumbaugh, of Portis, came to help in a revival meeting. He was with us eighteen days. During that time we were rained out for eight services. The meetings lasted over two Sundays, but we were rained out for every Sunday service except one, the last Sunday morning. During the entire meeting the last four services were the only consecutive four held. Interest among the unsaved was startling, souls were getting near to the kingdom when Brumbaugh had to leave us. Every sermon was strong, well prepared and ably delivered. Every day that weather and roads permitted, Brumbaugh and the pastor were calling in homes of the community.

One great purpose of the meetings was accomplished. For over thirty years jealousy has existed between the churches of the community. This was a detriment to the churches, a stumbling block to non-Christians, and a hindrance to the growth of the kingdom of God. As the powerful sermons dealing with consistent living and applied to Christian activities were preached, one after the other, the octopus of inconsistency was seen in its true light. This was a great victory. God help that the work may continue. The meetings closed with communion service.

Sunday, June 15th, I went to assist the Beaver City Brethren with the communion.

I preached at the morning hour and the communion services were held in the evening. This church has been pastorless for several months. I hope they will be supplied soon with a true shepherd. There is a fine membership hungry for the gospel, a new modern church building and a parsonage, surely some one can be found to answer the call to feed the flock.

Easter, I took charge of a work at DeVizes, Kansas, in connection with the work at Maple Grove. Monday, June 16th, I began a two weeks' meeting there which resulted in increased interest throughout the community, and one soul reclaimed, a man whose wife also awaits baptism. DeVizes is just a postoffice and school house, ten miles from our church at Maple Grove. Sunday school and preaching services are held every Sunday afternoon in the school house. Then for evening services some of the people come to the church.

The Mission Boards are very kindly helping to support the work at Maple Grove this year. So the entire brotherhood has an interest in the work here. May we have an interest in your prayers also.

J. G. DODDS.

BRETHREN DOWNS AT SUNNYSIDE, WASHINGTON

Instead of just observing one day as Brethren Day, we spent four Sunday evenings in June for that purpose. The themes treated were, "Why I Am a Member of the Brethren Church," "Triune Immersion,—Scriptural and Apostolic Baptism," "The Three Fold Communion,—Why Observe," "Things Seldom Preached." In addition to these, we set aside one week night for Christian sociability; 250 were present on the parsonage lawn. A musical program was rendered and refreshments (brought freely by those present) were served. This is the only kind of a social permitted here; none for raising money.

We are painting the floor of the main auditorium and putting down new aisle carpets. The parsonage is being refinished within. A movement is well on its way to permanently furnish the parsonage. Some pieces have already been secured. This will be an advance in the right direction. The parsonage is just about all paid for now and when furnished will be an inviting home.

At the regular business session, the present pastor was called for another year with a substantial increase in salary. We will be in Long Beach in July for the Bible Conference, delivering six prophetic lectures. Then in August we will have the same responsibility at a Bible Conference at Spokane, preceding the dedication of the church. Then we shall plunge into the work here for the third year. The way is not yet open for us to attend the General Conference.

The Lord is manifesting his matchless love and care for us amid many tests. He has become increasingly precious to us since our little one departed to Paradise. He has seen us safely through a quarantine for smallpox, during which four of the family were afflicted. We are learning the secret of those wonderful words, "All things work together for good to them who love the Lord."

CHARLES H. ASHMAN.

A WINONA BAND IN EVERY CHURCH

Plan Now To Send a Crowd To Winona Lake, Indiana, September 1-7

THE GREATEST GENERAL CONFERENCE YET!

The Bi-Centennial of the Brethren Church in America

FROM ASHLAND, OHIO

The Ashland Brethren church has had no report in the Evangelist for some time but this does not mean that there has been a lack of interest or that we have fallen into inactivity. Since last October, Prof. J. A. Garber has been serving this church as its pastor. In spite of many other duties including his college work he has rendered acceptable service both in the pulpit and in the pastoral relations among the people.

Since his pastorate began we have received into the fellowship of the church 3 by letter, 2 by relation and 18 by baptism, making a total of 23. This we think a very creditable showing.

At our spring communion, we had one of the best services this church ever held. Other special services might be mentioned. Our Easter service was of special interest. The offering was over \$300 for foreign missions. On Easter Sunday a vesper service was held and a fine and uplifting one it proved to all. The music was under the direction of Miss Amy Puterbaugh, Director of Voice in the College. The renditions were of a high order and splendidly executed. And that reminds me that the music at the services during the whole college year under the direction of Miss Puterbaugh was most excellent.

In Christian Endeavor work the year also showed splendid results and the meetings were well attended and of a fine spiritual tone.

Our Sunday school is under the superintendence of Prof. A. C. Hendrickson. During the contest with Waterloo and other schools, ours increased fifty members. Our total enrollment is, at the end of the school year, 197. This includes the Home Department and the Cradle Roll of 41 members. Our average attendance for the past year was 109. Our total offerings were \$433 of which amount the school gave \$260 for missions. We are quite encouraged over the prospects for our school.

If the Ashland church only had a suitable church building we believe our future would be very hopeful. We have a fine lot purchased and we hope by 1920 to be able to build. Pray for the work here.

J. ALLEN MILLER.

MARYLAND-VIRGINIA

Stop!—Look!—Listen!

To the pastors and workers of the Maryland-Virginia district. This is to call your attention to the July report on the work of the Four Year Program. This is the second and final report for this year. If you reported in January, now is the time to check up the Goals gained since that time and make your second and last report for the year.

If you did not report in January, now is the time to save the day by checking up

your standing and report. There is a card awaiting your attention in the back part of your Hand Book for this report. If you have misplaced your Hand Book, or failed to receive one, drop me a card and you will receive one by return mail.

A report from every church and mission, before the end of July will do credit to our district.

Please do not pass this by, a little bit of time will be sufficient to check up the goals, and a ONE CENT stamp will bring the card (the first of July the old postage rate is in effect).

For the sake of our common cause both in Christ and our beloved church, please do not fail to send in these reports.

May God richly bless and use us all.

Fraternally and sincerely yours,

L. G. WOOD, District Director.

1118 Gilmer Ave., N. W. Roanoke, Va.

NAMPA, IDAHO

Sunday, June 22nd, the members of the Nampa church and some of the friends met with the family of Brother C. A. Williams in our regular monthly service, having no house of worship except the beautiful shady lawns. Here we spent the day in worship consisting of speeches, prayer and song service after which the well filled baskets were brought forth and their contents partaken of. While these meetings may, seem small to some, it means much to our spiritual growth, as well as binding us more closely together in brotherly love, as our membership extends over so large a territory it requires some effort to attend those meetings. While there were only thirty-five at our last meeting, it required the traveling of one thousand two hundred and eighty-eight miles to and from the services, but we feel well paid for the effort put forth. Frontier work is quite different from that in the old established churches.

J. C. NEHER, Pastor.

BENEVOLENCE REPORT

Herewith please find list of churches, Sunday schools, societies and etc., of the Brethren church contributing to the Superannuated Ministers Fund not previously reported for 1918-1919.

Indiana	1918	1919
North Liberty,	\$11.00	\$14.00
Nappanee,	25.00	10.00
Mexico,	10.00	7.00
Illioikota		
Cerro Gordo,	11.58	4.35
Milledgeville, (Add.),	15.75	23.00
Kanemorado		
Carleton,		15.00
Portis,	14.50	25.00

Falls City,	25.00	30.00
Michigan		
Lake Odessa,		65.00
Maryland-Virginia		
Maurertown,	5.45	12.75
Washington, D. C., S. S., ..		25.00
Oak Hill,		19.50
Ohio		
Gratis,	37.57	40.00
Canton,	27.44	21.80
California-Oregon		
La Verne,		25.00
Whittier,		18.00
Pennsylvania		
Philadelphia (3rd),		7.00
Hopewell (Yellow Creek), ..		4.30
Cönamaugh (Pike),	12.64	19.00
Summit Mills,		50.00
Brush Valley,	15.00	15.00
Berlin,		27.46
Sergeantsville,	10.00	5.00
Jones Mills (C. E.),		15.00
Pittsburgh,	50.00	75.00
Uniontown,	16.20	15.00
Waynesboro,	11.70	16.60

Individual Gifts

Mrs. W. N. Grubb, Ashland, Ore.,	\$1.50
S. J. Griffith, Pittsburgh,	1.00
Mrs. Phillip Repsher, Penn Argy, Pa., 1.00	
A Friend, DeGraff, Ohio,	2.00

The Brethren will notice with special interest the splendid amount received from Lake Odessa, Michigan, \$65.00, where nothing was reported as having been given last year. Pittsburgh comes to the front this year with an increase of \$25.00 over last year which is very fine and altogether worthy of special mention.

Two churches in California have made a very good report namely, Whittier and La Verne, neither one making reports last year. Come on, California, that's fine. Some of the smaller churches in good old Pennsylvania, notably Summit Mills, have established a record which the larger churches would do well to look up to, which speaks well for the Brethren of Summit Mills.

This is the last report that will be published before National Conference. The amount received up to date is nearly \$1500.00. Let those churches that have not yet met their obligation to those who are dependent on this fund, do so at the earliest possible opportunity that we may be able to make a report at Conference that includes all the congregations of the Brethren church.

Fraternally yours,

H. E. ROSCOE,

National Secretary Board of Benevolences.

THE PASTOR'S ANNUAL REPORT AND MESSAGE

(NOTE: A few days ago, it was my privilege to be in the home of Brother E. M. Cobb, of Dayton, Ohio, pastor of the First Brethren Church of that city. While there, he handed me the Annual Report that he read to his church at its annual business meeting the first of the year. I at once felt like I was reading a sort of a Pauline epistle that was meant, not for one church alone, but for all the churches. I said, "This must not die here. I want to send it forth for my own church away out in Long Beach, California, to read and heed. I believe it would be well that it should be read in ALL the churches." So, I asked Brother Cobb for permission to offer it to the Brethren Evangelist for publication, which permission he kindly granted me. I therefore am responsible for its appearance, with the kind permission of the editor, here.—Louis S. Bauman.)

1. The Report

Address:

Unto the First Brethren church, which is at Dayton, Ohio, to them that are sanctified in Christ Jesus, called to be saints, also all that in every place call upon the name of Jesus Christ our Lord. . .

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ:

1. Retrospect.

A glance at my daily calendar since I am among you as pastor, reveals an almost unbelievable record of funerals, visits to the bedside of the sick, anointings, miles upon miles driven in locating the outlying membership, beside the regular pulpit work and the other teaching; one is made to wonder how and when it was ever done, and I am frank to acknowledge that this ministry just enumerated, is made possible by the untiring and unreserved efforts and sacrifice of my yoke-fellow, Elder W. C. Teeter, and others who so ably and nobly assisted in ministering to the sick and bereaved.

Then, too, when it is borne in mind, that the world has been drenched in her own blood; and famine has stalked about upon the face of the earth, and the great black plague has claimed her millions; and the great organized rum traffic, has, of late, redoubled her efforts to defeat the cause of civic righteousness; and with gross false teachings, both in and out of the church, and of every kind and character—after having passed through all this—is it not after all, almost a miracle of grace that we are an organization at all? Retrospective considerations are enough to stagger one. Yet out of it all comes the assurance that the Lord knew all things from the beginning; and he wrote this history in advance.

2. Introspect.

But the heartaches, caused by the conditions from without, are not to be compared with those which are caused by the lethargy, apathy, and the listlessness of those who are numbered with the saints upon the books of the church. It is almost beyond belief (really, one has to meet up with the actual conditions) that a child of the living God can dwell in the land of the free, with common privileges, in proximity of a place of worship, among hundreds of like faith, and yet absent themselves from the services of the house of the Lord, but rather feed upon the offscourings from the devil's table, and mingle with the children of disobedience. Yet we know that Christ died for the ungodly, but, oh how sad to see a precious soul for whom he died, to be enslaved in that sort of a disreputable body; and I strongly recommend to the deacon body that a canvass be made of the roster of this church, and expunge, after carefully visiting or writing such members in question, from the membership

list, in order to preserve the morale and Christian standard of the brotherhood. It is true that some do not admire this sort of discipline; neither do I; yet, the good husbandman trims the dead branches from the orchard trees that they may bear more and better fruit; the best physicians amputate infected limbs in order to protect the health of the rest of the body, and so it is with the body of Christ. Some claim fear of destroying, in this manner, one of Christ's own; but this is a false fear, for should he be a real member of the invisible body, he will like Peter, return; but if he has never really belonged to the invisible church, like Judas, he will automatically go out and commit suicide.

Another lamentable condition is that not a few of our members seem to have a very low standard of Christian ethics. Rumor has it that even some attend the dance, some the saloon, while others have some very filthy habits; in such cases it is apparent that the moral judgment has so allowed the conscience to become seared as with a hot iron, until it does not longer reprove them for improper conduct. Such an one is no credit to the organization, and is not idly jeopardizing their own souls, but the souls of others as well; hence it is at once patent, that in all such cases the standard of Christian ethics is entirely too low, and the sad part of it is, that this sort of life not only does not help one to become better, but continually lowers one until the only escape from it is an entire re consecration.

3. Prospect.

It should be borne in mind, however, that there is always the "salt of the earth,"—those clean-cut, straight, fair, loyal, spiritual members who are always at their posts, rain or shine, to worship God, or serve their fellowmen. These are the "Restraining power" spoken of in the Word of God, and remember, Brethren, that one of these days when that class is taken away by the great exalted Christ who is to come for his saints, then, oh then, will come that terrible vengeance of our God.

What a consolation it is that the great commission asks us to evangelize the world instead of reform it. These churches and their pastors who have undertaken to make the world ready for the Millennium are not only, either wittingly or ignorantly trying to cheat the Lord out of his job for it is he "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved;" but they as well miss their own calling, for it is the function of the real church to call out the Bride of Christ, who is to rule and reign with him one thousand years. And so I want to thank the faithful ones, of the First Brethren church of Dayton, and especially the heads of the various departments, who have continually had in mind the betterment and spiritual training of the flock of God, and to evangelize the ungodly.

While the child of God is naturally vitally interested in the general reform movements and the general betterment of mankind, yet he does not necessarily need to be a politician or propagandist. He will much more speedily reform the world by sticking to the job that God gave him—that of saving sinners. And so it shall be my ministry while I am yet with you to feed the flock of God. It may be that I will be compelled to run a little side line in the way of a crutch factory for the sole purpose of making crutches for cripples; and we may have to have a sanitarium for soreheads, and a hospital for those who are wounded in life's great battle, but my chief work among you by the grace of God shall be to lead you into the green pastures of God's word and by the still waters of his everlasting peace. I heartily thank you for the support, material and spiritual

wife and I have received from you as tokens of love and esteem for your chief servants in the service of the master.

2. Message

Introduction.

It may not be known to all that the great work of the Christian ministry naturally falls into three great separate and distinct divisions. To fail in any one of these chief characteristics of the work, is to very greatly impair the other two branches; hence how very important it is to safeguard all three divisions. These branches are poimenics, or shepherdizing; liturgics, or public worship; and archagics, or the general management of the church.

1. Poimenics.

No minister can be a real shepherd of a flock, unless he feels a deep responsibility for their care and keeping. He should direct and lead them to good pastures, where they can get wholesome food, and at the same time, protect them from thieves who would steal them, and from the evil one, who is always lurking about to utterly destroy them. As a good mother protects the health of her child, so I deem it necessary that the pastor not only properly feeds the flock, but likewise sees to it that they do not get improper food to impair their spiritual digestive apparatus. In this connection, allow me to say that it shall be my purpose to preach solid, fundamental doctrinal sermons on Sunday mornings for the perfecting of the saints, and in the evening sermons to evangelize the unconverted, and so rightly to divide the Word of Truth to saint and sinner alike. My programs which are printed and distributed among you will show the course of study of our little private Bible Institute; it is the intention to so conduct these courses of study that each member may find help in his study of the Holy Scriptures. There will be none of this "twentieth century gospel, "social gospel," or "theology of the reconstruction;" on the contrary, I shall teach you the same salvation, same sins of men, same cross of Calvary, same heaven, same hell that was taught by our Lord when he was here on the earth in person. His gospel is good enough for you and me.

Further, it is my purpose to know you personally, and make personal friends of every one of you as far as it is possible without the sacrifice of any principle, because our interests are common, and when we pray together and work together, we will soon be bound together in the bonds of Christian love. It has been a rule of my life to know my people by name and as far as possible partake of their lives and environment to the extent of helping them in their struggles in life.

Perhaps the most difficult thing in the life of a minister is the discipline he is expected to maintain. Some people seem to fail to realize that he is held responsible for the conduct of the church and that the conduct of the church is made up of the conduct of the individual members, and they insist on personal liberty, and want to be allowed to run loose like they allow their children to do. A minister cannot be a true friend to his people, and not point out to them their faults and short-comings as well as their virtues, and show them a better way. In this connection I want to mention, that I would appreciate a more respectful attitude to God's house than is sometimes shown; especially it is uncalled for to allow children to tear and mark books, and run through the church building and for members to collect and visit in the vestibule of the church before and during services. I am confident I shall have the support of a very large majority of the membership in the maintenance of discipline in the work of the church.

2. Liturgics.

Public worship has grown to be no small factor in the work of the church; and the minister is, as a matter of course, held largely responsible for the conduct of that wor-

ship, although the preaching itself is the only thing he is called upon to do alone. When it comes to song, prayer, testimony, giving, etc., the membership is expected to assist to the extent of their several ability; but, here again arises various and sundry minor difficulties, because we do not all realize that we are still all men and women and not angels, nor will we ever be; but that we have different gifts and different degrees of the several gifts, and we are so apt to measure ourselves by each other, forgetting that so long as we are here, we are open to the criticism of imperfection. Paul says, "But they measuring themselves by themselves, and comparing themselves among themselves are not wise." When the Lord has given one gift, remember that it was his intention that it should be used to his honor and glory. If we could discern the Lord's body and remember that some of us are feet and some hands, and some ears, we might appreciate the fact that each has his own work and should be more interested in that than the work of another. Again, as a recommendation, as soon as it can be arranged, I should like to see a good music director employed whose duty it shall be to drill and lead the singers; however, such an one should be a loyal member of the church and in sympathy with her work. We have a lot of musical talent here that should be cultivated and used to magnify the Lord Jesus. I thank the music committee for the special music rendered from time to time at my request. I am glad to report that by mutual agreement, the pastor is to lecture each Monday evening at the Rescue Mission, in reciprocity for which Brother Peter Quartel will sing for us on Sunday mornings, whose wonderful ministry of song will inspire our singers, as well as the other worshippers, and be the means of saving sinners.

The most vital appointment, perhaps, on the liturgical calendar is the celebration of the sufferings of our Lord; and I think I do not recall a single love feast which I enjoyed more than the last one with you; so

very worshipful was the spirit among us in the presence of the empty chair at the head of the table, that during the entire evening there was scarcely a whisper to be heard. May you ever discern the body of the Lord, as you are seated around the mangled form of your unseen guest at the Eucharist, which is the great suspension bridge across the terrific whirlpool rapids of sin, from the blood-stained summit of Calvary, to the glory-crowned summit of Olivet, where we shall be seated with the King when he shall gird himself and serve us.

I note with pleasure, that many more of the members remain after the regular services, on Sunday evenings, to witness the baptismal ceremony. It makes me feel that you are interested in the salvation of souls, and it is a warm welcome to the new convert which he appreciates.

Although we were disappointed in the absence of Brother Stout, and the brevity of Brother Baumann's stay with us, yet good seed was sown, and since then we have been having a continuous revival, which is as it should be. I hope we may have another effort in the spring. Let it be understood henceforth, that each of you will be looked upon as a traveling representative of this firm, and I want you to say a word each day to some one you meet, and encourage him to attend our public services, that he may come under the sound of the gospel, and let the Holy Spirit have an opportunity to operate upon his soul.

3. Archagics.

The general management of the business end of the church is no small matter. To know just how much to organize, without getting so much machinery as to require all the power of the dynamo to propel the machinery alone, is the work of an expert. First in importance, perhaps, is a clean, live, spiritual corps of deacons as the pastors' aid-camp in the supervision of things spiritual; then as the pastor's cabinet, or advisory board, there should be added to the deacon body, all the officers, elders, and heads of the auxiliary departments, for the supervision of the wider functions of the church; and I thank God for such an efficient body of godly men and women as are responsible for the conduct of this church, and I think when you hear the reports of the committees and officers, you will be gratified at the com-

mendable progress we have been able to make in spite of the existing conditions. Although we still have a few members who do not tithe nor give regularly, yet we have passed the ten thousand mark this year by more than two hundred dollars, praise God.

The auxiliaries—the Sunday school, the Christian Endeavor, and the Sister's Society of Christian Endeavor, and the Sisterhood of Mary and Martha, have, under their respective leaderships, been doing very commendable work. These various auxiliaries furnish the cantonment training for the efficient work of the army of the Lord in the great battle of life; and I pray that we may appreciate these captains and sergeants who have burned the midnight oil pouring over the problems of their departments; that we may stand together as a solid unit in this great work; that the organized classes may continue to boost and push; the teachers, teach good stuff; that the board keep up their fight against our great debt, and make another mighty stride in the spring, as the end is now in sight; that the sisters continue their commendable labors, as well as the younger women. I cannot pass without praising the ladies for starting the decorating fund which I think should be encouraged very materially, a move for which I should like to see made at this meeting. The weekly calendar, our little welcome messenger, is possible by the kindness of J. C. McBride; and there is Brother Ed Smith and his corps of ushers who make the public services a real pleasure by their cheerful and skillful services.

Before I conclude, may I say to my deacons that I do not think you receive the recognition you deserve, and henceforth I desire that you are each to consider yourselves a sort of district superintendent, in the neighborhood where you live, and that you keep a strict vigilance for those who need help, either in material or spiritual things, and report the same to me at your earliest opportunity.

Finally, brethren, let us thank God and take courage for the accomplishments of 1918, and "press toward the mark of the prize of the high calling of God in Christ Jesus." May the grace of our Lord Jesus Christ be with you all.

Yours in the hope of Eternal Glory,
E. M. COBB, Pastor.
Dayton, Ohio, January 1, 1919.

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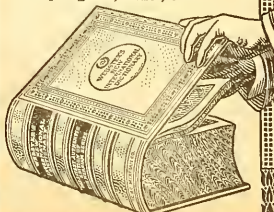
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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Counsel from Kipling

If you can keep your head when those about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about don't deal by waiting,
Or being hated don't give way to hating,
And yet don't look too good or talk too wise;
If you can dream and not make dreams your master;
If you can think and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to,
And stoop and build them up with worn-out tools;
If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth, and everything that's in it,
And—which is more—you'll be a man, my son!

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Old Order Versus the New

The old order dies hard, but it must die and give place to the new, for it is a fight to the death. The old order is one of selfishness, personal advantage and narrowness of vision. It lives in the atmosphere of self-aggrandizement and over-reaching. It thrives on the misfortune, weakness and inability of others. Nation or individual, the principle is the same and is diametrically opposed to the new order instituted by Jesus. He minced no words in consigning the old order in all its varied relations and implications to the scrap-heap. It is condemned by all his wonderful teachings and by the spirit and conduct of his more wonderful life. "Ye have heard that it hath been said by them of old time. . . but I say unto you," and then he would go on and fill it in. And how lofty were the ideals which he attached to the "I say unto you!" Some said, "Who can hear them?" Others said, "Never man spake like this man." But men heard him and have been hearing him through the centuries because he spake "with authority," as no other man spake. He uttered some radically different teachings from those the Pharisees had been wont to repeat, but the common (or masses) people heard him gladly and grew to love his teachings. Perhaps the most revolutionizing utterance he ever made was to the effect that he that would save his life should lose it and he that should lose his life for his sake and the gospel's would find it, yet the people heard and are hearing it, though slowly yet increasingly. It was the theme of the new order that he came to introduce. He further clarified this principle by saying, "Bear ye one another's burdens;" "Ye that are strong ought to bear the burdens of the weak;" "He that would be greatest, let him become the servant of all." And the motto of his own blessed life was "Not to be ministered unto but to minister," and very definitely stated his life purpose as, "I am among you as he that serveth." Then he said to his disciples "Ye shall be witnesses of me;" "Behold I go before you;" the servant is not above his Lord;" "as the Father hath sent me, even so send I you." "Go ye therefore and disciple the nations." All this he said to make clear to them the character of the new order and to emphasize the importance of its inauguration and propagation. It was not a small exclusive society that was to be characterized by such principles, but the "nations" and the "world." And because of the increasing spread of this heaven there was to spring up a new world wherein dwelleth righteousness. Old things were to pass away, and behold all things were to become new.

This new world order was immediately recognized to be in mortal conflict with the old world order of selfishness and personal and national advantage. That conflict has waged fiercely until the present day. And now there is unmistakable evidence that the most obstinate and bitter enemy of Christ and his new growing world order

is the spirit of selfishness and self-seeking. The two cannot long dwell together in the same heart or nation. One must drive the other out. And because God is, we have no doubt about the outcome.

Even now the sky is brightening with the light of the coming day. Never were there such glowing prospects of the universal rule of the new order. Never before was there such boldness exercised in presenting the ideals of unselfishness as the governing principles of nations as well as individuals. Never before were national barriers so nearly broken down when men could think in terms of world interests as impartially as now. We are vitally concerned about world peace now, and not merely American peace. We are planning and working for world prosperity, world righteousness and a world brotherhood as never before. Our vision and interests are broadening to such extent that we stand as citizens not only of America, but of the world.

And yet in the face of this growing popularity of the principles of Christ, there are men high in positions of trust who speak cynically of one who is championing this new order, thus, "He is going to preach national unselfishness. The people are going to ask why the day of national advantage has come to an end." It is not to be expected that every man in high station will have the larger vision nor possess the larger spirit. It is unavoidable that small men get in large places occasionally and fail to be true leaders and representatives of the people. Not all men who have position in our commonwealth have interest in the enthronement of Christ and the adoption of his ideals by the people. But how shrewd men could so far misjudge the standards and desires of the masses as to insinuate that they are primarily concerned about national advantage and selfishness as against national unselfishness is difficult to understand. The popular tone and spirit will likely be found to be in advance of the occasional reactionaries or political manipulators. The new order with its new spirit of unselfishness and service is bound to win because it has higher than human sanction and favor. The new order will gain the ascendancy. The big question is whether it will win with us or against us.

The Gospel Wagon

Some years ago a preacher had the following dream and from what we are able to learn, it seems that the dream had been actually realized in various churches.

The pastor dreamed that the church was a stage-coach at the foot of a hill, up which, in the absence of horse power, it fell his lot to drag it.

Some of his officers and members bade him be of good cheer,

for they would help him. He should guide the tongue; some of them would turn the wheels, others would push; and so, together, they would get it up hill.

For a while the coach moved slowly, but surely, up the hill. After a time however, its weight seemed to increase, till the pastor, bringing the coach to a stand on the first ridge, and turning the tongue to prevent it from running back down the hill, went around the coach to see what was the matter. All the helpers had become tired. No one was turning the wheels and no one was pushing. All had jumped in the coach and were riding.

The pastor cannot drag the coach up the hill all alone. Of course, he must be on the job to guide the tongue, or it will not go at all. But work as hard as he may, he cannot make it go, if he is the only one on the job. Everybody should be doing his part to get the gospel wagon up the long hill of worldly opposition. If all will take hold, the heaviest coach can be moved up the roughest hill. Pastors have been encouraged to attempt great things and then have been left to do the task themselves when half way up hill. Every member should be at his post of duty all the time with all his power. The Four Year Program is a big job, too big for the pastors to carry out alone. In every church the pastor must have the help of the members, or he will fall down on the job. The time of the year is come when there will be inclination to loaf on the job, to leave some one else do the work. Let this not be done in any Brethren church. Let us all be at it all the time with all our might. We want no shirkers, but everybody workers. It is staying power that tells.

"Perseverance will win,
Its average is sure;
He wins the most,
Who can most endure."

EDITORIAL REVIEW

In behalf of our operator, permit me to say that when writing for publication, if you use a typewriter, it will be for his convenience in following the lines if you will write double space and not single.

We learn that the Waynesboro, Pennsylvania, Brethren had their largest communion at their recent service in the history of that work. There were 111 members at the tables, so Brother Witter reports.

Brother Garber reports a goodly number of Teacher Training graduates in this issue. Now is the time to begin to plan for the fall class. Read what Professor Garber says about it.

"Spokane," "Muncie," "Peru," "Huntington," these are the mission stations mentioned in Brother Carpenter's "Notes on the Mission Page this week. You will want to know what he says about them.

We have a splendid report from the Long Beach, California, Junior society from the hands of Sister Wall, the superintendent. Her Juniors are certainly being "thoroughly furnished unto all good works" by having the Scripture planted in their young minds where it will spring up and bear fruit many fold in the years to come.

The Welsh evangelist, Brother Thomas, favors us with an interesting report of his evangelistic labors for several months. He has been very successful, and is now serving the Ardmore, Indiana, and Glendora, Michigan, churches as pastor. His address for the summer will be Winona Lake, Indiana.

Brother S. E. Christiansen, pastor of the Columbus mission, reports that the work is growing and becoming more stable. The prayer meetings are especially well attended and the young people seem to be the pastor's most loyal supporters. Brother Christiansen has had his discouragements and misfortunes which make the work difficult, but he is optimistic nevertheless.

Do not fail to read Dr. Jacob's "College Notes." You will be delighted with the attendance at the Summer School. Prospective and former students who are expecting to return this fall will receive gladly the news of the remodeling and modernizing of the college building. Note also that Grant street is to be paved; maybe some one will want to help defray the college's share of the pay-

ment. Just a hint to the liberal who are able. Don't forget the college enrollment is to be doubled and the seminary enrollment is to be fifty,—that's the goal. It can be done with the help of all who ought to help.

Ripon, California, reports interestingly through the pastor, Brother Leatherman. They have experienced the blessings of refreshing because of the revival that Brother Kimmell conducted there. Under the efficient leadership of Brother Leatherman the church is being more thoroughly organized and is beginning to show more life.

Brother J. C. Beal, pastor of the Compton Avenue church of Los Angeles, gives a splendid report in this issue. Every line of church work is vigorous and growing. The prayer meeting attendance is very commendable. Christian Endeavor work is at an exceptionally high stage. The Juniors carried away the honors from the State Christian Endeavor convention held at Long Beach. More additions to the church are reported.

You will not want to miss the report of Brother Cook from Krypton. He tells of the giving quality of the Krypton Brethren, and it is certainly refreshing to learn that they have been taught so well concerning this fundamental Christian grace. Besides giving of their money to support the work, they are making frequent gifts of love to their pastor. Brother Cook has certainly won his way into the hearts of those people and has done a noble work among them.

The editor received a little box of fine large cherries from Spokane, picked from trees in the Gochenour orchard. Sister Vianna Detwiler arrived in Spokane just in time to enjoy the ripe cherries, and we are indebted to her for the sample of large luscious fruit which we enjoyed and shared with our co-workers at the Publishing House. There were two kinds among those we received, "Bing" and "Royal Ann," black and red respectively. They were about as large as the "Blue Damsen" plum. Thank you, Sister Detwiler and the Gochenours, we appreciate this little act of kindness and thoughtfulness to your servants.

It is not likely that there will be any further desire to prolong the discussion that has been carried on for several weeks, so far as personalities and direct replies are concerned, and so it will be brought to a close. Since it is our policy to be as fair as we know how, and entirely impartial, we must reserve for the brother whose article was attacked the privilege of a reply of the proper sort, if he desires such. Otherwise the discussion will close with this issue. We do not wish to be understood to be closing discussion on the importance of both the personal and the social phases of Christ's teachings. Articles along such lines will be both welcome and profitable to our large family of readers, if the personalities and the controversial spirit are omitted. This statement is made out of deference to requests from a number of our readers, and upon the recommendation of the editorial committee.

The good work still goes on; Beachler is still at it and the people are still giving of their money for the endowment of Ashland College. Milledgeville, Illinois, is the church reported in this week's notes, and that church need not be ashamed of the record it made. Those people are alive to the interests of our only church school. And who would expect anything else, with a live pastor such as Brother Snyder is to lead them. One of the most promising things about the entire endowment campaign thus far is the universal enthusiastic co-operation of the pastors. All believe in Ashland College, and from the contagion of their loyalty the spirit of loyalty is spreading and permeating the entire membership. With Ashland's loyal sons and daughters being scattered throughout the brotherhood and imparting to their friends a measure of their own love and loyalty to "dear old Ashland," who will doubt that the needs of this most vital part of the church's means of growth shall receive the support that is needful for its efficient service. President Jacob's article will give you an idea of the magnitude and importance of Ashland's needs. Keep these things in mind when making your pledge or gift to the college. By the way, don't forget to notice our new thermometer. It will take \$200,000 to put the mercury at the top of this one. But we must not stop till it reaches the top. The elevator man says, "Going up" and Brother Beachler says the same thing regarding the Endowment Fund, "Going up." Watch your chance to get on.

GENERAL ARTICLES

A Man's Minimum Money Obligation to God. By G. C. Carpenter

The Debt

No man can give to God, for God is the owner of all and he needs nothing. The Christian has made a partnership covenant with God but many do not keep their part of the covenant.

It is not reasonable to say that the omniscient God would establish the church on the earth with a great and expensive mission and not make provision for financing the mission. God's plan is the tithe as man's minimum money obligation to him. Whoever pays less is not out of debt to God. If one tenth of man's increase was the extent of his obligation to his grocer then to pay the grocer less than that amount would leave part of the obligation unsatisfied.

The Robber

Will a man rob a grocer? Many men are guilty. What does the grocer do? He places him on the black list and grants him no favors. "Will a man rob God?" the prophet asks. The answer is that many have robbed him. How? "In tithes and offerings." Will God's professed followers rob him today? The universal answer must be, Yes, many have robbed God and are robbing him every day by failing to meet their minimum money obligation described in the partnership covenant. And in robbing God man robs himself the more because he makes it impossible for God to keep his part of the covenant. That may explain why a prominent evangelist recently began a large revival campaign by preaching his first sermon on the subject of tithing.

The Loss and Gain

The loss falls upon the individual first. God promises him if he will be honest with him "a blessing that there shall not be room enough to receive it." God challenges man to prove and test him and see if he will not keep his word, and not one has ever been disappointed. The blessing is both material and spiritual. The two go together, the

open purse and the open heart. The church member lacking either lacks both. There may be exceptions but this rule holds.

The loss falls also upon the church. The power and influence of the church is the sum total of the power and influence of her members. If any member robs God he robs himself first and then the church of which he is a part. Thrice fortunate is the church that has a goodly number of tithers. Where is the pastor who would hesitate in choosing between two churches of the same membership, if one was made up entirely of tithers and the other had none at all? If church members would make the tithe the minimum of their money obligation to God then the pastor would not need to serve tables. He would be left free to devote his time and energy to meeting the real mission of the church and the same would be true of the lay members of the church. And no one can measure except by actual test the spiritual power that an all-tithers church would generate.

The loss falls in the third place upon the whole community and finally upon the entire parish of the church, which is the whole wide world. The treasuries of the mission boards would be filled to overflowing and the increased spirituality would mean a full supply of consecrated mission workers and every reader can take these two factors and solve quickly the problem of the evangelization of the world.

The Challenge

God invites man to prove him. Will the members of the Brethren church make the test? Will the Brethren ministers themselves prove the Lord of Hosts and then out of personal experience invite their churches to the last man to try God and "see if he will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it?" May the Brethren church, pastors and members be honest with God.

"Need of Christian Charity Among the Brethren." By Roy Brumbaugh

A noted writer has termed love as the greatest thing in the world. "Why cannot we go all the way and say that Christian charity is the greatest thing in two worlds or all worlds, for that matter? And if this love is the greatest thing in the world it is the most needed thing in the world. The need of Christian charity among the Brethren at Corinth was what inspired Paul to write the matchless love chapter of the Bible, the thirteenth of First Corinthians. Let us all pray that this need today will help us brethren to live in the thirteenth chapter of First Corinthians. We must admit with regret that this Christian love is greatly needed today.

Jesus said, "By this shall all men know that you are my disciples if you have love one for another." But I am afraid today all men do not know us as such. Again, we are told to "Love thy neighbor as thyself," but this was not strong enough, and Jesus said, "A new commandment I give unto you that you love one another, as I have loved you." Need I tell you that the love of Jesus for his own was and is devoted, enduring and constant. Can your love be placed in the balances with his; remember he said, "Love as I have loved you."

I think this Christian charity is lacking in the church today because men are wrapped and steeped in the greed for gain. I do not believe men as a whole were ever as selfish as they are today. The motto of too many seems to be "Let me get what I can and can what I get at whatever cost to manhood, principle, honesty, respectability, and let the rest of the world live in tattered rags and go to hell." The world is still passing by on the other side of the road. It is

not only our business to care for the wounded, distressed and the dying but it is our business through Christian charity to get the robbers off the highway and so far as possible remove the temptations from the pathway of men. Do not tell me so called Christian people believe Jesus meant what he said when he said or meant to convey the idea that one soul was worth more than the whole world, while men in the church are going on piling up bank accounts, buying more land and bigger automobiles, and giving twenty-five or fifty dollars a year toward the upkeep of the church and the spread of the Master's kingdom on earth. Jesus, when he died on the cross, had no material wealth to his credit, no home or farm or bank account. And how a man can die today worth his thousands and millions and claim to be a humble follower of the Nazarene is beyond me. I speak for myself, I would rather have no bank account and stand with Jesus, than be a world-getter and go down to disgrace and destruction. We need Christian charity to teach us HOW TO GIVE.

If I know the mission of a true life, it is service prompted by love, and not criticising and backbiting. This Christian charity is needed among the laity. Do we take offense too readily? Charity taketh no account of evil. Charity does not keep a book account registering therein all the offenses, insults, abuses, maltreatments it receives from others. We need Christian charity. Are we down at the mouth because some one has been appointed or elected to the office we held or wanted? "Charity suffers long and is kind, is not easily provoked." We need Christian charity. Do we only see other's faults to exploit them? Are we tattlers,

busy-bodies? Our mouths ought to be stopped. In preaching a sermon a few weeks back to the Portis, High School graduating class, I said they ought to try to be versatile and be good mixers in society, but not to talk themselves out of Christ and his kingdom. Charity thinketh no evil. It does not invent or devise evil; believes no evil where no evil seems; believeth all things,—is ever ready to believe the truth and the very best about all people. It hopeth all things,—when there is no room for believing good about people, it will hope for the better. O, how grand; And it will not exploit faults for trouble's sake. Are you want to criticize the preacher? Remember he is only human like yourself and pray for him. What say ye, Brethren, do we need Christian charity?

Then we preachers need Christian charity perhaps more than we think. Are we jealous of our fellow-pastors, of their success, of their charges, of their salary? I feel quite sure (I shall speak plainly not to criticize but to help) that there have been times when one pastor has militated against a fellow-pastor to keep him from getting a charge that would pay his brother a bigger salary than he was getting. Such things are to be regretted. Charity won't do them. We ought to be big enough to let a fellow-minister follow us or secure another church at a larger salary than we are getting, if he can do so, and rejoice with him. If any church is paying a brother minister double the salary that I am getting, I will say from the depth of my heart, the Lord bless him and them. Because I do not think any of our preachers are as yet getting too much money. If you are, come across and let us divide the surplus. There have been times when men have tried to stir up strife in the congregation of a brother minister and cause him to lose his job. There have been men who underbid a fellow-pastor simply to get his church or one he was considering. Are we ever guilty of

such things now? In order to keep from it brethren in the ministry, we need Christian charity.

Have we formed "cliques" at our conferences? Some one says, "Glad to see you," but away he is gone no more to speak to you and to look for better company. It's a big wonder they do not choke as they try to say it. Have you known any ministerial brethren on the conference grounds that you could not get acquainted with or out of whom you could not get a conversation? Have you met laity of the same type? There are folks that you have to pinch or push like a pig before they will grunt. Some are timid, some are selfish and some are too much puffed up. We want no men in our ministerial association who wear a No. 6 shoe and a No. 10 hat. Nor do we want that kind in the laity. Something ought to be done to jar them loose from their "riggings." Brethren in the ministry, and the laity what say ye, do we need Christian charity?

"The life of love is an eternal life. There is no worse fault that can befall a man, than to live and grow old, alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love, for God is Love. In Matthew 25 the test at the judgment was not how a person believed but how he loved. "We love him because he first loved us."

What makes a man a good musician, telegrapher, stenographer? Sometimes talent helps, but it is always practice that puts on the finishing touches. What will make a man a good, true-hearted Christian, always faithful in doing his duty in this world? Simply this, the practising of Christian charity among the brethren and in the world. God make us all true and earnest lovers of men, with our hearts filled with Christian charity, for this we need above everything else in this world.

Portis, Kansas.

Standardizing Colleges. By Edwin E. Jacobs

The general reader of this paper may not know just what forces have been set going looking towards the standardization of the colleges and universities of America. These forces emanate from three sources, viz., the state governments, certain large benevolent agencies, and voluntary associations. No colleges could escape all of these even if it be so desired.

1. Certain of the state governments have set some legal standard for their colleges. In Ohio a corporation conducting such an institution as passes for a college, must have at least fifty thousand dollars worth of assets. This is very low so far as the monetary standard is concerned. Some states have educational boards which pass upon the colleges of their jurisdiction. Ohio has no board with such a function.

Moreover, both the state department of education and the federal department have from time to time, indicated what they considered as necessary qualifications for institutions of higher learning. There is the Babcock report from the federal office, which defined what was designated as the efficient college as well as the minimum college. These requirements were rather high and while there was no federal enactment to set them up legally, yet colleges have made an effort to meet them. It is policy to do so. These requirements all revolve around (a) endowment and income in money, (b) teaching corps, including their academic degrees, hours engaged in teaching, pay, etc., (c) library facilities, (d) laboratory equipment, (e) entrance requirements, and (f) requirements for graduation. And it is to be noted that all this refers, not to special departments, but to regular college work. So at Ashland the Music, Business and other departments add nothing so far as our ranking is concerned, not even the Seminary, when considered as a seminary. In so far as the members of the Seminary are doing college work, their enrollment would be counted in the college.

It is to be noted here that while some of the standards

are not to be enforced by law, yet pressure is constantly being brought to bear upon us so that we must at some early date attempt to meet them more fully than we are now doing.

2. The Carnegie and the Rockefeller Foundations also exercise quite a considerable influence in the college life of America. The first named organization has long ago defined what for it would pass as a college and this is known as the Carnegie standard. Many of the voluntary associations have accepted this and made it their own. This source of standardization also has no legal power to enforce its requirements, but the moral influence it exerts is very powerful and colleges can not afford to maintain standards lower than are set by these sources. To insist upon lower standards, is to admit that the college is not able to meet them and that is to admit a lack of strength that no college covets.

3. But the voluntary associations are more important, at least just now. These consist of state and inter-state associations of colleges. These set the precedent for entrance requirements, graduation, etc. It ought to be known that Ashland has nothing whatever to say as to what shall constitute proper entrance requirements for this has been set for us. So also many other things. But the association with which Ashland has most to do just now, is The Ohio Association of Colleges, and perhaps also the educational branch of the Inter-church World Movement, which, in their own words, seek to assist worthy colleges and to help chloroform those whose life ought to cease. But it is of the Ohio College Association that I want to speak and to do so very plainly.

This association sets conditions in Ohio. The work of these colleges, about fifteen in number, is fully recognized by the medical colleges, and other institutions, while the work of the colleges outside of this group is not fully recognized. Hence it is absolutely necessary for all colleges in Ohio which want to survive, to meet these conditions,

And what is more, any institution which wants to be classed as a college of liberal arts and sciences, ought of its own accord without any outside pressure, meet every requirement and even more. One can not in honor ask young people to continue with a school which does anything less than the best for them.

Here are the conditions to be met. And let it be said they CAN be met and they MUST be met. I am sure that under Brother Beachler's splendid leadership, the churches of our denomination will rally to the support of this college as they have never done before and I am confidently hopeful that the churches yet to be canvassed will not at all fall behind those which have already made their gifts. And let it be said that the money goes to no man or set of men, but to the endowment of what, under God, shall be a great institution. Now for the conditions:

(1) A productive endowment of at least \$200,000, no debt, no investments which are sterile. The Brethren church can meet that and more.

(2) A teaching staff of at least eight men who hold the Master's degree or its equivalent from a **recognized graduate school**.

(3) These teachers are not to teach more than fifteen hours a week in strictly college, not preparatory work.

(4) Fifteen units required for entrance and 124 semester hours for graduation.

(5) Library and laboratories adequate to the student body.

(6) Buildings properly equipped, heated, lighted, etc.

Now, it is evident that this all goes right back to the money basis. Given the endowment, and Ashland will hold her head up with the best of them. She now has a faculty quite above par, but it must be enlarged along sound lines of scholarship. Her physical equipment is good, but is not adequate. Her enrollment in the regular college work is good but must be increased. Her academic standards are now as high as could be wished for, and they need, not so much to be raised, as to be held where they now are amidst keen competition.

I hope it is now quite evident what Ashland has to meet. You must give us eight or more teachers who qualify. You must put the school on a sound basis within the next few years, or the results will not be pleasant to contemplate, for the above conditions are not those of the Ohio Association alone, but are quite representative of those generally set. I pledge myself as president of the college to work to the attainment of these goals, and if they can be met with reasonable speed, marked changes are ahead of Ashland College. My next article will deal with "What Ashland Needs."

The New Religion.

By Charles A. Bame, D. D.

I think there is no more interesting and commanding subject than this one anent the several discussions that have taken place in our EVANGELIST lately, on the subject. I do not think that we have come to the end of it and therefore I venture that more ought to be said and will be said. Doctor Gillin's article set forth one side. My reply set forth another. His "Apologia" defends his former article and defends his position consistently. He faithfully preaches the "Doughboy Religion" when he argues that he ought not to be criticized because of the things he has done for the church. The Doughboy thinks that he will go to heaven because he fought for a great principle and I am willing to let him go to the judgment with that idea if he will do so against all I can teach him differently, but I will not allow anyone in our church to commend that kind of belief as long as I can protest against it. Now, let me apologize to Dr. Gillin if I have misrepresented him. I did not mean to do so nor do I think I did. The fact that I asked him to tell us how to save society without saving the individual and that he wrote so long an article without offering a single suggestion that offered light argues that he has nothing to offer. Perhaps we can intensify our social efforts, but I am sure that we can, should and must intensify our effort for the salvation of the individual or soon be revealed in a light much to our humiliation as a church. That the drift of our learned men is not to encourage the young man to build the larger Brethren church, is not to be questioned. If they are going as fast as the opportunity offers, to other more lucrative or esteemed lines of activity, there can be little doubt that we shall continue to cry for the young men to go and do what the older are not doing. Not the example of our leaders in other days, but the example in the time of crisis is the thing that ought to count toward leadership and power and honor in the church.

In many things Dr. Gillin and myself are in perfect accord. As to our church's position in the matter of creed, I am sure we are. I well remember a number of his interpretations of our position with which I found no objection when others did. Our creed is right and we want to keep it right. Dr. Gillin and myself will be found fighting together on that subject. But going back to his first article, he will have to do a good deal more teaching before he gets me to say it is "something of a travesty that the church is still concerned chiefly with the problem of individual salvation" even though "the world is asking for guidance for its conduct in social affairs." It would not be a travesty

but a calamity if the church did not pay attention to the salvation of the individual for that is its main business and no other organization pays attention to that at all. The world "asks for bread" and the church says Jesus is that. "Woe betide the church" anywhere and everywhere when it ceases to function in that holy work; and furthermore I would be doing all the penance that it were possible if my name were attached to any such sentence or if I remained silent when any friend or brother of mine ever got into print with it in any Brethren publication.

Another overstatement that Dr. Gillin makes is when he tries to make out a case of proselytism among us, and then proceeds to berate us for it. Now I think he is very dogmatic in all this. Indeed if we are at fault at all along this line, it is that we are not as diligent as we ought to be in the presentation of the "whole gospel." If the presentation of the whole gospel takes people out of churches that do not preach it, then let us be called proselytizers. But I have been around a great deal in evangelistic work and in other offices of the Brethren church and as sure as I write, I never have found a single pastor among us that ever deliberately sought to get a single person out of another church! Indeed, the more earnestly we present the "whole gospel" the more surely we shall be to receive the applications of those who are members of other churches to unite with ours. But the fact that they do so apply does not make us one whit proselytizers. If we fearlessly present the whole gospel, we shall win in his holy name but if we compromise and let the passing fad of a day cause us to ask for something different than is set forth in the words of Eternal Truth, "Woe betide us!"

The New Religion

We do not live in a new world. We are in the same old world with the same wicked Devil and the same tempted peoples with added selfishness, greed, hate, and egotism. We have conquered the earth, water, and lastly the air with a reasonable degree of success; we have completely changed the industrial and almost completely the social life of the country and now, the church faces a crisis and we are alarmed. The other side of the fact is that we have developed more self sacrifice; more heroism; more devotion. When the Devil fights hard, the Christian grows in grace, strength, and power. In the past four years he unleashed his most hellish demons on the world and it staggered. Isms have grown while inquiring men and women searched for the way they knew not because the church was not ready for the big

things it might and ought to have done in the crisis. But the fads, fancies and phantoms will pass and Christianity will remain and be the new religion. The salvation of the world will come through no other agency. It will come through the simple methods of Jesus, by the preaching of his gospel to "every creature." No "salvation of society" has ever yet come by wholesale or ever will because it is not in the BOOK. Christians will ever be the salt of the earth after they have been individually saved and grouping themselves for conquests will go on in their salting by their good conduct binding up the wounds of the suffering, feeding the hungry and giving drink to the thirsty for eternal life. The "Head over all things to the church" is not asleep and out of the crisis will come victory." God is in the midst of her; she shall not be moved."

The Newness of Bigness

My candid opinion is that the new religion will be only a bigger application of the old gospel. All the newness that has come to the world is that we are thinking and doing bigger things. We need not change to be in harmony with the new day, we need but to attempt bigger and better things. We shall not berate numbers, for the world and our God moves in numbers. "All the world" is the Master's goal. It must be ours. "Drives" the speed and magnitude of which the world did not dream was the order of the day in America for the last two years. More money was raised for the government than many of us thought existed. The world was amazed at the amount given for religion and the Y. M. C. A. and other agencies. We are thinking in a big way everywhere save, perhaps in the church. While some of us were and are sweating that we may go more swiftly at it, one of our honored men says, perhaps we are too much con-

cerned "with church forms and numbers to be reported in statistics on the Four Year Program"! While other churches are following us in Programs that stagger us in the largeness we say, be careful about numbers. God save the mark!

We must not get our eyes off the goals. The famous Fourteen Points should be of secondary interest to the Sixteen Goals for they were first and they are the business of the KING. WE MUST THINK BIG; ACT BIG; GIVE BIG; BE BIG. If we do, we live in the new day and are in line with the Master. If we do not, we deserve the fate that will most certainly befall us. The early church found themselves facing a crisis. Acts 6. Complaints came in that the church was failing in her welfare work. The preachers had more than they could do. They could not see their way clear to "for-sake the word of God and serve tables," and so, they set to work electing others to take this part of the Lord's work off the shoulders of the ministers so that they might "continue steadfastly in prayer and in the ministry of the word. There is a fine example for today. Some preachers are leaving our ministry for other denominations; some have left for professorships; some have left at the call of the lucrative positions of business. Are we not alarmed? Are not official boards awake enough to sense the situations and at once BE BIG ENOUGH TO CALL THEM BACK TO THE MINISTRY OF PRAYER AND THE WORD? Here is the call of the new day and the old world and of the gospel. Let the men of the boards and of the pew say to the church and the preachers, we are with you. Plan big. Let no preacher go from our ranks who may be kept by anything you can do to keep them in the ministry of the word and prayer and the results will amaze and delight you.

The Last Appeal for Foster Parents for 60,000 French War Orphans

One of the most appealing of the after-the-war campaigns will be launched this month, asking for foster parents for 60,000 little war orphans of France. Mrs. Walter S. Brewster, wife of the Roumanian Consul to Chicago, Chairman of the Chicago Committee and Vice-President of the National Committee of The Fatherless Children of France, has charge of the promotion of this campaign.

Mrs. Brewster has just returned from a tour of investigation through the devastated regions of France.

The highest French officials provided her with military escort and bestowed upon her every courtesy during her visit to the war zone. She lived with the appalling conditions of these children and their mothers—she knows that thousands of children "over there" are undernourished, starving, and succumbing to sickness.

"In all the northern country," says Mrs. Brewster, "there is no village untouched, and scarcely a house with a roof. There is not a bridge that has not been dynamited, a factory that has not been ruined. The tales that are told of the boche invasion are unthinkable—shocking. Still the people of the north tell them dispassionately. They have borne so much they have no energy to show excitement over their suffering. They are coming back into these terrible towns as soon as they are allowed. They bring their possessions with them in two string bags, usually. Possibly they have enough to fill a red cotton tablecloth knotted at the corners. To Cambria, 17,000 out of a pre-war population of 29,000 have returned. They live ten and twelve in a room, and many of the rooms have no roofs.

"For two days we motored over this northern country before we saw a cow, a chicken or a horse. The country is stripped bare of everything that makes it livable. But to the French it is still lovable. As you ride through it your pity for France is infinite. But in your mind are no words to express your feelings toward Germany. There are miles and miles of grayish-brown dust where were fertile farms, pleasant villages, forests and orchards. About Verdun, as far as you can see, are heaps of sand, no sign of life that was, no promise of any life to come.

"Here and there is a cross where some soldier, killed in the last days of the fighting, is buried.

"Those who died in the frightfulness of the earlier battles lie somewhere beneath that awful heap of dust. All along this strip of dead country are soldiers' graves, singly in the middle of plowed fields, in groups along the roads, or row after row in some field cemetery. The fathers of many of the little children for whom we are seeking to care are buried there, and more have left no trace."

Every day of her stay in the war zone it was made vividly clear to Mrs. Brewster that "we must work harder and faster than ever before," for thousands of children are perishing in France.

Under the plan of the campaign being undertaken, each American foster parent pledges ten cents a day, which makes \$3 a month, or \$36.50 a year, and this added to a tiny allowance of the same amount allowed by the French Government, means saving grace to a French child, allowing it not only to remain in its own country, but with its widowed mother instead of in an institution. Thus are the broken remnants of the little war families kept together. Each foster parent is put in direct touch with the child for whom she has pledged the necessary 10 cents a day, and with its mother through correspondence. Every cent subscribed goes to the child. The expenses of this philanthropy are borne by generous friends of the organization. To adopt a child or to make a donation, large or small, write for information to Mrs. Walter S. Brewster, Room 634, 410 South Michigan avenue, Chicago, Illinois, with whom all local chairmen of The Fatherless Children of France, in every community, are co-operating.

The garden of a Christian man ought to be the most beautiful in the whole district.

A great boon is to learn how to extract sweetness from bitterness.

The man who thinks he can't is usually right.

THE BRETHREN PULPIT

The Grace of Christian Giving. By L. G. Wood

Luke 6:38: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

II Cor. 8:9: "See that ye abound in this grace also."

II Cor. 9:7: "God loveth a cheerful giver."

The subject assigned me assumes that there is a GRACE of Christian Giving. The Bible as the text book of Christianity furnished the abounding basis of that fact.

When we think of Christian Giving we must think of more than money. There are three steps in Christian giving—1 Giving of self—that is for personal salvation. 2 Giving of life—that is in consecration for service. 3 Giving of means—as a proof and pledge of life and of love.

Nothing can so emphasize the dignity of the church of Jesus Christ, as the TASK he has given it. A divine plan which was four thousand years developing before the Savior came, would certainly cause angels to blush and devils to tremble. The wonderful prophecy fulfilling circumstances, which crowded themselves into the birth, life, death, resurrection, commission and ascension of Jesus Christ, certainly prefigures the greatness of the world's need. The saddest fact of all church history is that it required 1800 years for the church to comprehend the meaning of three little words—"GO," "ALL," "NATIONS"—why was the church so long learning its Master and adopting his program? Greed for selfish gain.

Sometimes even today we are made to wonder, is it souls or is it silver the church has a passion for. The TASK of the church is increasingly tremendous, but its equipment and resources are equal to the TASK—Acts. 1:8—"But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost parts of the earth." Is the church succeeding with her TASK? Yes and No. She is succeeding as no other institution on earth has or can succeed, but she is not succeeding to the full measure of her equipment and resources, neither to the full answer of the world's call and need. No institution or enterprise in all the world, financed by freewill offerings would dare to compare records with the church of Jesus Christ. The Christian forces of our nation last year gave \$415,000,000 for home work and \$76,500,000 for work among enlisted men, and \$21,000,000 for foreign missions and \$420,000,000 to charities, the whole church last year gave to world missions, \$50,000,000. This is small in comparison with the TASK, but it is not small as an expression of increasing voluntary interest the church has in the world's work. In founding the church Jesus Christ called twelve ordinary men to follow him, in presenting to them the TASK he said some very extraordinary things to them—such as "Ye are the light of the world"—and "Ye are the salt of the earth." These terms represent Christian stewardship, in self, in service and in substance. This stewardship is as really ours as it was theirs. Too many of our people think to put on their best clothes and sit down and shine, but such light (?) will never reveal CHRIST. Even the lighting system on the Ford would teach us the folly of such a course—when you stop the engine the light goes out and the faster you run the brighter it shines. We read in the BOOK—"When there was no open vision the people perished." I fear that some of our people do not desire a vision of present day church work. Two men once paused before a large show window on a down town street: after a few moments, one said to the other, "Isn't that a beautiful window?" "Oh, said the other, "I was looking through the window at the goods." Brethren, are we looking at the Goals of the Four Year Program, or are we looking through these Goals to that efficiency of the work of the Kingdom of Christ? This is a

day of large things—this is a day of world visions, are we going to keep abreast with the times that have come to us, in the grace of giving? The world itself will depreciate the importance of the church according to the note of cheapness we sound, and the slow time to which we march.

I am tired of hearing the church referred to as an "Ark of safety," we might just as well call it a "hotel lobby," a "lounging apartment" or a "social club." It is none of these, it should be compared to a "mighty war vessel," a "rescue station" or a "great light house" representing the only hope the old world has. I do not speak disparagingly, but as a matter of fact, for the last twenty-five years of unstinted prosperity, the church has developed a "greed for gain" and self complacency. Parents in the church have been withholding their sons and daughters and dollars from the missionary work of the program of the King of kings. But NOW they have given both sons, daughters and dollars by the million to make the world safe for democracy. In this day of large gifts and supreme sacrifices, the work of the Kingdom must not go begging. Some of the social clubs of New York, not long ago made a great banquet in honor of a French officer who was in the city on business, they sent a very distinguished gentleman to invite the Frenchman to the banquet, who replied, "Thank you sir, but I will not be there for France does not feast when her sons are dying." This is a day in which all Christians must learn a lesson along three lines—penitence—simplicity—and liberality. We will learn these as never before or we will pay the price of having fallen asleep on picket duty in the army of the Lord. The church's great problem today is adaptation, how to fit into the task and meet the problems of the world's great movements. We never faced such tremendous things before, and yet today seems but a foregleam of a new world that is in the making. Our own denominational enterprises—Ashland College and all church extension at home and abroad—these are to us the very breathings of the Holy Spirit in the interest of the Kingdom of Christ—and not only so, but these are worthy of our BEST and LARGEST gifts. Here is the TEST of our love and the CHALLENGE to our faith. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Some one tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvass an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings of the fashionable worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Foreign Missions," and right over the slot through which the contributions ought to have gone he had painted a huge cobweb. The advantages of giving as an act of worship are many. Our Master said of himself—"I came not to be ministered unto, but to minister." Therefore his religion is not based on the "survival of the fittest" but upon the sacrifice of the best. "God loveth a cheerful giver" because cheerful giving is born of love, and therefore it is a lover loving a lover and rejoicing in the communion. GIVING is the language of loving—indeed it has no other speech. "God so loved that he gave." Love finds its very life in giving itself away. Its only pride in possession is the joy of surrender. If love has all things it yet possesses nothing.

The right spirit in Christian giving lifts the whole department of Christian duty to a higher plain—it removes it from the region of beggary. It no longer treats God as if he were some Lazarus seeking the crumbs, that otherwise

would be given to the dogs. It makes giving a joyous and worshipful service. It makes giving a means of grace. We are rejoiced at this season because it seems as never before that the spirit of Christian giving is beginning to grip the Brethren church, and when it is allowed to do so, Ashland College will be endowed, the great Northwest will be occupied, our foreign missions will be supported, and our home work will not be lagging. In all religious work in the be lagging. In all religious work in the past there has been a temptation to proceed in practice, upon the assumption that the primary needs are more missionaries, more money and better organization. Today we are coming to know that much more important than any of these things is the power of the gospel of Christ. What we need at this critical hour is not more organization, but a new DYNAMIC; not a new Bible but a new unction from above. The deepest need is a fresh discovery of God, and we shall discover him afresh only as we go back to his WORD and to the secret place. We are coming to know that the source of the spiritual vitality and power of any uplifting movement is prayer. Every great achievement has been begun, continued and concluded in prayer. The command to pray precedes both the command to give and to go. Am I missing the mark when I say there is now a unique place in the world's work for our own fraternity—"Brethrenism?" This unique place is discovered in our common slogan—"A Whole Gospel to the Whole World." May we unitedly and liberally sound forth our slogan until the whole world shall see him coming in his glory.

The library offers a book, the lecture hall offers learning, the gallery offers a picture, travel offers experience. But the fine arts, wisdom and culture can not do everything—culture can beautify the life, lend refinement to reason, lend wings to imagination. But God the soul's father alone can crown life with richness and influence. What the great thinkers can do for the intellect, what the poet can do for imagination, what the heroes can do for aspiration and purpose—that and a thousand fold more, the Christ of the BOOK can do for the soul's life. He alone has mastered the science of right living. He alone can teach the art of character building, freeing the soul from sin, he can crown it with supreme beauty. The hour is now striking, in which we must measure ourselves in world terms and freely take our share of meeting world problems. The challenge of the new world presents to us larger opportunities. We dare not offer any apologies or excuses for inactivity.

Give To the Kingdom Your Best

On Massachusetts's rocky shore, down Cape Cod way, was a little village of fisher folk. They followed the sea for a living, and were strong, hardy men and women. One night a great storm arose. All night long the wind howled, the lightning flashed, and the thunder rolled, while the rain came down in torrents. Toward morning a gun was heard out at sea, the signal of distress. Down to the shore went the men, but in the darkness they could not tell the location of the ship. At last dawn broke, and about a mile from the shore was the wreck of a ship. At first they thought the crew must all have been washed overboard, but as the light grew brighter they saw, by the aid of glasses, one man in the rigging. A young man had for some time been standing near the head of the village. His gaze had been riveted on the wreck. Suddenly he turned to the head man and said quietly: "Cap., if one man will go with me I'll go out to the wreck." Silence fell on the little group, until the young man's chum came up and, shaking his hand, said: "Dick, I will go with you." The older men tried to stop them, but in vain. Then Dick's mother cried out: "Don't go, Dick! Don't go, my son. The sea took your father from me many years ago, and you know, Dick, your brother Bill sailed away over a year ago and he, too, is dead. You're all I've got, Dick—don't go, my darling." Dick answered: "Mother, I must go. I feel something pulling at me, telling me I must try to help that poor fellow. Don't worry mother, Jack and I, with God's help will come back safely." Tears

trickled down the cheeks of strong men, who felt that the boys were going to their death. Out of the harbor rowed the boys until the waves hid them from view. Suddenly the straining eyes of the men on the shore saw the sailor fall from the rigging. All thought the sacrifice had been made in vain. Men stood with bated breath, hoping against hope for the return of the boys. All at once the man with the glasses cried out: "I believe I see the boat coming back." Then it was lost to view, but with each incoming wave it drew nearer and nearer. What a shout arose as the boat crossed the bar; and as it came still nearer, another great shout went up when they saw the third man in the boat. Closer and closer came the boat, and when it was near enough for his voice to carry, Dick shouted: "Say, Cap., tell mother it's Bill." The moral, "Give to the Kingdom your biggest and your best and the best will come back to you."

OUR DEVOTIONAL

"Christ Our Completeness"

By C. Delbert Whitmer

OUR SCRIPTURE

For in him dwelleth all the fulness of the God-head bodily, and in him ye are made full, who is the head of all principality and power" (Col. 2:9, 10).

OUR MEDITATION

The revised rendering of this striking scripture, brings out a beautiful and precious thought which is sometimes obscured in the common version. The Greek word rendered **made full** is the verb form of the same word (pleeroma) rendered **fullness** in the first clause, showing the apostle's meaning to be that as in Christ there dwells all the fullness of deity, in bodily form (**Somathos**) so we, likewise by our union with Christ, are partakers of that same fullness. That is to say, every disciple of Christ, in his measure, is to be a divine incarnation—an embodiment of those graces and virtues, and of that quality of life and character which belong to God. This is a most daring and sublime thought, but it is not peculiar to Paul. Peter speaks of our becoming "partakers of the divine nature," and John, declares that "when Christ is manifested we shall be like him, for we shall see him as he is," a vision possible only to the pure in heart.

No fact forces itself more frequently on our observation and consciousness than the imperfect and fragmentary character of our lives. Whether we consider the inadequacy of our knowledge of the greatest truths and problems in the universe, our inability to recognize at all times the reality of the spiritual world, or our unsatisfactory efforts to live up to our ideals of life, we see that which is partial incomplete and imperfect. Not only do we "know in part and prophecy in part," we live only "in part." Paul not only tells us of our own incompleteness, but also of the completeness, fullness of our lives in Christ. In him, he sees the remedy for all our imperfections because "in him dwelleth the fullness of the Godhead bodily.

In another significant passage Paul analyzes this divine sufficiency in Christ as a prism separates a ray of light into its constituent colors. He says that Christ is "made unto us wisdom from God, and righteousness, and sanctification and redemption." As "wisdom" from God" Christ supplements all our intellectual deficiencies. What folly to turn away from Christ, to learn of modern science, etc., concerning the great problems of life and death. As our "righteousness," all our sins find pardon in his infinite mercy and our depraved hearts find renewal in his redeeming grace. As our "sanctification," the "law of the spirit of life in him frees us from the law of sin and death," strengthens our weakness, and conforms us into his image. As our "redemp-

(Continued on page 12)

THE SUNDAY SCHOOL

Christian Fellowship.

By Martin Shively, D. D.

One of the constant sources of surprise to the student of early church history is the mighty and rapid spread of the church during those first years of its existence. Its Founder had just suffered death at the hands of the government, accused by the leaders of the people,—leaders in religion, intellectuality, social affairs and in politics. The disciples, upon whom the propagation of the new cult would depend, were absolutely without standing in either of the above fields of achievement, making thus a series of handicaps, which it would seem impossible to overcome. But in spite of all this, from the very day of its birth, the infant church grew with leaps and bounds, until in a marvelously short time, its life giving message had been proclaimed throughout all western Asia, and Southern Europe, and the number of believers had been increased to hundreds of thousands. The persecution which broke upon them, resulting in imprisonment, banishment or death for multitudes of them, preacher and layman alike, did not even check their enthusiasm, nor lessen the number of those who pressed into the Kingdom. The very ashes of the martyrs became the seed of the church.

No one will deny that the power which made this most unusual success at all possible, was the power which comes alone from above. The message which was preached was itself sent to men from God, for "holy men of God spake as the Spirit gave them utterance," and wrote under divine dictation. The marvelous experience which Pentecost brought to them, had filled the disciples with an enthusiasm which nothing could quench. They believed unquestioningly, that they were led by the Holy Ghost, and were laborers together with God, being his husbandry, his building. Without question, these things made a powerful contribution to their success, and without them, they should have failed completely. But the visible agents used of God for the establishing of his church among men, were men "of like passions as we,"—men who had their differences of opinion and found it hard to yield, as was indicated in the separation of Paul and Barnabas on the eve of a second missionary journey. They were men of temper under strong provocation as is shown by Paul's retort to the high priest (Acts 23:3). There were men among them who lacked vision, as is shown by the disaffection of Mark, who failed in the first great missionary journey, but "came back" into the affections of his superior later. Even Peter remained human, as was shown by his behavior at Antioch in Galatians 2. But in spite of the facts just cited, the one thing which made a powerful appeal to those without, was the persistent and unfeigned affection which these disciples had for each other.

There is more fact than sentiment in the lines of a hymn, widely known and sung.

Do you know the world is dying,
For a little bit of love?"

There are almost innumerable expressions of such desire, for the multiplied fraternal organizations, are indications that not a few folks are under the impression, that it may be purchased with money. And a species of fellowship may be so secured, but Christian fellowship belongs to an order which is of an infinitely higher type. It has its origin in the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth on him, need not perish." It is related in its spirit to the Christ, "who died for the ungodly." It has found expression on a thousand mission fields, where love for souls in darkness and in danger of death, has led and kept the loyal herald of the cross at his task in good report or evil. It has knelt beside the dying, and recited with trembling lip, but joyful heart, the unfulfilling promises of him who never fails. It has stood beside

the sorrowing, pointing to the Healer and praying for the grace to say, "Thy will be done." It has sat beside the penitent, and told him of the "Lamb of God, who taketh away the sin of the world." It found beautiful expression in the ministering kindness of the disciples at Philippi, as they sent to their faithful friend, God's servant, who had brought them hope, a practical token of their love. There in his bonds, as he lay in the Roman prison, their kindness lightened the gloom and his spirit, still unfettered, met their gift with a shout of praise. Like him from whom it sprang, this fellowship has been everywhere, and like him, it is eternal.

Christian fellowship is a product,—the result of something gone before. It is the child of a faith which is held in common. A faith which sees God as men had never seen him before,—a persistently kind and loving friend, who revealed himself in the person and word of his Son, leaving no room for doubt as to his love and his purpose for man. The assurance of forgiveness through the atoning merit of Calvary's sacrifice, filled every heart with joy, as faith stretched out the hand to receive it. The stupendous fact of Jesus' resurrection, was so full of import to them who believed it,—so full of promise of a life with him, beyond the portals of death, that it became an abiding bond of union between all who accepted it. And thus it continues still, and shall ever continue. As the wearer of his country's uniform feels at home at once as he meets another doing so, so do they who love their Lord. Theirs is a common faith, a common purpose, and a common hope.

Suffering too, made its contribution to the quantity of the fellowship which existed in the apostolic church. As life grows easy, men are apt to become selfish. There are plenty of examples to prove this in both homes and churches of our day. As the way is hard and uncertain, those who walk in it are drawn together for counsel and prayer, and the mutual sacrifices then made create bonds of sympathy which are strong as bonds of steel. Only they can sing with fullest meaning.

Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds,
Is like to that above.

The prophet who cried, "Woe to them that are at ease in Zion," saw more than the divine wrath as a cause for the "woe," for he knew that those who were so, would become self-centered and the fellowship, which alone makes life worth the living, would be denied to them. And the prophet might well sound his cry of warning in this day in which we live.

Christian fellowship is to be had and enjoyed only as we comply with the conditions upon which it depends. We must go where it is produced and cultivated,—to the service of God's house, of whatever character the service may be. The meetings for preaching, for prayer or for counsel are all essential. Many years ago, a servant of God said, "We took sweet counsel together and walked unto the house of God in company" (Psalm 55:14). And yet another, in the times before our Lord's coming, said "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it" (Mal. 3:16). I am sure that it is true even now. If one would enjoy this priceless boon, he must make his rightful contribution to it, for "He that would have friends, must show himself friendly," and he must also comply with the other conditions upon which it depends. "Whosoever a man soweth, that shall he also reap."

Masontown, Pa.

Teacher Training Graduates. By J. A. Garber

We are pleased to report another installment of graduates. A part of the report should have been made ere this time.

Allentown, Pa.

Brother DeLozier had organized a small class at this place, but conditions made it impossible to graduate only one member: Alfred Leiser.

Roanoke, Va.

We had hoped to publish an account of the graduation of this class. In its absence we are glad to announce the names of the graduates: Nora A. Cumbie, Gerald P. Wood, Mrs. M. L. Aldridge and Mrs. F. L. Brumbaugh. The pastor, Brother Wood, was the faithful teacher.

Fremont, Ohio

In April we Sundayed with this church, preaching in the morning and addressing the graduating class in the evening. The following persons were graduated: Mrs. John Barringer, Alice Newbould, Mrs. M. E. Croft and Mrs. Karl Oppenheimer. Brother Oberholtzer, the teacher, was not only rejoiced with this commencement, but has been encouraged to organize a new class. They ordered fifteen copies of "The Educative Process in Religion."

North Manchester, Indiana

This class had finished their study of the text last fall. When the stage was set for the commencement the ban in-

cident to the "Flu" delayed the cherished plans. After a long wait we were privileged to fulfil the prior engagement, the class being graduated on the third Sunday of June. Dr. Bame had prepared and conducted an appropriate program. His interest and efforts were seconded by the superintendent, Brother J. W. Dewey. The graduates were: Carrie Swank, Grace Ebbinghaus, Mrs. George Conrad, Mrs. Monroe Arney, Audra Tilman, Carl Kester, Mrs. Marie B. Wertenberger, Pearl Creagor, Mrs. Ruth Baker and Mrs. J. J. Wolfe. The last named was the persevering teacher, who has the distinction of teaching and graduating the largest class of last year. This school plans to have another, perhaps larger, class ere long.

Carry On

We desire to voice our appreciation of the kind consideration accorded by all these good people whose work was of a uniformly high grade. It was a real joy to co-operate with them in their training work. It is a greater joy to know they plan to continue the teacher training business. Let us add "carry on," even in a larger way wherever possible. And this message is intended for all our schools. Now is the time to plan and organize your teacher training class. Prevent flagging interest during the summer months by giving publicity to your educational campaign which you expect to inaugurate in the autumn. To wait until September to secure an enrollment for your training class is to lose the greater part of that month which might be used for study.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Report of Junior C. E. Society of the First Brethren Church, Long Beach, California.

We have an enrollment of thirty-nine members, with an average attendance for the past year of thirty; average number of Juniors carrying their Bibles for the year, thirteen; number of chapters read 3578; number of Bible verses committed to memory, 448; number of Juniors uniting with the church during the year, 4; promoted to the Intermediate Society, 13; new members taken into the society during the year, 14; bouquets taken to the sick and shut-ins, 283. It is our custom to take a verse of Scripture along with the flowers that may comfort or in some way prove a blessing to the sick or sorrowing.

In connection with our regular Junior lessons for the past four months for our memory work we have been memorizing the String of Pearls as put out by the National C. E. Society, which consists of The Books of the Bible, 1st Psalm, 23 Psalm, 67 Psalm, 10 Commandments, the Beatitudes, 13 chapter of 1st Corinthians, 12 chapters of Romans, Apostles Creed, Bible Alphabet which is a verse beginning with each letter of the alphabet. Our society had five girls who had memorized the String of Pearls and were on the Honor Roll at our State C. E. Convention.

One week ahead a Junior is selected to lead the meeting; they meet with the superintendent and arrange the lesson. The Junior has full charge of the program under the direction of the superintendent. They make their requests for prayer with several Juniors always taking part in prayer. We use the Sword Drill which is hunting verses in the Bible, the one finding it first is expected to read it.

I find when we keep them busy they are the happiest and we get the best results. One trouble with us Junior superintendents is, many times we hesitate on giving them hard things to do, but I am convinced since my girls have learned this String of Pearls that at this age they memorize more readily than we older people, therefore we should take advantage of this opportunity to hide God's Word in their hearts while they are young.

We expect to take up the Precious Promises as put out by the National C. E. soon as they complete the String of Pearls. Children are not unlike us older ones, as they like to be rewarded for doing things, and when we give them hard tasks to perform we usually reward them with some reward of merit. These girls who did this memory work are being rewarded with a beautiful gold C. E. pin which they can use as they go on into the Intermediate and even into the Senior Society.

Our aim as Junior Leader is to encourage the children to read the Word of God and hide it in their hearts, as we know the promise is "God's Word shall not return unto him void" and to teach the Juniors to know and love the Lord Jesus Christ as their own personal Savior.

JULIA B. WALL.

200 So. Grand Ave., Long Beach, California.

A Convention Echo

Denver, Indiana, July 9, 1919.

Evangelist Editor:

The Sunday school and Christian Endeavor convention of the Southern District of Indiana churches held at Denver June 17 and 18 proved to be very helpful and instructive in suggestions and plans that help to solve the problems confronting the church today. There were practical discussions and addresses that covered well the training and efficiency necessary to Christian growth and education. Means of meeting the needs of the pupil in the various stages of his development, the duties and responsibilities of teachers, superintendents and other officers were outlined in a beneficial way.

The interest and attendance was good and especial credit is due those who were on program in making it a success,
MABEL M. MAUS, Secretary

(Continued from page 9)

tion," he shall "fashion anew" the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things to himself.

Is there any want of our nature that is not provided for in Christ? O the folly of turning away from Christ, who is the perfection and fullness of our being, to philosophy and vain deceit, after the tradition of men, after the ways of the world. To recognize in him one who is able to harmonize all the contradictions of our nature and to sound out into completeness all the deficiencies of our lives, is the fundamental condition of all true and right living. This is why faith in him is the primal law of spiritual renewal, and the confession of him, in this unique relation, was made the foundation of his church. "For us, therefore, who believe, is the preciousness." That is, faith is the channel by which the blessings in Christ are conveyed to men. It is unbelief, both in church members and non-church members, that impoverishes souls and deprives them of the riches of God's grace in Christ. Once the soul, hungering and thirsting after righteousness, sees in Christ the fulfillment of all its holiest desires and aspirations, he becomes the chiefest among ten thousand, and altogether lovely."

But why, since we are "made full" in Christ, and all our emptiness of soul is provided for in his infinite fullness, do we, who believe, experience, so often the consciousness of spiritual leanness, and of weakness in the presence of temptation?

Why must we often sav with the Psalmist: "Why art thou cast down, O my soul, and why art thou disquieted within me?" The answer to these questions is to be found in the fact that our possession of, and full participation in, this fullness of Christ, is a process which advances towards completion according to the law of spiritual growth. Here, as everywhere else, in God's great universe, it is, "first the blade, then the ear, then the full corn in the ear."

Those who expect in one bound to spring into the perfection of Christian character, and the fullness of spiritual life and blessing, have not learned God's method. These provisions for all our needs, in Christ are regarded as ours and intended for us, but they must be appropriated by faith, and made our own through sanctification. He who would find complete soul rest in Christ, must take his voke and learn of him, meaning entire subjection to his will in all

things. This involves many sacrifices which many are unwilling to make. Hence the low plane of spiritual life on which so many of us are content to live.

There is no evil which I feel more inclined to warn my young Christian friends against, than the setting up of a low standard of Christian life. Once the glowing and radiant example of Christ is lost sight of, and we settle down into a stereotyped mediocrity between ungodliness and sainthood, Christianity loses all its inspiration. Men must feel the heart throbs of Christ in their own bosoms, and enter into profound sympathy with his thought and life, to undertake, successfully, the great tasks of life.

In conclusion it is pertinent to ask whether God, having made such ample provision for our growth and perfection, will hold us guiltless if we fail to make the most of our opportunities and develop the highest possible type of character. Are we not under the same obligations to do our best, as to strive at all? So it seems to me.

May all who read these pages, inwardly resolve, God helping them, to avail themselves of the infinite treasures of truth and grace in Christ, that, filled with the fullness of God, they may reach forth their strong hands to those who are struggling with evil. May the fullness of grace and truth flow out in life giving streams, to the barren wastes of other lives and make them as fruitful gardens of the Lord.

OUR PRAYER

Our Father, who art in heaven, how great is the love which thou hast shown to the children of men. Not only didst thou so love the world as to give thine only begotten Son to redeem it from sin, but in him thou hast made provision for all our needs. Thou didst make him unto us wisdom, righteousness, sanctification, and redemption.

Forbid, almighty God, that I should despise the riches of thy grace, or be satisfied with my present attainments in Christian knowledge and character. Grant unto me and unto all thy children, according to the riches of thy glory, that we may be strengthened with power through thy spirit in the inward man, that Christ may dwell in our hearts through faith, and that we may be filled with the fullness of God.

And now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in Christ Jesus, unto all generations forever and ever. Amen!

South Bend, Indiana.

MISSIONS

Home Mission Notes. By G. C. Carpenter

Spokane

Several views of the Spokane new church building just received from the pastor, Brother Paul Miller, indicate that the Spokane brethren will soon dedicate a new church of which they can justly be proud. We understand that they expect to dedicate early in August, and it is our prediction that they will be pleased to receive a goodly number of dedication gifts from the brethren in various parts of the brotherhood who may be interested in that work. And may we not safely predict that there are a goodly number of brethren who are interested to the extent that they will make an investment as suggested above. Address Brother Paul Miller, 2404 Wall Street, Spokane, Washington. Do it now.

Muncie

Representatives of our General Home board and the Indiana District board met at Muncie,

on June 30th and held a conference to consider the plans for the future of the mission work already begun in the Indiana district. Muncie is wide awake and has her wagon hitched to a star. And that is the right course, as some one says, "Hitch your wagon to a star, hold on tight, and there you are." Brother J. L. Kimmel, the efficient pastor, is a real leader and with a loyal church back of him results are assured. Muncie is anxiously looking forward to the erection of a new church building. The need is pressing. Watch Muncie.

Peru

The Summer Booster Campaign is proving a veritable enemy of the proverbial "summer slump," winning a splendid victory in the first round, covering the month of June. It is the hope of the Sunday school that July and August and September will witness similar victories. The fight is on. Peru has set

her face toward a permanent church building, and is at work building a fund for that purpose and hoping for more favorable conditions for such an effort. The boosting of prices has been more contagious than the "flu" and even more persistent.

Huntington

Brother Brower, the always-at-it pastor, is optimistic concerning the work of the Brethren church at Huntington. Let the many friends and supporters of the work there stand faithfully by Brother Brower and victory will come. It will take time, but it should be remembered that it takes time to grow an oak.

"Peter and Paul were both conscientious men, and therefore in controversy neither of them could yield," said Mr. Finney; "and therefore either of them could afford to yield," said Rev. Fairchild, Mr. Finney's successor in office.

NEWS FROM THE FIELD

COMPTON AVE., LOS ANGELES, CAL.

The work at Compton Avenue continues to go forward. Since the last report Children's Day and Brethren Day have been fittingly observed. The Children's Day program was cared for by Mrs. Pearl Falk, assistant superintendent of the Primary Department of the Sunday school. The program was of a high order and was much enjoyed by those present. The Young People's Bible class of the Sunday school was made responsible for the Brethren Day program. They did their work well and a great deal of information was disseminated that will prove beneficial to our work in the days before us.

Our prayer meeting continues to be well attended. The high mark in attendance was on June 11 when 78 were in attendance. We are averaging around the 60 mark which is but little below 50 percent of our membership. Besides the regular prayer meeting there is held weekly a children's prayer meeting. This meeting convenes one-half hour before the regular Wednesday evening prayer meeting. The spirit of prayer has laid hold on the children and practically all who attend lead in public prayer and publicly testify. What an influence these people will be in the years before us.

There has been manifest such a desire for definite Bible study that Friday evening of each week has been set aside for this purpose. We are now studying Revelation and much interest is being manifested.

The Sunday school and Christian Endeavor societies continue to do commendable work. Another distinguished honor has come to us just recently. The Christian Endeavor Juniors carried away the honors at the State Christian Endeavor convention held in Long Beach, June 28 to July 2. With a delegation of nearly two hundred percent of their enrolled membership they were easily the winners over all others. Those of you who take the Christian Endeavor World may be given an opportunity to see a picture of our "bunch." This victory speaks much for the loyalty of the Juniors and is a fine commentary on the work of those who have care of the Juniors. Brethren A. E. Neher and Wm. Broad have been caring for the Junior work and have been able to prove themselves efficient workmen. The securing of banners has become quite a habit with the Compton Avenue people. The Sunday school has been awarded all the banners offered during the past four years in the South East Sunday School District, the Intermediate Christian Endeavorers were three times winners and now the Juniors are the successful ones. The pastor has a reason to be proud of the work and enthusiasm of these departments of our work.

The Lord continues to bless us with souls. Just recently six more, all adults and heads of families, have been added to our membership. These added to four which have not yet been reported makes a total of ten additions since last report. The continued growth gives us joy and we give God all the praise.

It is the hope of the writer that he may be privileged to attend the National Conference this year. The church voted a vacation for this purpose. The church voted permission for the pastor to hold a short meeting while on the trip if he saw fit to do so. This leads me to say that I might be able to hold a short meeting with some church conveniently located, immediately after conference.

We solicit your prayers for his continued blessing on our work.

J. C. BEAL,

6201 Compton Avenue, Los Angeles, Calif.

THE COLUMBUS BRETHREN

The work here is moving slowly forward. I say slowly because it has not been going forward as fast as I wanted it to. Since Brother Thomas left, we have had five baptisms. Two of these confessed Christ in one of our evening services, two in our regular prayer meetings and one during our January revival. Our congregation is not as fluctuating as a year ago. I think this is due to the activity among our new members. For instance, in our prayer meetings the attendance has more than doubled. It is a great joy to the pastor to see these young Christians work. They do not only come to each service themselves, but urge the older members, which should lead the younger, to become more active. We are encouraged to believe that by the Lord's and those members' help the Columbus work shall go forward with less difficulty. Members and pastor agree in this that if the pastoral work in the community could be attended to as it ought to be, the difficulties would not last so very long. However I am not able to make \$21.00 a week cover both ends for life's necessities. Furthermore sickness most of the time since here, the death of a child and Ruth's operation made it still more difficult to manipulate financial problems. Although handicapped in these measures, God has in every respect been very good to us, and we are looking forward to the brighter days.

Brother Horne had several accidents this year and most of us thought his recovery impossible but he is still here and is now attending nearly every service. For Brother and Sister Horne we have nothing but praise; they are always loyal and ready to do their, yes more than their part.

I would not forget to write a few words about Brother Glenn King who so nobly stood by us for months without fail. So many coming to Columbus don't want to find our church. This was not the case with Brother Glenn. His work in Sunday school and Christian Endeavor is much appreciated by pastor and people.

S. E. CHRISTIANSEN.

FROM THE WELSH EVANGELIST

The closing days of my evangelistic work for the season have been very busy ones. My reports this time will come from the places where already, reports have come from the pastors. However the viewpoint of the Evan-

gelist is always acceptable, hence this news.

Peru, Indiana.—We had a splendid meeting here all things considered. This field is by no means an easy one, and Brother Carpenter and his people have big problems ahead. The best outlook at the present time is the Sunday school and under the special direction of the pastor it is growing very nicely. Lively interest is being taken in the different classes which speaks well for the future of the school.

The meeting itself, well, it was full of interest. Delegations came in from Mexico, Denver, Loree, Center Chapel, and North Manchester, and together with some visiting Methodist brethren who were attending their conference being held in Peru at the time, there was plenty of fire and water furnished to make it lively for the forces of evil.

The little Brown church standing as it does with the Bible as its creed, and with a pastor who is fearless in his ministry, has, I feel sure, a brighter day ahead. Good strong churches are not built in a day, and therefore it may take sometime to do what ought to be done, but success will be theirs, I feel sure, if they stand together as one great army for the right. May God bless the people of Peru.

Huntington, Indiana.—From Peru we came to Huntington. Mexico consented to hold off their meeting until the fall which gave us the chance to enter the second time into a campaign here with Brother Brower and his people. We found a hot reception awaiting us, as the weather suddenly became torrid. However we found pastor and people striving hard to do and dare for the Master. When we look back and see what the people here have gone through, and then the splendid interest now being manifested, we are bound to say that their faith will be rewarded ere long and Huntington will boast in the Lord of her great victory. With their attractive church building, their splendid talent, together with the able leadership of Brother Brower, I am confident that our prediction will come true not many days hence.

Tiosa, Indiana.—When we left Huntington we thought our work in evangelism was over for the summer, but soon there came another call to Tiosa. We were to have held a meeting here in the fall of last year but the deadly "flu" dealt us a blow and we went to other parts. Brother Oxley is pastor here; I found him a fine man who is very willing to do his part in the community and church for the betterment of both. We were only there one week, from Monday until Friday evening, but we had splendid crowds and good interest. Two made the good confession and had the weather conditions been more favorable I think a great revival would have resulted.

Ardmore, Indiana.—Before concluding my article I am sure a word concerning my work for the summer would not be burdensome. We are now engaged in pastoral work at Ardmore, about three miles outside of the South Bend city limits and also at Glendora, Michigan. The Ardmore membership comprises largely those who were formerly members of the old

A WINONA BAND IN EVERY CHURCH

Plan Now To Send a Crowd To Winona Lake, Indiana, September 1-7

THE GREATEST GENERAL CONFERENCE YET!

The Bi-Centennial of the Brethren Church in America

Fairview congregation. While pastor at South Bend we felt the need of a rural church in the surrounding districts. Now we have one, and Fairview though dead yet speaketh. We have a very neat building and a future that looks very encouraging indeed. Recently we had a special Brethren Day and the attendance and interest was fine. Brother Rench brought to us in the afternoon the "History of The Brethren Church in Two Hundred Years." It was a message that carried with it deep conviction of the faith of our fathers. This was followed by a short meeting of a week's duration, preceding the communion. On Friday evening of the communion week we received into the church 15 in all. These were some of the former Fairview members, who came by letter and relation and the others were the converts of the recent meeting held by Brother MacInturf of Goshen, Indiana. Ardmore has a future and is going at things at the start in a great way. We have secured a new Bible and a boys' class presented the church with new hymn books, and this together with a very fine individual communion set, the gift of Brother Frank Garber of Belleville, Ohio, made the services doubly interesting and impressive. We shall write more later of this field.

Glendora, Michigan.—This is one of the neglected fields of Michigan, started by Brother Bame, a number of years ago. However we have a few loyal people who have started out to win. I have made a few trips there and believe that before long we will have something worth while to report.

This is our work for the summer season, and we have every reason to think that God will prosper us because of the faithful people whom we serve. May God bless our work and workers everywhere. After July 1st, our address for the summer will be Winona Lake, Indiana. Please address all letters there.

A. E. THOMAS.

KRYPTON, KENTUCKY

I don't believe the \$30.00 that Sister Hood gave last fall to Krypton has ever been reported through the Evangelist. It has been serving a splendid purpose as we added a few more dollars to it and purchased three beautiful pulpit chairs and a rug for the church. Thanks to you and to all others who have remembered the work here with such generous giving.

Perhaps you would be glad to know that we consider the work here in splendid condition, the best of any time in its history. The only thing we lack now to make it complete is a teacher to begin school some time in July. We are still praying that need will be supplied. Will not some conscientious worker say Here am I send me, and will wire

Brother G. C. Carpenter or myself and plan to come at once? Our present need is not money; it is the individual. If it were money, we would get around it some way; we always have. The people here have certainly shown themselves worthy in the way of giving. Have you realized that the work here has been in a large way self-supporting? Our teachers have been paid from the field, and this year we have already raised on the pastor's salary, \$211.00. We are going to try hard to raise half the pastor's salary on the field, this coming year, and I believe we can. Preaching GIVING has been one of our hobbies, but it is certainly gospel. We have found that the people here enjoy giving when they once get the habit and the spirit. We received \$5 more the other day, on foreign missions which makes us \$45.00 for our first offering of this kind. And how the people here enjoy bringing little gifts into the home. There are very few days pass but what some one brings us something, potatoes, beans, meat and occasionally they have some chickens they wish to enter the ministry; fryers are coming in now, one lady today was even kind enough to bring in some young chicken ready to serve, and this morning a fellow down town sent us twelve or fifteen canteoupes. These people make a pastor love them, regardless of any shortcomings they might have. The writer never expects to find a place where he will be treated with more generosity than here. Our dear Brother and Sister Remple, our successors, will no doubt be interested in this part of the speech.

A couple of weeks ago at our regular prayer meeting service we had four confessions, three fine young ladies and a man about 45 years old. They came out Sunday morning through a hard rain and were baptized after the morning service. Last Sunday morning we had another confession, or rather this was one of our loyal supporters who belonged to the Presbyterian church and expects to be baptized just as soon as his wife is able to come out. We have planned for Brother G. E. Drushal to hold a ten days or two weeks' meeting for us, beginning July second, and we would like to be remembered through the brotherhood, by daily prayer.

JAS. S. COOK.

RIPON, CALIFORNIA

Our evangelistic services concluded here Sunday morning, June 22. We waged war on the forces of evil and indifference for three weeks. We are able to report much good done but not a big showing so far as new converts are concerned. We had one precious addition by baptism. There were four reconsecrations. These reconsecrations were not of the type which join the revival meeting

and let the church alone for the other services; but they are already showing splendid fruits of their renewed relationship with their Lord Jesus Christ.

Brother A. V. Kimmel who preached for us during our meetings deserves much credit for his tireless efforts. He taught a class in the study of Revelation every afternoon and preached every evening. There are some preachers who when they would learn what this field is would rather have preached our funeral service, But Brother Kimmel saw a few signs of life and by his devotion was able to add much to that life. We were very much pleased to have had this opportunity to work with our dear brother.

We have recently reorganized a Christian Endeavor society and the young folks are taking hold as they have not done in Ripon for a long time. We believe now there is a reasonable basis for steady growth here.

N. V. LEATHERMAN.

COLLEGE NOTES

The enrollment in the Summer School has been very encouraging, the total being ninety-one. This is the largest enrollment we have ever had in the summer sessions. It is to be hoped that some of these students will select Ashland as the college in which to do their regular college work.

Improvements on the interior of the main building are going forward. Last week the Prudential Committee let the contract for two large hot air furnaces to be installed one on each side of the building. There is already one under the chapel which heats both that room and the library above. Another is to be installed in the Gymnasium. These as well as the one in the Dormitory all burn coal so that the gas situation in Ohio will not interfere with the work of the college in the future as it has very seriously done within the past two years. Those who have passed a winter there will fully appreciate what it will mean to have the buildings warm for once since they were built.

The city council recently voted to pave the street west of the College grounds. Unless some way is found to defray this expense, it will mean an addition to the yearly budget.

The new catalog is off the press and is being mailed as fast as possible.

The Seminary. Those whom we expect to return as members of the Seminary this coming fall number 29 but we want many more than that in the Seminary this year. Dean Miller and I have set fifty as the mark which we must reach. If we could have fifty young men and women here who are preparing for the work of the church, it would be exceeding-

ly encouraging. It is to the interest of all to increase the number in this department. Will not ALL the pastors lend a helping hand? Think what a source of power that would be from which to draw. The October Quarterly is to be devoted to the interest of the Seminary. Let conditions be here so that we can make a good showing in this quarterly. Dr. Miller is now on the Coast assisting the Brethren there. Correspondence relative to the Seminary addressed to me will receive prompt attention in his absence. Let us pray and work for a good year in the Seminary.

As previously announced, it is planned to have some of the ministers of the church come to the Seminary for a series of lectures. While no formal action has yet been taken, we will want our national officers and others to be present. This will acquaint the members of the Seminary with the men of the church and vice versa, and such an arrangement ought to operate to the good of all. The teachers in charge of the Seminary are men of rare spirituality and it is hoped to keep the spiritual state of this department up to high tension.

Opening Tuesday, September 16th, 1919
Plan to enter.

EDWIN E. JACOBS.

CAMPAIGN NOTES

This report comes after somewhat of a lull. But, when a man is so downright busy doing business that he simply has not time to prepare a report his silence ought to be altogether excusable. To say that I have been busy for the last several weeks does not express it. And besides, our work during most of the time has been amid almost unbearable heat.

We began the canvass at Milledgeville, Sunday morning, June 22nd. Brother Snyder, the pastor, and his wife, both being Ashland residents were both keenly interested in the outcome of the campaign for endowment in their congregation, and ready to co-operate to the fullest possible measure in putting it across. Moreover, Brother Snyder had repeatedly brought the approaching campaign clearly and squarely to the attention of his people, hence I found at Milledgeville not only a pastor, but also his people ready for business. This is always a very pleasant condition to meet when one arrives on a local field.

The Milledgeville result went \$4,200. Brother Snyder and I shared the wish that the result might go up to that of Falls City—\$5,500; but even though our wish was not realized, yet the Milledgeville result must be considered very good. And it means that Meyersdale must yield fourth place to Milledgeville, which makes the five highest congregations as follows,—Waterloo, Falls City, Conemaugh, Milledgeville and Meyersdale.

I am glad that Milledgeville placed one man in the thousand dollar class. It sure does please me to see how that thousand dollar class is growing: But on the other hand it makes me heavy hearted when I think of all the men and women I have met who refused to get into the thousand dollar class. And yet, from every standpoint, they belong in that class. Milledgeville also had a family to enlist at \$600; also there were two enlist-

Watch Illiokota, Steady and Strong She Pushes the Mercury Towards the Top

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COLLEGE
ENDOWMENT

ments of \$250 each. The Milledgeville Sunday school also enlisted at second to top notch place. Conemaugh Sunday school went \$500, and Milledgeville school went \$350. It was the Milledgeville Sunday school that won the victory in the recent contest. I was in the Sunday school session when the result of the contest was announced, and needless to say, there was many a face beaming with pleasure and satisfaction. The S. S. C. E. in this church also invested in the cause of endowment in a very creditable manner.

My general stopping place while at Milledgeville was in the home of Brother Wilson Miller and his good wife. I was also entertained at different times in the homes of Brethren Wai Fike, Cal Miller, Joe Miller, Samuel Livengood, M. J. Snyder, and Sister Amanda Livengood. All of these good people being of Somerset county extraction, I need only say that Milledgeville hospitality is second to none.

Now then I come to another part of this report, viz, the part the Ford played, and it was truly no small part. It was here at Milledgeville that I struck what was a new combination to me,—I found an Englishman and a Ford hooked up together. My good friend Brother John Brand is an Englishman, and his automobile is a Ford. And Brother Brand placed that Ford at my disposal and with the very finest kind of good cheer drove me wherever I wanted to go. And now from actual observation I am prepared to say that an Englishman and a Ford make a perfectly good combination, which serves to prove once more that it is impossible to hitch a Ford wrong. As for Brother Brand, if I ever go back into a pastorate again I am going to do my best to import him into my congregation. But if Snyder is still at Milledgeville I will have war with him if I try to take John away. Well, thank you again, Brother Brand, for your real kindness to me, and thank you again Brother and Sister Snyder, and thank you again, all you good folks at Milledgeville, and may God richly bless and keep you all.

I will add just this interesting note: All of the Milledgeville result was cash and Liberty Loans but \$700. We report next from Cerro Gordo. WM. H. BEACHLER,

Campaign Secretary.

MINISTERIAL AND CHURCH EXCHANGE

The Brethren church of Warsaw, Indiana, wishes to employ a pastor to enter upon his services about General Conference time or soon after. Any minister interested may address the undersigned.

OWEN SWITZER, Warsaw, Indiana.

By order of the Board of Deacons.

THE HEATHEN BELIEVE

Amos R. Wells tells the story of a poor woman in the depths of Central Africa, who was drinking in the story of Jesus as the missionary told it to her. At last she broke out in exclamations of joy: "Oh," she said, this is the one that came to me so often in my prayers, I could not find out who he was."

IN THE SHADOW

HAZEN—Jacob C. Hazen died on June 26, 1919, at Fostoria, Ohio, from an illness caused by the infirmities of old age. He had attained the age of 81 years, 2 months and 14 days, having been born April 11, 1838, at Mt. Vernon, Ohio. He was a son of Jacob C. and Margaret Hazen. At the outbreak of the Civil war he enlisted, and followed the flag to the close of the war. He was married to Miss Hattie Ebersole, June 3, 1867, to which union were born eight children, five of whom survive. They are, N. E. Hazen of Muncie, Indiana; Mrs. F. A. Krabill; Mrs. C. B. Newcomer; Mrs. Laura Marvin; and O. D. Hazen, all of Fostoria.

The deceased was a charter member of the Brethren church and was always active in all its work. The writer was intimately acquainted with Brother Hazen for twenty-five years. He was a member of my first pastorate, and to know him was to love and reverence him. In all my associations with the family I have never heard an unkind word. I have always found the Bible on the library table and it showed usage. After his sight was gone to the extent that he could not read, I found his wife reading the Bible to him. In many respects he was an exceptional man. His loss will be felt not only by his wife and children but also by the community and the church. The funeral was conducted by the writer, assisted by Brother Oberholzer and Brother Loose.

M. S. WHITE.

FIKE—Elias D. Fike was born in Somerset county, Pennsylvania, July 1, 1852. When seventeen years of age he came with his parents to Illinois. In 1873 he was united in marriage to Miss Elizabeth Lichty. He was one of the charter members of the Milledgeville, Illinois, Brethren church, and for many years was an official in the church. He was always loyal to the church and faithful in

the Christian life; and all who knew him honored him for his sincerity, uprightness, truthfulness, and integrity. He departed this life June 2, 1919. Interment in the Dutchtown cemetery. Funeral service by the writer.

MILES J. SNYDER.

WOOD—Ray Lee, the eleven months old son of Mr. and Mrs. O. J. Wood of near Roanoke, Virginia, died Sunday, June 29th. Funeral Monday at 3 o'clock from the family home, conducted by the writer.

L. G. WOOD.

LAIR—Peter W. Lair was born in Gilead, Indiana, January 26, 1867. He passed out of this life in Los Angeles, California, June 15, 1919, aged 52 years, 4 months and 19 days. Brother Lair was a man of strong convictions. He came from an ancestry strong in the faith of the Brethren church and for years was a member of that organization. Since living in South Los Angeles he has been identified with the Compton Avenue Brethren church. Funeral services held from the church by the undersigned, assisted by Elder T. H. Broad of La Verne, California.

J. C. BEAL.

BAILEY—George Earl Bailey was born near Carleton, Nebraska, October 18, 1893 and died at the family home, March 15, 1919, after a brief illness with influenza and pneumonia.

He had been a faithful member of the Brethren church of Carleton since he was 13 years old.

J. D. KEMPER.

MYERS—John M. Myers was born in Berlin, Somerset county, Pennsylvania in 1850 and died at his home in Enid, Oklahoma, May 7, 1919.

Brother Myers was a member of the Carleton, Nebraska, church and active in the affairs until his removal to Oklahoma several years ago.

Funeral services were held by Rev. Potter of the Baptist church of Enid.

KEIM—Lewis A. Keim, member of the First Brethren church, Los Angeles, California, but residing for the last several years at 2718 Chester Avenue, Bakersfield, California, fell asleep in Jesus June 14, 1919, at the age of 88 years, being born in Somerset county, Pennsylvania, February 2, 1831. At the age of 21 he removed to Elma, Ohio, where he married Angelina Essex, March 30, 1854. She died July 16, 1875. December 25, 1876, he married Barbara A. Buechley at Meyersdale, Pennsylvania. She died October 10, 1887. December 23, 1888, he married Mrs. Hannah Giffin, a widow and mother of three children, at Hudson, Iowa, by whom he is survived. To this union was born one son, Lewis Samuel, December 21, 1893. This son enlisted as an engineer in the recent war and spent eight months in France. His father continually prayed he might live to see his son return home and on April 19th this year his prayers were answered by the son's return.

On May 30 he had a stroke of paralysis. He was unable to talk and suffered greatly until the end came on June 14.

He united with the German Baptist church about 1875 and when the Brethren church was organized he was one of the first to identify himself with it. He lived a consistent Christian and always took a warm interest in the work of the church. Both he and his wife were enrolled in the Home Department of our Sunday school and contributed regularly to our work here.

His body was laid to rest in the cemetery at Bakersfield, the funeral being conducted by the Baptist pastor of that place whose church they often attended.

A. P. REED.

THE TIE THAT BINDS

LAW-SPENSER—At the parsonage of the Milledgeville, Illinois, Brethren church, Wilbert Law of Savannah, Illinois, and Della Spenser of Milledgeville, were united in marriage by the writer on May 6, 1919. The bride is a member of the Brethren church. The happy couple will make their home on a farm near Savannah, Illinois, and the best wishes of their many friends go with these young people as they begin their wedded life.

MILES J. SNYDER.

BECKNER-OVERSTREET—On Sunday of June 22nd, at the home of the bride's parents in Roanoke, Virginia, occurred the marriage ceremony of Delbert Oscar Beckner and Ethel Catherine Overstreet. Both are members of the First Brethren church of Roanoke, Virginia. Mr. Beckner has recently returned from France, where he served in the American army for more than a year. Mr. and Mrs. Beckner will continue their residence in Roanoke. Ceremony by the writer in the presence of a few invited guests.

L. G. WOOD.

BIRD-CUMBIE—At the parsonage, 1118 Gilmer Avenue, N. W., Roanoke, Virginia, on Thursday evening June 26th, occurred the marriage ceremony of Miss Nora Cumbie to Mr. John Shannon Bird. The bride is a member of the Brethren church. They will continue their residence in Roanoke. Ceremony by the writer.

L. G. WOOD.

ALDRIDGE-BYERS—At the residence of the writer, in Roanoke, Virginia, on June 11th, occurred the marriage ceremony of Miss Annie Byers of Allegheny county, and Arthur Aldridge of Roanoke, Virginia. The bride is a member of the Brethren church at Buena Vista, Virginia. The groom just recently returned from France where he had served in the American army.

They will make their future residence in Roanoke. Ceremony by the writer.

L. G. WOOD.

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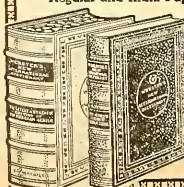
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The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

"JESUS HIMSELF DREW NEAR"

Faint with the heat, and the length of the road,
I was oppressed with a wearisome load;
One came so tenderly, saying to me,
"Give me thy load, 'tis too heavy for thee"—
Jesus himself.

I was so poor: not a
penny had I
Clothing or food for the
journey to buy;
One came and whis-
pered, "Leave that to
my care;
Wealth of a kingdom
with thee will I share."
Jesus himself.

I was so lonely for lack
of a friend;
One came and offered
me love without end,
Love that is mighty to
strengthen and save,
Love that can triumph o'er death and the grave—
Jesus himself.

What though the valleys be many and deep;
What if the pathway be stony and steep;
Mountains, or moorland, or valley of death;
"I will be with thee," my Comforter saith—
Jesus himself.

—Edith E. Trusted, in *London Christian*.



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George S. Baer, Editor

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EDITORIAL

Where Are the Children Who Ought to Be in Church?

At almost any church you may enter at the close of Sunday school and the beginning of the church services, you will find the children leaving for home or elsewhere and the adults (a few of them) taking their places for the hour of worship. When the audience is settled and the services have started you will scarcely see a child, unless it be one here and there who is in from the country and must wait for his parents to return home. The children are almost a wholly minus quantity; so different from the average audience of the church of a half of a century ago and more when the whole family to the smallest child went to church and sat together. Where are the children who ought to be in church? Why are they not in church? How will we get the children in church when they have grown to the age where their presence is really desired if they are not gotten in now? These are some questions that are pressing in upon the minds of the thoughtful church leaders today.

It is not difficult to answer the question, "Where?" There is no secret about it, for growing boys and girls cannot be kept in secret anywhere. They are found almost everywhere except in church. You can see and hear them on the streets and on the playgrounds, on the lawns and in the homes. The boys are playing ball, jumping, wrestling and running, climbing trees, digging in the earth and flying kites. The girls are "playing keeping house," putting dolls "to sleep" and taking them "out walking"; getting together in one another's homes, playing all sorts of games. Many of them are enjoying the out-of-door sports with the boys. Some have their heads buried in books. And many of them, boys and girls both, are poring over the Sunday "funny papers."

Why are they not in church? Here we have various answers. Many are not there because their parents do not encourage their attendance. Some parents think it is too trying on the children's nerves to keep them in church for an hour after they have attended Sunday school. They don't stop to think, however that they send them to day school for six hours a day for five days in the week and the little folks seem to thrive over it. Some parents think their children will cause too much confusion to keep them in church so they turn them loose on the streets where they can work off their surplus energy without annoying them or the pastor. They do not always sit quietly and sedately as older people, but a little disturbance in church occasionally is not to be compared with the disturbance they cause to the hearts of parents and pastors later in life by their refusal to step inside of the church or their congregating at places that

influence their lives for evil. Some parents do not wish to go to church themselves and of course they are not concerned about sending their children. If they should send them, their "sending" would not be very effective; for as soon as the children got old enough to know better they would not spend their time at a place that was not worthy of the presence of their parents. Some children are not in church because the pastor and other church leaders do not encourage their attendance. Children are too annoying; they detract too much from the dignity of the worship. Some children are not in church because there is nothing there to interest them. The service is arranged, the music is planned and the sermon is prepared with a view to winning the attention of the adults. Every gun shoots over their heads. There is nothing for them. Why should they go?

But the question, How shall they be gotten in church when they have reached the age where they can be really useful and where everybody wants them, is very difficult to answer. Everybody who knows anything about human nature and presumes to give advice on related problems tells us that the Wise Man of old has given about the best advice that can be given, "Train up a child in the way he should go, and when he is old he will not depart from it." Some however, make it stronger and say, "Train up a child in the way he should go and when he is old he cannot depart from it." How in the world we can ever hope to get the young people in church and make of them regular attendants when we discourage or fail to encourage the children to attend is surely a puzzle. If youth is the habit forming period, as they tell us it is, why do we not concern ourselves with the most important task of forming right habits, even at the expense of a little inconvenience, confusion and extra work on our part; yes, and even at the expense of a little unwillingness on the part of the children? The wise parent should prayerfully decide what is best for his child and then religiously and wisely set about to see that that best is brought into the life of his child, and see that the child is directed by his wise, divinely influenced judgment rather than by the child's own whims. The farseeing pastor and church leaders should plan their services so as to appeal to the child when he does come. They should not give out the impression—as is often done more by act than by word—that an unpardonable sin had been committed against the house of God and the holy worship conducted for the old saints in Zion when a little confusion occurs from the restlessness of children. If we were more patient with the children and more concerned about their welfare, we would not need be so much troubled by the waywardness, Godlessness and the non-churchgoing disposition on the part of the adults. Jesus said, "Permit the children to come unto me and do not forbid or discourage them."

GROWING TOWARD GOD

Psa. 84:11.

Plants and vegetation and trees grow toward the sun. Even the heart of a tree trunk is not at the center, as many suppose, but the main body of every tree has an elliptical bulge toward the sun-prevailing side. In garden or grove or thicket, if any plants or trees or shrubs are in the shade, they struggle toward the sun, the source of their life and light and well being. It is in the same way that Christians ought to grow—toward God, the source of their life and light and blessedness. "The Lord God is a sun." It is our privilege and should be our delight to grow toward him.

SPIRITUAL FRAGRANCE

Mark 7:24.

"Why are you sweet?" was asked of the scented clay. "Oh, I was so long in the sweet society of the rose that I partook of the nature of the rose." Be much with Christ and you will partake of the nature of Christ. Prize every opportunity to be with him. Seek communion with him. Being with him, partaking of his nature, like him you cannot be hid. Your influence will be for good. You will live a spiritually fragrant life.

LOVE FOR THE CHURCH

Psa. 84:1, 2.

It is one of the tests of discipleship that if we love God we will love our brethren also. And let us not forget that, notwithstanding all that is said to the contrary by the enemies of Christ, there is a sympathy and a love, there is a spirit of encouragement and of helpfulness found among the members of Christ's church that is not found in the outside world. The church has faults enough, and does not profess to be perfect; but one of the first commendations of her early days was the remark of her enemies: "See how these Christians love one another." And, despite all the flings to the contrary, the time has never come yet when her members cannot truly sing:

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

WHO IS MY NEIGHBOR?

Luke 10:36.

"Who is my neighbor?" Every one I can help. The whole world our parish, the whole race our neighbors. We should seek to be the friend of every one who is oppressed, or neglected, or afflicted, or sick, or in prison, or poor, or an orphan, or a heathen, or a slave, or an idiot, or starving, or dying—to have a world-wide friendship exercised wisely, discreetly, with good sense and in the spirit of both love to God and love to our fellows.

EDITORIAL REVIEW

Have YOU paid YOUR Kentucky mission pledge yet? See Brother Carpenter about it.

Brother George W. Kinzie is leaving Clay City, Indiana, where he has done a good work. He speaks a good word for his people whom he is leaving. He is open to a call to another pastorate, or to evangelistic work.

Brother J. A. Garber announces an opportunity on the Sunday School page that ought not to be overlooked by the Sunday schools that are not yet in Front Line position. Organize your class and order your books and you can qualify on point 5. Get busy.

All Miami Valley churches will read with interest the program for the Life Work conference to be held at Gratis. Some fine things are in store for them and there ought to be a large delegation from every church in the Valley. Brother Rowsey is dead in earnest after life work recruits in Ohio.

It has been a long time since we have heard from the Armstrong charge in Pennsylvania, but Brother Smith has been on the job and working hard. Brother H. M. Harley of Pittsburgh, has recently helped him in a revival meeting. The people appreciated Brother Harley's services greatly. Brother Smith is getting his people awake to the importance of teacher training in the Sunday school, especially at Brush Valley.

We have a number of fine young student pastors, and among those who are showing splendid promise and are already doing very creditable work while at the same time earnestly preparing themselves for larger work, is Brother Fred Vanator, a former Warsaw boy. He is pastor of Homerville and Williamstown and the work at these two places is looking up under his care. Both churches are repairing and beautifying their places of worship. Brother and Sister Vanator are both taking school work at Ashland and are making the best possible use of their time.

Some of our Brethren have in times past complained that there were so many "special days," but the Lanark Brethren under the efficient leadership of Brother B. T. Burnworth, seem to delight in and to thrive under the observance of many "special days." Read Brother Burnworth's letter in this issue and see how faithfully they have covered the field. We note they have a special interest in Ashland College; doubtless they have a right to be proud of their representatives on the College faculty; this fact will doubtless make Brother Beachler a welcome and happy guest.

You will be interested in Dr. Jacob's "College Notes," especially in the fact that such a large and active interest is being taken in the college by the pastors who are sending the names of prospective students to the president. Dr. Jacobs told the editor personally that the prospects were exceedingly bright for the coming year. It might be well for the various district conferences as well as General Conference to put before their assemblies in large letters the goal of the college for this fall, "50 STUDENTS IN THE SEMINARY AND 100 ACCREDITED STUDENTS IN THE COLLEGE THIS YEAR." Why not popularize the goal and thus secure a larger co-operation?

Brother M. J. Snyder, pastor of the Milledgeville, Illinois, church writes an interesting letter this week. He tells that the first prize in the Sunday school contest was won against difficulties, and doubtless as a result, they are now reaping a bigger reward than the \$100. Milledgeville made a splendid record in the endowment campaign and have generously supported all the various departments of the church, but they have not neglected their pastor, but in calling him to another year of service they gave him an increase in salary. It is a hopeful sign that we see showing itself so generally, the increasing of the salaries of the ministers. Greater justice to the minister will help both toward the efficiency of the ministry that is serving today and towards the recruiting of the ministry of tomorrow.

Our "Campaign Notes" this week are from Cerro Gordo, Illinois, and they show that Brother Beachler is dead in earnest to put across the largest endowment possible for our beloved Ashland College. He finds that most of the people appreciate his earnestness and see the necessity of the project and contribute of their God-given money in a commendable way, and then there are others who have not yet caught the vision. But we will not be hopeless, for surely those who do not yet see the importance of an adequately equipped church school will by and by catch the vision and give in a liberal manner. Brother Beachler found some generous hearts at Cerro Gordo as at other places, and doubtless the contagion of their enthusiasm and interest will sooner or later be imparted to their neighbors. At any rate, Cerro Gordo pushed the mercury up to \$107,000. Keep your eye on the mercury and your prayer on your pocket book.

From Brother Carpenter's "Mission Notes" we learn something of the work that another church is doing in Kentucky, and how they are pushing their work. What a challenge that mission board is putting up to its people! Ought we not to rally to the calls of our board and our missionaries more loyally? What a work we might do among our mountain neighbors if we but seized the opportunities that are ours. The work is but begun there, when shall we launch out into the deep? We notice also that our wide-awake mission secretary has been visiting some of the mission stations in Indiana and addressing the missions as he went. Brother Bowman reports his trip in this issue and he speaks some well-deserved commendations for our missionary pastors at Peru and Muncie. The future of both places is bright and it is worth our while to come to the support of these missions in a large way. Muncie needs a new building immediately. Brother Bowman also mentions a pleasant visit of himself and family to his former pastor, Brother Bame, at North Manches-ter.

GENERAL ARTICLES

The Supreme Spirit of Sacrifice. By Vianna Detwiler

Jesus set forth the only true teaching on sacrifice when he said "If any man would come after me, let him deny himself, and take up his cross **daily** and follow me" (Luke 9:23). It is one thing to become saved, quite another to follow Christ and be his disciple. He only is a disciple of Christ who denies himself, and takes up his cross **daily** whatever that means. To call this self-denial,—doing without that which you most want, in the way of costly apparel, favorite dishes, pleasure trips, etc., is playing on the outer fringes of this great teaching of our Lord. It must be something vitally related to the crucifixion of Jesus, for it follows the verse where Jesus announces his death, "The Son of man must suffer many things—be killed—and the third day be raised up;" and is followed by the significant "For whosoever would save his life shall lose it."

There is only one cross for you to carry—your death. Not the physical death that ends the earthly life, but the living death, that takes up the cross daily. Paul puts it, "I die daily," "I am crucified with Christ," "Reckon yourselves to be dead indeed unto sin." Count your own feelings, preferences and ambitions the same as dead. But be on the alert as to the wishes of the Lord. The spirit of sacrifice is the spirit of renunciation. To "deny himself" is not denying the body or the taste for sweets, but to say "no" to the man, the entire being, to his way of thinking, his opinions. A man's thoughts represent himself. Let him forsake his thoughts. "For my thoughts are not your thoughts" (Isa. 55:8). The spirit of sacrifice is the denying of self. This is more than selfishness, but selflessness, self-effacement.

In the incarnation, Christ emptied himself as God; in the crucifixion, as man. This giving up, erasing of oneself, or suffering which always makes its appeal to the heroic, is the heart of Christ's teaching. Israel read the glory of the Messiah with eyes closed to the suffering.

A Hebrew child in a mission school said, "Isaiah must have written the 53rd chapter after he became a Christian. Christian Science teaches, the main thing is to be well and happy and escape all suffering. The spirit of suffering is the spirit of sacrifice!"

We have thought that the war awoke the people to carry out this teaching of Christ on sacrifice, taking up the cross. We awoke to the fact that the war, as a whole, has worked exactly the opposite. Not that there has not been a giving of life and large sums for the sake of others; but has there not been a spirit of self-exaltation, seeking to outdo others, expecting honor? Has not the natural pride of man been appealed to in the promotion system? In the unparalleled achievements, the making of implements of war,

has there not been a spirit of "see what man can do? The need of the hour is the spirit that will do a work which will show "What God has wrought. It is the natural spirit of man to help himself, to accomplish all by himself. Is that why it is hard for some of you to sit still and submit to another washing your feet,—you feel like doing it yourself? For the same reason, you were slow to appreciate being saved by grace,—everything done by another, you felt like having a hand in the securing of salvation for yourself. The spirit of sacrifice is the spirit that works for the glory of another.

Let us have a care that the childish spirit of "see who'll beat" does not fasten its fangs in the effort of enlarging our church borders,—one church trying to outdo another in raising large sums. The amount ought to be larger, provided the motive in giving is for the love of souls, and not to make a good showing. And the sums **would** be larger, if each member had taken up his cross,—death. Having gone through the death-reckoning process, there is nothing left to hurt in giving a large sum. In all Christ's teachings, he struck at the motive of a deed. We only are Christlike when we do things for the same reason that he did them—always to please the Father. Many a generous heart has given to a noble cause, but left his heart more puffed up than if he had not given, because his motive was selfish, and God could not place it to his credit as it lacked the spirit of Scriptural sacrifice.

Christ called out those willing to follow without money or honor,—the great test of a leader. The spirit of sacrifice is the spirit of true leadership, as expressed in the strong character of Moses, whose meekness never permitted him to seek for honor; he sought rather to evade leadership. Zwemer, through whom such a marvelous work has been accomplished among the Moslems, spoke in the city of Baltimore recently. The impression on the hearers was that he didn't count, but God did everything.

In conclusion we see that man's method of sacrifice is wholly different from God's, as we see in Christ's answer to Peter when he objected to the Messiah as a suffering One,— "Thou savorest not the things of God but the things of men" (Matt. 16:23). Suffering is an essential element of the Christ life, but human nature recoils from it (Isaiah 55:9). "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Deny, say "no" to your way of thinking, accept the idea of suffering and you will have solved the problem of sacrifice, with self denial as an outcome. The supreme spirit of sacrifice is indeed the need of the hour.

Spokane, Washington.

A Christian Example. By S. S. W. Hammers

For I have given you an example that ye should do as I have done to you (John 13:15).

When the great evangelist was in Gettysburg, Pennsylvania, he told his audience that if any desired to wash feet they should wash those who needed it most, then he received a snickering response and evidently some of the audience thought what fools mortal men can be. We ask, Does the New Testament say that Jesus washed the disciples' feet because they needed it? If you think their feet were needing washing read the 7th, then the 10th verse of John 13. If a man is tendered 20 gold dollars, will he take nineteen and refuse the twentieth? If so, for what reason? We have heard preachers say that this was "an example," to be duplicated only spiritually; that it was not necessary to actually practice it, just so we are humble in heart. Now if this is true it will also work in other places. Would any

man, a Christian, say it is not necessary to practice Luke 6:31? Would a Christian man say such passages as are here referred to, are only to be recognized in a spiritual way? If this should be the case then we are all badly mistaken and the Christian Scientists are nearly right. Are we only to **imagine** that Christ is the Head of the church? Are we only to **imagine** that we love one another and never express our compassion for others? See James 2:15-17. What profiteth this? See John 3:18, our love must be practical, which means "practiced." But we heard a preacher say, we do not need our feet washed as often today as they did in the hot climates of the Holy Land. The New Testament gives us but one record of Jesus washing the disciples' feet in three and one-half years. So we see that this could not be an example of necessity, for they surely washed their feet many times during the three and one-half years.

We will say to all professing Christians, If you are saved through the blood of Christ by the power of the Holy Ghost, you do not need to have your feet washed for the necessity of it, but for the obedience to Christ's example and command and for your practice of humility. Christ said, "I have given you an example." This is an example. I have shown you how to do it. If I, your Lord and Master have washed your feet, ye also ought to wash one another's feet. Now when were they to wash one another's feet? Not that night, for feet washing was over for that night. He was instructing them for the future. This is proof that it was an ordinance to be observed in the future. If the precepts and examples and commands of Christ are not for observance as set forth in the New Testament, how should they read in order for us to observe them?

Now if the Savior's language as found in John 13:5, 14, does not teach feet washing, how in the name of high heaven should it read to teach it? If in its present plainness, we cannot understand it, how plain and clear must it be that we might understand? Why can Christians understand the instructions on other ordinances and not those on feet washing? If feet washing is not one of the conditions of salvation, what stronger proof have we for observance of the Lord's supper and the communion? If we can get to heaven by not observing feet washing, why can we not reach heaven by not observing the communion, the Lord's supper, prayer, and repentance. If we can reach heaven by not observing one command and example of Christ, then why not by neglecting all? In fact, if all the ordinances and commandments are not for our observance, why did Christ give us a whole New Testament? If we can have our own plan of

salvation, why have the Word of God? God says we are to obey from the heart the whole form of doctrine which he delivered to the saints. Christ has never left a loophole, by which to escape one of his ordinances or commandments.

We heard a man once say he would never follow Jesus down into the water and be buried with him in baptism when the weather was at the zero mark. But Christ has so arranged that there can be no excuse for not observing any of his ordinances given by precept and example. He gives us July and August, hot months, and warm water in which to be baptised, so that there is always a way if there is any desire. The same is true of feet washing. One man told Christ to his face, that he should never wash his feet. That did not make the law of feet washing void. Christ simply said the man could have no part with him. We were once in a certain church where feet washing was not practiced and feet washing happened to be the Sunday school subject that morning and the preacher taught the Bible class. One of his members asked the question, "Was feet washing intended to be a church ordinance?" The reverend gentleman said, "No. It is only a 'bum' ordinance, the Pope of Rome gathers twelve 'bums' once a year, and washes their feet. It's only a 'bum' ordinance. The Dunkers and Mennonites and a few other sects observe it as a church ordinance." We remarked that in the darkest ages of popery, God never left himself without a witness. And today with a world lying in wickedness it cannot be said that there is not a remnant which keep the commandments of Christ. And I am glad that the reverend gentleman named the Brethren church as one of them.

Gettysburg, Pennsylvania.

We Be Brethren.

"And Abram said unto Lot, Let there be no strife I pray thee between me and thee. . . for we be brethren. . . Is not the whole land before thee?"

The whole land is yet before us. And are we not brethren?

Now that the great world war is ended and as there is likely to be the greatest opportunity for the spreading of the gospel to all nations. Why should there be any dissensions among us of like faith?

The harvest is great and the reapers are few. In our own country there is need of the greatest possible concerted effort to spread the gospel teachings. Foreign fields will be open for the work of the Master as they have never been before.

Brethren day is passed. We have discussed in our various organizations the history of our church and its fathers. We have seen how a few brethren several centuries ago under very discouraging circumstances bound themselves together in an organization to try to learn and teach the gospel in its entirety and its purity without regard to the scorn and torture that the world might thrust upon them. We have seen this little body of the faithful steadily growing until at present there is a mighty working organization using its energy and means to spread the teaching of a full gospel of light to a benighted world.

I think it can truly be said, and that with a degree of pride that would not be displeasing to our Master, that the supreme ambition of this organization has at all times been to stick to the teaching of the Word rather than to make concessions that might help to increase its membership.

It was a little flock that followed the Master when he lived on earth. Considering the multitudes that inhabit the earth at the present time it is still a little flock that follows his teachings as we understand them. There were but a few who gathered in the upper room and participated in the first feet-washing ceremony.

Even though the Master said to one on that occasion, "If I wash thee not, thou hast not part with me," and later to all, "I have given you an example that ye should do as

By Martin R. Goshorn

I have done to you," yet after a lapse of almost two thousand years there are but a comparatively small number who are willing to take him at his word and to do his bidding. Indeed we all rejoice together in our common faith in the literal interpretation of the teachings of the Master. We all accept the same mode of baptism. We have a common faith in the teachings of non-resistance, non-conformity, non-swearing, temperance, and the performances of the various church ordinances. But like Paul found the Corinthian brethren, we too are yet carnal; there is among us envying and strife and divisions.

Though the great fundamental principles of the gospel are believed in common by use all there are divisions among us. We of a common faith now work under separate names and separate organizations. But are we not brethren? Are we not working in a common belief and faith for the same Master? And would it not be more pleasing to him to see us working together in complete harmony?

The Church of the Brethren is raising its hundreds of thousands of dollars to send its missionaries to the foreign land to preach and teach the gospel, and we Brethren are doing our best to send as many missionaries to foreign fields as we can possibly secure and maintain there. And what are they all trying to do? They are trying to teach those in darkness "the faith once delivered to the saints." When they have sown the seed and God has given the increase, who can tell the difference between the child born into the faith through the teaching of the missionaries sent by the Church of the Brethren to India or the one born into the same faith through the teaching of the missionaries sent by our church to South America? "By their fruits ye shall know them." Have they not both "obtained a like precious faith with us through the righteousness of God and the Savior, Jesus Christ?" And if the two newly converted brothers of India and South America should meet and talk over their family relationships to God, the Father, and Jesus whom they now know as their elder brother, would they not at once have a family reunion because of the fact that they have found that they were both members of the same household of faith? Would they not immediately love one an-

other as little children of one family and go on arm in arm about their Master's business?

Brethren of America, of whatever name you may be, let there be no strife between us. Let us overlook whatever little differences may exist between us in church government at home and go forth to conquer. We believe that the differences that exists between us in our home churches will never exist between, or be known by our converts in foreign fields. The great light they receive will be so bright and glorious to them that they will be unable to see or understand the little things about which we quibble. What care they whether they be called Brethren, Church of the Brethren, Dunkards, Tunkers or what not, just so they have received that precious faith that makes them one with Christ and heirs of the kingdom. Then why should conditions be

such that we could not work together at all times and in all places, at home and in the mission fields, counting our labors mutual, our rewards common, our all Gods? Our sympathies should all be one. Our forces should be united under our commander Christ." The whole world is before us. Let there be no strife between us," and in his name we shall surely conquer.

Let that feeling of charity continue to grow until our mutual love for the Master has become so strong that all else has been forgotten and our common belief and faith will have so knit us together that all our forces may march forward to victory under a common name as well as a common banner in the service of "Our Father which art in heaven."

Clay City, Indiana.

The Unknown Book. By T. Darley Allen

A Chicago newspaper editorially refers to the Bible as "the unknown book," claiming that although it is found in nearly every home, comparatively few men and women have more than an extremely superficial knowledge of its contents. No doubt there are Christians in every church in the land who are readers of the Book daily and are familiar with its spiritual and moral teachings and its history; but educators and others in a position to know, assert that even among those who have had the advantages of college training, there are not many, comparatively, having a worthwhile acquaintance with this, the greatest of all books, nor thinking the subject of Bible study worth their attention, although they would be ashamed to be thought ignorant of the writings of the leading novelists and poets. An Indiana college president has said that many a university student would not know whether to turn to the Old or the New Testament if asked to find the prophecies of Daniel.

The greatest of all reasons for studying the Bible is found, of course, in the fact that it is able to make us wise unto salvation; but from other standpoints as well it is indeed the Book of books.

No person who is seeking an education can afford to neglect the Bible, which, as has been well said, will excellently prepare all who familiarize themselves with its thought and phraseology for both literature and life. The King James Version more than any other work, not excepting even Shakespeare, has influenced English thought and speech; and as John Richard Green has said, "As a mere literary monument the English of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language."

Whatever may be thought of Swineburne's statement that the New Testament gained beyond all power of expression in being translated from the original Greek into "divine English," we can feel certain, because of the testimonies of many scholars, that, to quote one of them, our Bible "is not simply a translation, but a living reproduction of the Scriptures in idiomatic English. It reads like an original work, such as the prophets and apostles might have written in the seventeenth century for English readers. It reveals an easy mastery of the rich resources of the English language and blends with singular felicity Saxon force and Latin melody" (Roberts' Companion, page 84). "To the study of the King James Version" says Professor Harwood T. Pattison, "our great writers are largely indebted for the sobriety, the strength and the sweetness which distinguish their best efforts."

Two writers whose style has been highly praised in recent years are Joseph O'Conrad and Frank T. Bullen, and it was to their study of the Bible that they owed their powers of expression.

Walter Savage Landor, praising the literary style of Charles Dickens, asked him where he got it and was told, "From the New Testament, to be sure."

Stanley, the African explorer, a writer of wonderful charm, had "a style originally deficient in the essentials of

distinction," so a critic teases us, but obtained his power to express himself in excellent English form studying the Bible. A writer in the New York Tribune once said of him: "He has read, I will venture to guess, the greater prophets of the Old Testament and the epistles in the New Testament till his mind has become saturated with them. There is no imitation of any of these writers, or no conscious imitation. . . . But they have modified his habits of thought and his methods of expression. He has brooded over them in the recesses of his awful forest till they have become part of his spiritual and part of his intellectual life."

It was a custom of Edmund Burke before speaking in parliament to read a chapter of Isaiah. Edward Everett made a study of the book of Proverbs for theoretical purposes.

To be ignorant of Scripture is to be at a great disadvantage in reading our leading authors, whose writings abound with references and allusions to the sacred book and in many instances have the very words of the Bible woven into their lines.

Indeed, some important contributions to literature would not have been written except for Bible study. To mention only a few, Bryant was indebted to the book of Job for the thought that suggested "Thanatopsis," Byron's "Darkness" was the result of its author's reading Jeremiah, and Wordsworth's "Ode to Immortality" would not have been written had its writer not received the idea from Paul's chapter on the resurrection. Professor Harwood T. Pattison says: "Spenser met his Red Cross Knight in the Ephesians. Milton's genius caught fire in the garden of Eden and on the mountain of temptation. . . . It is difficult to conceive of Cowper apart from the influence which the Bible exerted over him. It stirred the tranquil nature of Wordsworth in his most heroic moments; the early training in Bible text and teaching went far to make a theologian of Robert Browning; while Emerson and Longfellow, Lowell and Whittier are children either of the manse or of the meeting-house."

So, the Bible cannot be an "unknown book" to anyone who aspires to more than a very ordinary educational equipment. And no one who desires to reach the public, either through the voice or pen, can afford to neglect it. Its diligent students lack neither ideas nor the power to express their thoughts in effective English.

Cleveland, Ohio.

The Stars and Stripes, the official publication of the United States army, edited by an army officer, published an outrageous cartoon reflecting upon prohibition amendment to the Constitution which he had sworn to defend with his life. A red-blooded Y. M. C. A. secretary dumped the bundle of papers intended for his hut into a canal, and instead of meekly submitting when charges were brought against him, he brought charges against the editor of the paper on the ground that he had attacked the Constitution he was sworn to uphold. The tribunal in the case took this common sense American view of it and the officer lost his place as editor, and the Y. M. C. A. secretary was exonerated.

THE BRETHREN PULPIT

The Teaching Ministry of the Church—A Plea for its Resumption

By W. D. Furry, A. M., Ph. D.

My people are destroyed because of lack of knowledge.—Hosea.—Go, make disciples of the nations—teach.—Jesus.

Of the various and varied ministries of the Christian church by means of which it has so profoundly and beneficently influenced human life and society, there are two types of ministry, which stand out more prominently than all others and which, if held in rightful relations to one another and fully and faithfully exercised may be expected to fulfill in completest possible manner the task of the church in modern life—the ministry of religious teaching and the ministry of social service. Today the world is making very exacting demands of the church at these two points. Prior to the outbreak of the World War the demand for social service easily took precedence over the demand for religious instruction. Today the demand is predominately the other way round. It is the burden of the present effort to urge the resumption of the ministry of religious instruction upon the part of the church without in any degree discrediting or disparaging the place and importance of the ministry of social service.

A brilliant preacher has recently said that this is not the time of the *Ecclesia docens*. Certainly no person will question the judgment that the teaching ministry of the church has not been given the emphasis today which was originally given it and which it deserves. We are quite familiar with the preacher-evangelist, the preacher-efficiency expert, and even the preacher-healer. But in the thought and practice of the modern church the preacher-teacher is neither in the foreground nor in demand. In the working programme of the modern church the teaching of religion has not been given a prominent place. Rarely does one receive instruction in a modern church. There is no more damaging criticism of modern preaching than its failure to instruct. At the present hour romantic religion, religion of the sentiments and temperament has largely taken the place of the evangelical and the conscience. That the modern man is both ignorant of the Bible and indifferent to it is no compliment to the Christian ministry. The Gospel of Christ, which we are commissioned to preach, has a distinctive conception of personal and social life. We are fully persuaded today, that what man is to believe concerning God and the duties God requires of man under the present circumstances, are not understood. The world struggle is proof, both positive and patent, that even Christian peoples have confused notions who God is and what He requires of his children. Today as in Hosea's, God's people are destroyed because of lack of knowledge. The industrial and political rivalries and jealousies which brought on the world catastrophe were led and approved by persons who considered themselves children of God and who possessed little idea that he to whom they confessed allegiance taught principles of personal and corporate life which demanded specific courses both in the industrial and political spheres. The church, their presumed teacher, yea, their commissioned teacher, must bear the blame for leaving the nations in ignorance. If, therefore, the world of tomorrow is to be made proof against the experiences of the past four years, the church must resume her teaching ministry on a scale not seen since the days of the Protestant Reformation.

The Church of the Pioneers

The church of the Christian pioneers was primarily an *ecclesia docens* and its continuance in the world was deemed necessary to the survival of the Christian faith. Our Lord has promised never to forsake the church but the church has it in its power to forsake him. Jesus was the first preacher-teacher. When the multitudes came he taught them and he was recognized as a teacher who taught unlike other men. The first impression of Jesus recorded in the Gospels is that

he taught "as one having authority." Nicodemus doubtless voiced the conviction of the more serious minded in his salutation, "We know that thou art a teacher come from God." The addresses of Stephen, Paul and Peter, found in the Acts of the Apostles, were not sheer exhortations, mere sentimental appeals to men to repent but instructions in the truth committed to them by Jesus Christ. They preached Christ, his crucifixion and resurrection, his ascension and his certain return in glorious triumph. They reasoned with men of temperance and righteousness and judgment. The great epochs in the history of the church followed and the method of Christ and the Apostles. The spiritual dynamic of the Protestant Reformation of the sixteenth century was the truths of Christ, which became luminous and invincible in the words of Luther and Melancthon. The secret of John Calvin is to be sought in his devotion to the inspired Word of God; and from thence until now there has never been a new era in the history of the Christian church that has not been preceded and produced by strong, fearless, undisturbed teaching of the great creative truths of God as revealed in Jesus Christ. In many regards the world which the church today faces is very comparable to the world which stretched out before the Apostles. Of them it is written by the most brilliant historian of the church that "they lifted the gates of the empires from off their hinges and turned the stream of history into channels of their own making." For the church facing again a world in complete collapse there is here both a programme and an encouragement.

Conditions Making Teaching Urgent

However important and necessary religious teaching may have been in any other age it is more so today. In consequence of the complete separation of church and state in our own country practically all religious instruction has been eliminated from our public schools. Prior to 1833 the truths of the Christian religion were part of the curricula of the schools. In all colonies except Rhode Island the government made provision for the religious instruction of the youth. But today no religious instruction is given in the public schools. The result is that in the Protestant population there is general neglect of religious training. Precisely here is the peril of the Protestant church. And, while the state has driven religious instruction from the public schools, the church has failed to make adequate provision for religious instruction. The result is that millions of our youth today have practically no religious training. Here is the greatest national peril confronting us. Without minimizing at all the work of the Sunday school the conviction has fastened itself upon us that the Sunday school is not an adequate solution of the problem of religious education. It is both absurd and impossible to expect the Sunday school to repair in one hour or even less each week the damage systematically done to the Christian ideal of life during the other six days of the week. As the matter now stands with us we compel the individual to live during the week in a world from which God is ruthlessly excluded and then seek by threats and bribes to have him attend a school on Sunday for one hour or less in which he is taught that the whole world is full of God's goodness, mercy and wisdom. If the World War has taught the world anything at all it is that the teaching of spiritual truth is far more vital to the character of our citizens and the permanence and peace of the world than all our boasted scientific discoveries or philosophical conclusions. As a consequence of the increasing cleavage of the sacred and the secular, we have to face the fact that the most of us breathe a godless atmosphere today and that ninety percent or more of the interests of our life

are thought about without any reference whatever to Jesus Christ. The church today must set a new goal for herself in consequence of the failure of her old goal and this goal will be the rebuilding of the world after the mind of Jesus Christ—and the making of good and faithful members of the church after a conventional standard but the development of believers who like Sonthey's description of John Wesley are individuals of "great views, great energy and great virtues."

A Corrective of Religious Vagaries

To make converts to Christ and enroll them in the membership of the church is of small consequence unless they are also taught the truths and duties of the Christian life. To vast numbers of persons the call "come to Christ," means little. For an individual to become a disciple of Plato or Eucken means a growing acquaintance with the principles underlying the thought of these scholars. Christ called his followers disciples, that is, learners, and assigned to them the task of making disciples of the nations of the earth. In consequence of the narrow interpretation placed upon the term Christian, the major concerns of our life, such as business, education, commerce, medicine, art and science are discussed on purely and frankly atheistic assumptions. Now it is a notorious fact that the most of the devotees of the various pseudo forms of faith in America today are persons of large affairs and commanding position. The writer knows a brilliant chemist who is a reader in a Christian Science temple. No country has served as host for the growth of so many religious fads as ours. The separation of church and state with the resulting neglect of religious education of the youth of the country and the reaction from the doctrinal preaching of a generation ago has produced a state of religious illiteracy which is both alarming and supplies fertile soil for the development of religious fads and fancies. The church's source of hope for the defeat of all those religious fads which today embarrass and impede her in her conquest of the world and her sole guarantee against the appearance of still other fads of like character is the resumption of her ministry of religious teaching.

The Task of the Church

The creation and maintenance of Christian ideals of personal and corporate life is the task of the church. Only redeemed men can redeem the world. The church is to remake the world rather than be remade by it. She is the deposit as well as the custodian of revealed truth. The church must first of all bring the world to recognize and appreciate her divine nature and vocation. Jesus Christ made it very clear that while in the world the church was not of the world. Today as often in the past both the church and the world seek for independence passing into the supremacy of the one or the other. The times in which we live make true thought touching the nature of the church and its relations to the world urgent. The church, which has frequently been bowed out of existence the past few years as a complete failure in the hour of the world's greatest crisis, is rather the reflection of the minds of the critics than the mind of Christ as mirrored and interpreted in the experience of his disciples. Today the church is generally discredited and to a very great extent people are puzzled and in error about it. One rarely finds a Protestant enthusiastic about his church. The first task of the church is therefore toward herself. Not unlike her Master and Founder her character and mission are unique. But men no longer think of the church. It is not at all uncommon to find even among those who remain loyal to the church in which they learned to know Christ and what Christianity involves individuals who hold that the Christian faith may attain its triumphant conclusion without the church. A few months ago a brilliant writer in the New Republic urged with much plausibility the right as well as the duty of democracy to make its own church. Phenomena like these make evident how necessary and urgent it is for the church to define again its place and task in the purpose of God as revealed in Jesus Christ.

New Definition of the Church Needed

• It is assumed that there has always been a church in Christianity, that there will always be one and that the conception of Christianity detached from the church is both un-Christian and absurd. At all levels religious faith has power to gather those who share its faith into societies and it functions as a social force. The name Jesus is a magnet which always brings together with one accord and in one place those who recognize him as Master and Lord. At the final analysis the church is the organized confession of faith in Jesus Christ. It is a divine fellowship. It is not a collection of believers but a coalition. (Coffin) The lives of this fellowship combine and cohere and coalesce in a common purpose. There is vastly more in the church than the addition of one member to another. Precisely here is the explanation of the statement so confusing to our ordinary mathematics that if one can chase a thousand two can put ten thousand to flight. It is very evident that the New Testament ideal of the church is not the ideal generally held today. The first responsibility of the church is therefore toward herself. Like the Founder her character and mission are unique. The church of our day needs again possess herself of her divine character and vocation and doubtless her service to the world would be better appreciated and the more effective were she for the time to attend to her own inner life and character. The church is not first of all a working church. Forsyth puts the matter correctly when he urges that the church can do nothing permanent and final for human welfare till the soul gets its own. The primary function of the church is worship—the confession of the Lord Jesus and the Father revealed through him. With worship is closely associated witness—the bearing testimony to others of what God has done for us in Jesus. On its inner side the whole of the Gospel is expressed in the two words of Jesus to the disciples—**Come see—Go tell.** The church is here, Forsyth writes, first of all to feed the soul with eternal reality, to establish, strengthen and settle the soul upon the Rock of Ages. Ill fed believers can not be expected to devise much wisdom or do much good. Today many in the church are hungry as to the soul. The sheep look up and are not fed or if fed at all are fed upon sentiment rather than revealed truth. To feed the spiritually hungry—this is the one thing that can properly be called preaching, and when the church turns from it to an instrument for educative or ethical or recreative ends it forfeits its right to existence. The church is here primarily for the Gospel which makes it. She is to live not for herself nor for the world on its uninterpreted side but for the Christ and the Gospel. Her first responsibility is to the revealed Word. The church's first duty is not to be up-to-date, but to declare the eternal truth of God; and the minister is not in her pulpit to exhibit his own individuality or culture or idiosyncrasies but as the servant of the Word and the church. To fill those who hunger and thirst after righteousness is both the charge and challenge of the church and its ministry.

The Church in its External Relations

Imperative as it is that the church define itself anew with reference to its eternal relations and obligations it is also imperative that it define itself anew with regard to the great institutions of human society. No person can read the Gospels thoughtfully without reaching the conviction that the church has also responsibilities toward the world. It is not the design of the Master that the church become a self-centered, pietistic clique. She has been made the keeper of the grand vision both for herself and the world. The object of her hope and endeavor is the salvation of the world—the bringing of human society into true communion with God. Her testimony must become a challenge. Her movement toward the world must be the result and expression of her standing before God. Genuine piety always motives aggressive Christian advance. She feels first the possession of her own soul through the acceptance of the Gospel with which she sallies forth to possess the victory of the world already won for her in the Gospel. The church is responsi-

ble for the holding and the giving of the mysteries of the Kingdom. If the church's first line of duty is to win men to Christ and perfect their moral character, its second line of duty is to teach men the moral and social ideals of the Kingdom and perfect them in their practice. Current Protestantism with its increasing recognition of the social implications and obligations of the Gospel of Jesus Christ is making for itself a new place in the thought and esteem of the world. It is not implied however that Christianity is nothing more than a social programme or that the church must identify itself completely with any particular social movement. The church has its own motives and weapons as well as its own goal for the reorganization of human society and religious experience abundantly illustrates that the church loses both its own inner consciousness and effectiveness when it adopts the methods and instruments of the world's making and seeks to attain its goal by them rather than by the employment of those provided in her divine charter. Doubtless the doctrine of the church urged in the present connection may appear to call it away from some tasks which she is about to assume without call or qualification. On every purpose the two-fold ministry of the church has been set in as bold opposition as possible. Other communions as well as ours are in need of enlightenment at this precise point. Current criticism of the church as failure in the present world crisis proceeds from persons who have genuine contempt for theology, and the willingness of religious leaders to reduce the belief of the church to a minimum to win the world is only an act of ecclesiastical suicide. A non-theological church would be the standing advertisement of a decadent church. The church is not justified in becoming a mere bureau of service or reform. Sociology can not be made a substitute for theology and social service can not take the place of the service of God. Today the multitudes are asking for the bread and water of eternal life and refuse to be satisfied with treatises on eugenics and dietetics. Religious leaders everywhere find the masses crying for elemental religion. With all their scientific achievements and industrial successes, American laymen are telling us that they desire to be assured of God, of immortality and the ultimate triumph of goodness in the world. The man of today, as of every day, desires companionship in his hours of spiritual loneliness, courage in his hour of moral wavering and struggle, and consolation in the hour of death. To bring to men this ministry is the church's first task.

It is not implied however that the church can be indifferent to her obligations to the world. The church has obligations to society as well as to herself. To her has been committed the secret and goal of all life, individual and social. The Kingdom that is to be has been won already. Christ has already overcome the world and our assurance of victory is through faith in him. Our quest of the world promises conquest. The riddle of the earth has its answer in Jesus Christ as the gift of God. Fear not, he said to the timorous disciples, I have overcome the world. Society finds both solution for all its problems and its own consummation, only as it finds Christ. The ultimate triumph of the Kingdom and the winning of the kingdoms of the world to the Christian Gospel is neither an inspiration nor a promise but a revelation. Precisely here Christianity differs from all schemes for moral and social improvement. The secret as well as the power of a perfect world is with the church. The order to be established among men is already perfected in heaven and descends as we are ready to receive it. It is true that we can not see its coming nor set the time of its arrival but we can trust him and some day when we sit with him in the heavenlies we shall see the tangle of our present life take most beautiful shape. Touching the world as it exists on its outer, uninterpreted side, the world as it exists apart from God, the Christian holds both the certainty and the character of its perfection. The Kingdom that is to be has already been won. This is the message of the Christian Gospel. The world will find its consummation, its ideal goal and the secret of real progress only as it finds

Christ. To carry him to the world is the church's first line of duty. To make ready the world for the coming of the Kingdom is her second line of duty. There are times when the one or the other of these two lines of duty needs to be emphasized rather than the other. Today, in consequence of the clean sweep of the fallacies that so long and effectively hindered the efforts of the church to make a Christian world, the ministry of teaching needs to be given the major place and emphasis. The industrial world established on enlightened selfishness has been shivered to atoms and never again will men suggest that industrialism established upon selfish competition can guarantee the peace and unity of the world. Nor shall we soon again hear the suggestion that there is a moral principle resident in human nature, which if encouraged, will create a world-order after the fashion of the dream of the human heart. And we shall not soon be persuaded that international equilibrium can be established by the presence of huge armaments. Organized force as the keeper of world-order is in well-deserved disrepute. The disaster that has come upon the world is the church's supreme opportunity of presenting and applying her message to world problems and conditions. To inform herself anew of the ideals of the Kingdom and to inform the world the type of social order she is seeking to establish is her first duty. And somehow the conviction will not dawn that when the church has discharged aright this first duty the second will also have been provided for. Doubtless a true doctrine of the church, her nature and vocation, while it may for the time call it away from some tasks, which without either preparation or qualification she has assumed, would impress upon the leaders of the church the one great task, which in the Christian world, has been neglected with most deplorable results, both to the church and the world—the task of Christian education.

OUR DEVOTIONAL

How Do You Hear? By A. E. Whitted

OUR SCRIPTURE

Take heed therefore how ye hear: for whosoever hath to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have (Luke 8: 18). Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matthew 7: 22-27).

OUR MEDITATIONS

There is a tendency today to lay great emphasis on the preaching of God's word and this is as it should be but not to that extent that it would entirely lift all responsibility from the one who hears. To stand behind the sacred desk is a very responsible position but little more than the responsibility that rests upon those sitting in the pew. The results that come from the preaching of the Word depends very largely upon the attitude of the hearer. Take heed therefore how ye hear."

The worshipper should mix the word that he hears with his faith in order that the preached word might have the

(Continued on page 11)

THE SUNDAY SCHOOL

"The Child." By Mrs. H. R. Keyes

"The child grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him." This verse presents to our mind's eye a most beautiful picture of youth. No part of his development was neglected. Back of this picture we see godly parents, who have been taught and inspired by an all-wise heavenly Father just how to aid in the unfolding of this life, so that it might fulfill its mission. Indeed we owe much to the child. Its body, intellect and soul cries out to us for that nurture which will aid in the development of a full, rounded out life. I am so glad the word gives us a few glimpses of our Savior's childhood. The child, our joy, hope and inspiration, a wonderful gift from God, to rear into such a life of usefulness that all who come in contact may feel the virtues of a true Christian radiating from it. "Earth has not anything to show more fair than the flowers which bloom in the child-garden." Let us remember "just as the twig is bent the tree is inclined." What could be more noble than leading and guiding one of God's little ones, that it might unfold perfectly as the rose into a life of endless blessing to humanity.

Of all the tasks in our Sunday school the one who is called to teach in the Elementary Department has the most glorious. Here is our church of tomorrow. In your imagination can you not see pastors, deacons, missionaries and teachers, besides many others who will be called out as Abraham and Moses, because through prayer and consecration of a faithful Sunday school teacher they have been trained for lives of efficiency in his service. Child life is full of happi-

ness, love and expression. Leading children is not a work of force, but of love, tact, keen foresight to discern that hidden power which is to be exercised and allowed to grow under proper guidance. Child rights must be regarded, because they are individuals. Never interfere with the child's individuality any more than you would disturb a rosebud in its growth. What sincere faith and implicit confidence beams from their faces as their eyes meet yours. Instead of trying to crush the bad as we term it, out of their nature, let us feed and cultivate the powers that are there for good, and as a reward for our efforts we shall see the good overcoming the bad. No boy or girl will ever grow to be good by continually reminding them that they are bad. I love the friendship of children because I always feel it is divinely true. Children bring us sweet lessons in purity, humility and forgiveness. I do not wonder that at one time Jesus placed a little child in the midst of his disciples to teach them a great lesson. May we as parents and teachers feel the great responsibility in the rearing and training of the children so much that we will keep our eyes on Jesus through prayer and consecration and be the means of leading his little ones to love and know him.

"The only crown I ask, dear Lord to wear,
Is this—that I may teach a little child
How beautiful, Oh, how divinely fair,
Is thy dear face, so loving, sweet and mild."
Goshen, Indiana.

Another Chance to Make Your School a Front Line School. By J. A. Garber

Some of our schools say they could take Front Line position this year if it were not for the teacher training requirement. Point 5 of the Standards reads: "A class must be engaged in the study of a Teacher Training course, unless all of the teachers in the school are teacher training graduates."

It has been found exceptionally difficult to qualify on that point this year. In the first place there was some delay because of uncertainty relative to text-books. Second, when classes should have been started last fall the "flu" frustrated all previous plans, and it was hard to revive interest later on.

Appreciating these difficulties and not desiring to work a hardship on any school, the executive officers of the National Sunday School Association have approved this suggestion from your superintendent: Any school having been unable to qualify this year on point 5 of the Standard of

Excellence will be given full standing on said point, provided that between this and General Conference the school certifies the organization of a teacher training class to the national superintendent and assures him of an order for the required number of books. There is another chance to make your school a Front Line school this year.

This means that we desire to be perfectly fair and meet our workers half way. Furthermore, it means that you will have a teacher training class next year. Thus through this effort you will have secured Front Line standing on point 5 in 1919 and 1920. That is just what the schools have done that have already organized a class, for the study extends through more than one year. Come on, superintendents, opportunity is knocking at the door of your school. During the next six weeks you can enroll a sufficient number of persons to have a class in your school. Strive to register your class first and to make it the largest.

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desired effect in his life. This is very essential to lead the individual into a greater field of service. But, alas, this is not true of many that hear the Word. They come to be entertained, with ears itching for some new theme. They profess the word is true, but go out and by their actions deny this profession. If their professions were true their lives would be different, their homes more ideal. There would be on their part a deeper concern about the spiritual welfare of their neighbors. If hearing were backed by a deeper faith its transforming effect in the life and character of every Christian would strike the outsiders with amazement until they would be brought to exclaim, "we never saw it in this fashion." And so we would plead for a deeper faith on the part of the hearer.

The hearer should also listen with the idea of personal application in mind. Too many times certain scriptures or words of advice apply only to Mr. A or Mrs. B. There is

surely an application that can be made in our own lives whatever the word given. Every true Christian has a desire to grow spiritually, to be builded up in his inner man. If this desire is to be realized there must be this personal application of the truth heard. We must partake of that which is life if we would be made alive. TOO many of us can willingly hear that which concerns other men,—their sins, their lives and manners, but nothing touching ourselves or our own sins. We must be able to say with the prophet, Jeremiah, "Thy words were found and I did eat."

And again we should hear in the spirit of obedience. We cannot hear without being called upon to do. Hearing and doing we would say are inseparable. Hearing the truth then or coming into the knowledge of the truth is not the end but rather the beginning, so far as our personal labors are concerned. Once heard, that truth is to be applied, to be kept, to be lived. Give and it shall be given unto you. When you listen, ponder the truth with the desire in your

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Miami Valley Life Work Conference. To Be Held at Gratis Ohio, August 15-17, 1919

MOTTO: A Work For Every One and Every One a Worker

Friday Evening

- 7:30 Song Service and Devotions.
- 8:00 Address of Welcome. Russell Fudge.
- 8:10 Response. Norma Weaver.
- 8:20 The Challenge of the Hour. B. S. Stoffer.
- 8:50 Pictures of Kentucky. E. M. Cobb.

Saturday Forenoon

- 9:15 Song Service.
- 9:30 Quiet Hour Bible Lesson. W. J. Barnhart.
- 10:00 The Meaning of Life Work. M. M. Hoover.
- 10:30 The Need of Workers. W. C. Teeter.
- 11:00 The Source of Supply. J. A. Garber.

Saturday Afternoon

- 1:45 Song Service.
- 2:00 The Pastor a Discoverer. C. E. Beekley.
- 2:30 The Sunday School Teacher a Life Work Guide.
Orion E. Bowman
- 3:00 The Christian Endeavor a Recruiting Agency.
Josie Wogoman.
- 3:30 Discussion and Business.

Saturday Evening

- 7:15 Song Service.
- 7:30 Conserving the Vital Forces of Life. Dr. J. M. Wine.
- 8:00 The Choice of a Life Work. Dr. E. E. Jacobs.
- 8:30 Paegant.

Sunday Forenoon

- 9:00 Morning Prayer Service.
- 9:30 Sunday School. N. G. Kimmell, Superintendent.
- 10:30 Sermon—Co-workers with God. J. A. Garber.

Sunday Afternoon

- 1:45 Services of Praise and Thanksgiving.
- 2:00 Quiet Hour Talk. Roy Patterson.
- 2:30 The Fields of Work.
- 3:00 Closing Service of Consecration.

NOTE AND COMMENT

In 1909 the Christian Endeavorers of the Miami Valley planned and conducted the first young people's conference in our church. The unqualified success attending this effort gave rise to a yearly meeting until recently. At the last session it was decided to hold the next meeting at Gratis.

Consequently, as plans progressed for this Life Work conference, it was thought only fair to give Gratis the opportunity of entertaining this convention. Both pastor and people seemed very glad to avail themselves of this opportunity, duly appreciating the responsibilities and advantages. The new church at Gratis is splendidly arranged for the entertainment of such a conference. Moreover the brethren are ready to open their hospitable homes to the delegates and have agreed to supply automobiles for the conveyance of people coming on cars to West Alexandria. It is earnestly hoped that every church in the Valley will encourage a large number of people to attend, particularly young folks. And yet there is no restriction. The conference is open to all interested in the work of the kingdom.

The program was planned by Brother E. A. Rowsey, Life Work superintendent for Ohio, in whose mind the idea was born. He is very anxious to serve the young people in assisting them to find their life work and feels that the best assistance can be given through group conferences. Having great confidence in the young people and churches of the Miami Valley, he ventures this experiment with them. They certainly will not disappoint anyone in this important undertaking. They are hereby asked to keep the conference before the people, to encourage their attendance and to pray for the Lord's blessing upon these labors for him. Each speaker is expected to prepare and present his part in harmony with the theme of the conference

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heart to impart that same truth to others. We cannot bear as unto self. How true this proverb in regard to our effective hearing. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." James will also bear us out in our thought here when he says, "But be ye doers of the word and not hearers only, deceiving your own selves. For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James has proven beyond a doubt to the believer that hearing the truth is not the end, but rather the beginning. These scriptures need but little comment. Surely there is a load of responsibility resting upon men who hear the Word preached by God's chosen vessels.

Let us then take heed how we hear that our lives may grow holier and more beautiful. May God use all who hear his Word to be of help in the bringing in of his kingdom on the earth.

OUR PRAYER

Our Father in heaven, thou who knowest how apt we are to be heedless of the things thou hast given for our benefit, to thee we now come for guidance. Help us to avail ourselves of every opportunity of growing into thy likeness. Give us a listening ear to thy truth and make our lives to respond nobly in deeds of love and kindness. Give us a deeper and a keener sense of our responsibility as we sit in thy presence, and when we arise from hearing of thee out of thy Word may we go out to do good, to honor him in our lives who loved us so much that he could willingly die in our stead. In his name and for his sake we ask it. Amen.
Morrill, Kansas,

BRING ON THE REPORTS

By the time this appears the date set for sending in the second of the report cards that appears in the Four Year Program Hand Book will have come. Now then do it. Brother Goughnour speaks about being the GOAT, but I am afraid that unless some of the fellows who have been delinquent in their support of the work of the committee that has the program in charge deliver, they will find that General Conference will think differently as to the animal that is to be led into the wilderness. Why should the brother named, or any other of the committee be selected to bear the sins of those who could do better if only they would? I think that the co-operation asked for is not a burden grievous to be borne, and so why not fill out the card mentioned and obviate any need of rebuking or selecting a scape-goat? I too have one of those animals, as the street calls it today, and to tell the truth, the way that some respond to calls for information and co-operation it is enough to get the animal. I don't wish to appeal to slang, but if a little of that would deliver the goods like good simple English seems to be unable to do, your brother Ed. would see no peculiar sin in so doing. But I believe that the loyal members and pastors will rally to the call for the final reports without any further prompting, at least I hope so, and even if the wish is father to the thought, yet the wish is a good one, and therefore the thought cannot be necessarily evil. Let us have the best report possible this year. This can be made possible by your assistance, so then let us do it and by so doing we can keep Brother Goughnour and the rest of the committee in the family of humans and we will not have to relegate any of them to what Brother DeLozier would call the Gate family.
E. L. MILLER,

MISSIONS

HOME MISSION NOTES. By G. C. Carpenter

The Call of Another Board

The executive committee of the Home Missions of the Presbyterian church sends forth the following call for help:

"We have had to turn away many boarding pupils and day pupils. We must put up at Highland, Guerrant, Kentucky, a \$15,000 school building and a \$10,000 building for the orphans. At Stuart Robinson, Indian Bottom, Kentucky, we must have a \$10,000 dormitory and a church building. At Beechwood, Heidelberg, Kentucky, we need a \$10,000 school building and a church building. At the Brooks Memorial Institute, Canoe, Kentucky, we need a dormitory. At Canyon Falls Academy, Canyon Falls, Kentucky, an enlarged dormitory and a church building. These two dormitories and the three church buildings will require the other \$15,000 making \$60,000. How many of our friends will volunteer to help us materially by sending us special contributions for this equipment?"

"Beside the above, Blue Ridge Academy at The Hollow, Virginia, of which the Rev. Newton Smith is principal, needs \$10,000 for a school building. The old school building has been converted into a dormitory. A church building is also needed at Blue Ridge at this point, and also a church building at Moraine, Tennessee, where Mr. and Mrs. J. Allen Messer are at work in connection with Smoky Mountain Seminary. All of these places present splendid opportunities and crying needs. Who will come to our help? There is no church building at all at a single one of these places where we have mentioned the need for a church building."

We quote the above from the Presbyterian publication, "The Soul-Winner," that the Brethren church may know how another and a representative mission board looks upon the field in which we have been laboring for a

number of years. They present pressing needs for churches, schools, orphanages, etc. The Brethren church is facing similar needs and opportunities. The question is, Shall we enter and possess the field for Christ and for the Brethren church?

That Home Mission Goal

Only thirty cents per member! Has your church reached the goal for our general home mission work for this year? Has your church sent the full apportionment to Orion E. Bowman, the Secretary-Treasurer of the Board? Will your church come to Winona Conference with her name on the delinquent list of churches? Or will your church do even more than what was asked? Only thirty cents! Brother Boman reported in the Evangelist recently that about \$1,800 was lacking of the goal of \$7,500 set for the year. That is because some churches have not given even that small thirty cents. Do it yet. Do it before August 20 when the books for the year will be closed. Do it now. Come on, fellow-pastors, for it is up to you to bring it to pass.

Two Timely Addresses

Brother Orion E. Bowman gave two timely mission addresses at Peru and at Muncie when he was in Indiana a couple weeks ago. He is the right man in the right place. He is a successful Christian attorney in the large city of Dayton, Ohio, and he is the teacher of a large young men's Bible class in the First Brethren church of this city, and at the same time he is the efficient secretary-treasurer of the Home Mission Board of the Brethren church. The busiest man, if he is a Christian, is the man who has the most time for the Lord's business, and the man who is usually the most useful and efficient in the Kingdom.

My Trip To Indiana. By Orion E. Bowman

At the invitation of the Indiana State Mission Board, I spent four days in Indiana, from June 28th, to July 1st, 1919. Mrs. Bowman and our son, Byron, accompanied me.

The primary object of the visit was to look after our two splendid mission points at Peru and at Muncie; and in connection with this trip we took occasion to spend Saturday afternoon, June 28th, and Sunday morning, June 29th, with our esteemed Brother and Sister Bame at North Manchester; it had been our privilege to be his parishioners during his pastorate at the Dayton church, in fact, Mrs. Bowman and I were both baptized by Brother Bame.

We found them comfortably located in an attractive home in this city.

We were more than pleased at the interest manifested in the Sunday school and church work at North Manchester under Brother Bame's leadership; all the auxiliaries of the church at this place are in splendid condi-

tion. In the Sunday school we found splendid classes and able teachers. At the morning service we were privileged to hear Brother Bame preach on the New Religion to a large and enthusiastic congregation.

It was a real pleasure to have met for the first time the North Manchester brethren and we pray that they may go on from victory to victory.

On Sunday afternoon we motored to Peru, where we were entertained by our good Brother and Sister Carpenter in their hospitable home.

In the evening we attended services in the "Little Brown Church" and found there a group of loyal and consecrated workers. The Christian Endeavor society, although the weather was extremely warm, had a splendid session. At the church service, Brother Carpenter had arranged a special program of music, after which the writer spoke on the subject of "The Call of the Home Land," the audience showing much interest.

KENTUCKY MISSION RECEIPTS FOR JUNE

Sunday School, No. Liberty, Ind., ...	\$20.00
All Boosters Class, Canton, O.,	5.00
C. E. Society, Mexico, Ind.,	10.00
Mrs. Chas. Keplinger, Sturgis, Mich., ..	5.00
Brethren church, Krypton, Ky., on Pastor's Salary,	21.00
Indiana Southern District C. E. and S. S. Convention,	12.25
Mrs. Walter W. Wray, Center Chapel, Ind.,	4.00
Mr. and Mrs. R. Alger Hazen, Fostoria, O.,	2.00
Arda Nita Martin, Baltimore, Md., ...	10.00
Rev. Wm. H. Miller, Williamsburg, Ia., ..	2.00
Mr. and Mrs. T. E. Bell, Williamsburg, Iowa,	2.00
Rev. and Mrs. G. S. Baer, Ashland, O., ..	5.00
Sunday School, Goshen, Ind.,	50.00
C. E. Society, Louisville, O.,	5.00
Rev. E. L. Miller, Uniontown, Pa., ...	10.00
Mr. and Mrs. W. D. Humke, North Manchester, Ind.,	15.00
Brethren church, Sidney, Ind.,	10.00
Junior Class, Gratis, O.,	5.00
S. S. C. E., No. Manchester, Ind.,	5.00
Rev. L. W. Ditch, Mexico, Ind.,	2.00
Sunday School, Mexico, Ind.,	10.00
S. S. C. E., Muncie, Ind.,	5.00
Sunday School, Muncie, Ind.,	5.00
Dorothy and Elton Whitted, Morrill, Kansas,	5.00
Elizabeth Frazier, Plymouth, Ind.,	3.00

Quite a number of pledges have not been paid. The books of our mission board close on August 20. Every pledge paid and the year closed with the balance on the right side of the ledger is our aim. Will you help to reach that goal? Prices are going up and pledges should go up too. Plan for an increased pledge for 1919-20.

Peru, Indiana.

After the service, at Brother Carpenter's request, we met his official board in the consultation room and talked over the plans for the future. We find that these good people in four years' time through their consecration and loyalty have succeeded in buying and paying for a splendid lot on the corner of two prominent streets in the city, just three blocks east of the Court House and erecting thereon a temporary building at a cost of nearly \$6000.00 for lot and building. We also found that these people have a building fund to which they are contributing regularly and that is nearing the \$2500.00 mark. They are looking forward to the time when this fund will be sufficiently large that they can erect a modern church building, that will be a credit to the denomination they represent, and also to the city of Peru. Under the leadership of Brother Carpenter and his good wife, who have the love and esteem of their entire membership and the city as well, I

predict that it will not be long until their ambition is realized.

On Monday morning in company with Brother Carpenter we motored to Muncie, where the State Mission Board of Indiana met us at the First Brethren church there. They, too, under the skillful leadership of our Brother J. L. Kimmel have a vision of larger things. Brother Kimmel and his good wife have been laboring earnestly, for the past several years to put the work at Muncie on a sound footing. They have removed from the tent which had been temporarily erected on our two lots to a temporary store room near by on Ohio Avenue and which they

have very neatly and attractively converted into a temporary church building. However this building is only rented and our good folks there have no real assurance that they will be permitted to occupy this room very long for church purposes.

The Brethren of Muncie have also a splendid building location—two lots—and have the same all paid for.

The future work in Muncie for Brethrenism certainly is also very promising, but something must be done in order to get an adequate building there. A splendid plan for the promulgation of the building project was submitted by Brother Kimmel and re-

ceived careful consideration. No definite action was taken but the same is being considered by both the Indiana State Board and our National Board until conference time.

In the evening the writer spoke to the members assembled and we enjoyed meeting with these consecrated and loyal brethren folks.

The next day we returned to our work in Dayton, fully convinced that the work at these three places is in good, safe hands and that the future looks exceedingly bright. May God richly bless Brethren churches everywhere.

Dayton, Ohio.

NEWS FROM THE FIELD

MILLEDGEVILLE, ILLINOIS

We are always glad to read the church news from other places in the brotherhood and to note the progress in spiritual things and the gains for the Kingdom. We have no phenomenal growth to report from this place, but the various interests of the church are being given due consideration.

In different ways the quarter ending with June was the best during our pastorate here. The average attendance at the Sunday morning church services was considerably larger than during any similar period of time. And both the attendance and offerings in the Sunday school were likewise exceptionally good.

Of course, the showing made by the Sunday school is due largely to the "Waterloo contest" and its after results. Naturally, we hope every reader of the Brethren Evangelist noticed that Milledgeville won the first prize of \$100. Our achieving this goal was not an accident; we planned and worked for it. It is the easiest thing in the world for Brother Cover to say now that if Hagerstown had gone into the contest they would have "made Milledgeville look little." But a question that was often asked is, why did Hagerstown not go into it? And why did not a lot of other schools that might be mentioned? I presume that if a symposium were written in reply to the question, "Why, we did not enter the Sunday school contest," it would be another case of "They all with one consent began to make excuse."

Well, we are mighty glad we had enough sporting blood to enter the contest, and push it the whole way through! The thing that won in this contest was not bigness but faithfulness. During the period of the contest we had serious difficulties here—bad weather, scarlet fever, mumps, and our worst epidemic of the "flu;" but the faithfulness on the part of every teacher and officer and the entire membership of the school persisted through it all. This alone accounts for the final victory. Of course, a school with forty-five members who maintain a perfect attendance through the year is something to be proud of, and we congratulate Hagerstown on such a record. If there is another school in the brotherhood excelling that we would like to heart where it is. But it required gumption and faithfulness on the part of

more than forty-five to win the first prize of the contest.

Through May and June we had a number of special services—Mother's Day, Women's Day, Brethren Day, and Children's Day. Interesting and helpful programs were given on such occasions, and an effort was made to have all these services contribute to the larger interests of the church.

Our campaign for Permanent Endowment for Ashland College began on June 22, with Brother Beachler on the job. When the work was done we found Milledgeville fourth in the entire list of churches canvassed. Most of our membership responded splendidly to the opportunity; but this church might have been second in the list if some having the means had also had the vision and the proper sense of stewardship.

At our business meeting early in July the church gave the present pastor a call for another year's service beginning October 1st, which also carried with it a considerable increase in salary. In view of the pleasant relations existing between the people and pastor, together with the work that yet remains to be done here, the call was graciously accepted. And, in view of the continued "high cost of living" and its consequent necessities, the generous forethought of the congregation in the way of increased material remuneration was very highly appreciated.

It was also decided at this business meeting to beautify our church property by removing the antiquated and more or less dilapidated horse-sheds and having some landscape gardening done. It is a splendid idea for a congregation to take as good care of the church property as the people do of their homes.

MILES J. SNYDER.

FROM ONE CORNER OF THE FIELD ..

It has been some time since any report has been forthcoming from either Williamstown or Homerville but this is not saying that there has been nothing of importance to report. In fact there has been so much doing that it is hard to make a condensed report of the happenings at both points. In order to make the following items clear we will take up the work separately.

Homerville

The first thing that I want to report is the interest manifested in the preaching services. One will have to go far to find more attentive audiences. While the attendance is not large still it makes up in intensiveness what it lacks in numbers. A few months ago we were all howling about the "flu" but now since that is a thing of the past we have nothing whatever to lay the blame upon and so it became necessary for every one to get to work. The result is an increase in Sunday school both in attendance and offerings. Brother Emery Kissel as the new superintendent, is getting busy for the missionary revival and as a result the last Sunday of every quarter is set apart for a special offering. In this way we hope to raise our Home offering without the usual effort that must be put forth when the call comes at the last moment. When it came time for spring house cleaning the Ladies' Aid thought that it was about time to do more than sweep out and dust off the seats, so they set about to obtain the consent of the trustees for a little needed repair work. What was the result? I do not need to say that where the ladies take hold there is no such word as "fail." This is the result. The church is repapered; new windows have replaced the old ones; an entirely new lighting system has been installed; and they are now preparing to see that the sheds for the horses are re-roofed and that the front entrance be fixed. Also a new approach has been made to the church from the road making it much easier in wet weather. At Easter time an offering was taken to make up the balance on the Home Mission work at which time a little over \$8.00 was raised. Besides this an initial drive was made for the foreign work the result being \$5.00. This does not seem much but considering the small membership and the efforts that have been made in this direction I take it as an encouraging sign. Taking it all in all I feel that the work in Homerville is taking on new life. For this we thank God.

Williamstown

On March 2, the writer made his first trip to this place. We found the people here all that we had heard and MORE. We preached to two fine audiences morning and evening and then made arrangements to continue

with them. We also found this congregation of the "Live Wire" type. Brother Melvin Woodruff, the Sunday school superintendent, is right on the job. When I arrived I found that Brother Rowsey who had been there the previous Sunday had organized or rather re-organized the Christian Endeavor society, and that they were holding their initial meeting that night. I was agreeably surprised at the fine showing of young folks that were there. And the fine thing about it was that they all were responding to the call of the leader. Right here I want to say that there are young people of great possibility in this church and I am hoping to see a number of them respond to the call of the Master and go out to do a greater work. There are several who should be in Ashland College and we are hoping that after due consideration they will see the way clear to avail themselves of the for a higher education. At this time I might take opportunity to say that as a student of Ashland College for the past three years I am coming more and more each day to realize not only the value of the school but also the sterling qualities of the instructors. Too much cannot be said in their behalf. But this is rather off the subject. Like Homerville, Williamstown saw the need of making the house of God more presentable. While the work is not done still the money is raised to do the work and they are only awaiting the opportunity to do it. This is a farming community and most of the work is to be done by the members of the church. Therefore when harvest is over we are expecting to see the church look like new on the inside. Plans have been made to place the choir on a raised platform and also raise the rostrum. Grill work is to be placed in the recess immediately behind the pupil; the wood work is to be revarnished as are the pews; also the floors are to be finished. A new lighting system has been installed to take the place of the old one which did not give satisfaction, and with which one was more likely to go to church in the dark than in the light. Two weeks before Easter a Home Mission offering was lifted in the Sunday school. The amount was \$40.00. A banner upon which are the words "WE LEAD 1919," was given to the class having the largest offering. Brother Woodruff was responsible for this. It was carried away by the "M. M. M." Class of young people, their offering being \$14.65. While this was the largest offering yet class No. 5 deserves special mention because they averaged the most per member, \$1.94. At Easter time the foreign offering amounted to \$28.00. While this was not as large as we had hoped for still coming as it did upon the heels of the Home Mission offering we were glad for it. We have thoroughly enjoyed the work here so far. By the way this report would not be complete if I omitted to say that on the odd Sundays Brother Mark Spacht, of the Williamstown congregation is preaching at the morning hour. Brother Spacht has been having considerable trouble with his eyes but we are praying that in the near future he will be better. We hope to welcome him at the College this fall for we know that he has a work to do and with God's help he will do it.

Brethren, let your prayers go up to the throne of grace in his behalf, not only for his success but that God may in his infinite mercy see fit to restore the sight.

Communion services were held in both churches; in Homerville in the early part of May and in Williamstown July 6th. Both were blessed services in the sight of God. May God's greatest blessing fall upon these two churches.

FRED C. VANATOR.

CLAY CITY, INDIANA

The work at Clay City has been moving along very commendably. There has been nothing startling, nor has everything been accomplished that we have desired. But the attendance at the various services is unusually good. The average attendance during the first six months of this year in the Sunday school was almost 23 percent greater than for the corresponding period of 1918. And the offerings amounted to 85 percent more than for the same period last year. The attendance at the prayer meeting has also been most excellent, there having been an attendance of nearly 35 percent of our entire membership (resident and non-resident, etc). There is a most excellent spirit of harmony in the church, the services of which are splendidly attended, some beginning to attend with considerable regularity whom we have tried for a long time to interest. The S. S. C. E. is, as usual, interested in and doing good work. The Y. P. S. C. E. also is laying more definite plans for their future work. Many new members have been received into the society during the past year.

Very pleasant indeed has been our stay at Clay City. A more loyal class of people it has never been my privilege to serve, and this is meant in no sense to reflect upon the many, many devoted, unselfish, faithful souls who have been in our former parishes. I can scarcely hope to find a people more steadfast, and the thought of parting with them is the occasion of no small pain. Yet, after careful consideration and earnest prayer, we have decided to bring our work at this place to a close by October 1. Any one desiring to take up the work here may correspond with D. V. Oberholtzer, Clay City, Indiana. Any one, on the other hand, wishing to correspond with me may address me also at Clay City, Indiana. I am open for a call, either to become pastor or to do evangelistic work.

GEORGE W. KINZIE.

LANARK, ILLINOIS

A Series of Days

I want to make a condensed report, summed up under the special days we have observed. I first want to report our communion service held late in the spring. It was unusually well attended, 170 being at the tables. It was enjoyed perhaps especially because it was the first we had in our new church home and incident to building we were deprived of the fall communion. Rev. M. J. Snyder and several others from Milleville were present which we appreciated very much, and added to the service by presence and speaking.

Mothers' Day

This is always a big day with us; we had a fine service largely attended, with flowers for all mothers and many worn in honor of them and an appropriate sermon, at least in subject. All these things made this a day worth while.

Woman's Day

Hitherto the ladies of the church had taken over a full evening service of the church following the Outlook program. This year they asked for a morning service, and the pastor to do the speaking. I consented and spoke on "Woman's Place in Civilization." An offering was lifted for Ashland Theological chair amounting to nearly twenty dollars.

Father's Day

With two Sundays given over principally to and in honor of the women we decided it was time to say a word to and for the men. It was a new departure for us. We had a fine audience and the men were quite resplendent wearing cut flowers, every one a "red, red rose." The Men's Chorus furnished the music for the service and I confess I said a word for father that was long past due. It was a service we will repeat.

Memorial Day

This was a union service held in our church. About twenty soldiers of the late war in their different uniforms of service and rank lent inspiration to this service and helped the G. A. R. step a bit more lively. They were escorted by the Relief Corps and Sons of Veterans.

Brethren Day

While we did not follow any cut and dried program or make the speeches of others yet we made it distinctly Brethren, both historically and doctrinally and we believe helped the cause of the Brethren in Lanark and also at Ashland.

Children's Day

With the seating capacity in the Sunday school auditorium and gallery at a premium the Sunday school presented the pageant, "Heirs of Liberty." It was at once the strongest program we ever had, most largely attended and most satisfactory. This was an evening service. In the morning of the same day we observed

Cradle Roll Day

The days were going and also coming so rapidly we observed two at once. In connection with the Cradle Roll which was in observance of Baby Week and promotion with mothers and children present we also recognized the Home Department, for while speaking of mothers and children it is easy to say grandmother once in a while. So we merged the two departments and merged the Sunday school and preaching services and delivered a short address after a nice program by the little folks. We had 287 in Sunday school that morning.

Decision Day

I find I am going to have a lengthy report so will abbreviate by saying this was another merger. No dismissal from Sunday school and we had our State Secretary, Mr. Schenck with us who delivered a very timely

address, followed by the pastor. It was an interesting and spiritual service.

Baccalaureate

For the fourth time in less than five years the graduating class chose me as the preacher for the baccalaureate sermon. I spoke on "The Glory of Democracy." Our choir rendered extra good special music. There were twenty-six in the class and the largest ever graduated from our high school. Some of them will be at Ashland.

Ashland College Social

Under the auspices of the Modern Marys a church social was held. It was Ashland College night, celebrating all by ourselves. Miss Amy Puterbaugh head of the Voice Department of Ashland College was home and she sang for us and we are proud of her and are not surprised she had such a wonderfully good year at Ashland. She is in Chicago this summer studying under one of the greatest teachers in the world.

Then Miss Lucy Wimer, another one of our Lanark products played several times for us and she is the newly elected head of the Piano Department of Ashland College. Mrs. Burnworth and myself made addresses. She spoke on Ashland's social and religious life and I on Ashland's needs.

I said above all else, even greater than endowment, she needs "friends." A nice offering was taken as a "nest egg" for endowment. We are mighty proud out at Lanark that we control the Musical Department of Ashland College and are hoping to send some students this year besides these instructors. Just put us down as being for Ashland, her "New President" and all.

More Next Time

B. T. BURNWORTH.

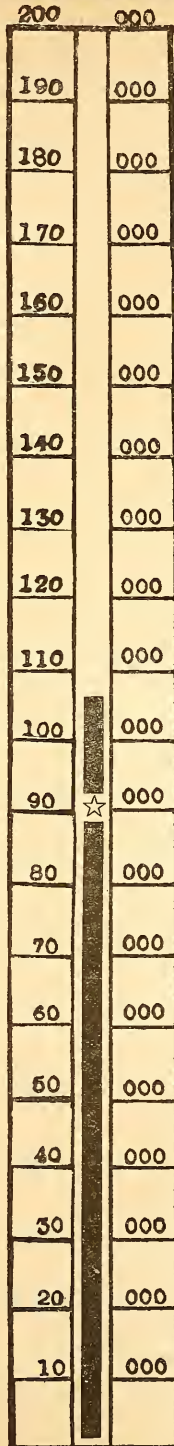
P. S.—We have had 12 additional not previously reported.

CAMPAIGN NOTES

From Milledgeville my work brought me to Cerro Gordo. The trip from the one point to the other took me through some of the finest corn land in the world, and the present prospect for a great crop could not be better. Cerro Gordo is in one of the garden spots of the great state of Illinois, and the land is commanding such unprecedented prices that the average land owner is in constant fear lest some man will come along and point a gun in his face and compel him to set a price on his farm. Consequently the farmers around Cerro Gordo are really in a pitiable plight.

Brother D. A. C. Teeter is the pastor at Cerro Gordo, and he is well liked by his people and has his work in good shape. He knew something of our work and our methods by observing the North Manchester canvass, and also by assisting us during part of the College Corner campaign. However, bad weather and the fact that College Corner was building at the time made it advisable to complete the work at a later date, and when I finally returned to College Corner Brother Teeter had gone on to Illinois and Brother Homer Anderson had become his successor. Brother Teeter had put in some good work as a preparation for my coming, and he was very anxious that his people should do nothing

Watch Illiokota, Steady and Strong She Pushes the Mercury Towards the Top!



COLLEGE
ENDOWMENT

ing else than their whole, reasonable duty for the cause of permanent endowment. He put his Ford at my disposal and we both worked very hard in most intense heat. In some of the preaching services at this place I never was more uncomfortable from the heat. But I am bound to say frankly, though kindly, that notwithstanding during those days the preachers and all the members sweat and sweat freely, yet I did not succeed in "sweating out" of Cerro Gordo all that she should have given and could have given to Ashland College. Cerro Gordo has used five preachers who have taken work at Ashland College. That means that during most of her history as a congregation she has drawn from the College for her pastors. And if Cerro Gordo would have done what she should have done she would have taken her place with Hamlin, Kansas at \$2,200, or better still, with Morrill, Kansas at \$2,500. As it is, she has gone between \$1,700 and \$1,800, which is just about what brave little Beaver City did, and Beaver is out in the short grass region where they get about two crops in five years. I believe if I could move those Cerro Gordo farms out in the short grass region of Nebraska and Kansas the change of climate would do the people a lot of good. I am frank to say that I am for the people in the short grass region; I believe "short grass" makes folks long on giving. Some people at Cerro Gordo need a vision, and when they were baptized I am quite certain they left their pocketbooks in their other pants.

However, it would be highly unfair if my story stopped here. Cerro Gordo has some great people. Some of God's elect live at Cerro Gordo. It was one of God's elect that came to the rescue and entered the \$500 class, otherwise the Cerro Gordo report would look as if it were just coming out of a long spell of typhoid fever. The brother who gave \$500 did it to celebrate his eightieth birthday. I call that the right way to celebrate when the good Lord has allowed us to live to such a fine old age. That represents practical gratitude, and if I had my way about it I would have such folks live to be one hundred and sixty years old. Folks who honor God with their substance and who love to help promote the Kingdom of Jesus Christ can't very well get too old—they are so badly needed. I am glad to say that a number of other people at this place did well. Both the Sunday school and the S. S. C. E. gave good help. Miss Mary Wise, a former student of Ashland College is at the head of the Sunday school and the life and progress of the school show plainly that Miss Wise is possessed of splendid ability to lead. Next year Cerro Gordo will have another splendid young lady enter school at Ashland. It is highly encouraging to find so many of our young people planning to enter Ashland College as soon as they complete their high school work.

The home of Brother Noah Derr was our main stopping place and there was extended to us a most cordial welcome. I also received many kindnesses in the pastor's home, also in the Groff, Wise, Peterson, and Wm. Derr homes. During our stay Brother Eppey and wife were over several times from Decatur and gave us good help. I am indebted to

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him, also to Brother Teeter and his good wife, and to all of the other good people of Cerro Gordo who showed me kindnesses and assisted me in the work. If I ever have to go back again to Cerro Gordo for the College, however, there are two things for which I shall crave; first, cooler weather, and second, more people who shall count it a privilege and not a duty to invest and invest substantially in an institution which stands for the promotion of the kingdom of heaven and without which the church cannot do its duty by this age or have the promise of a future.

WM. H. BEACHLER,
Campaign Secretary.

MINISTERIAL AND CHURCH EXCHANGE

I am leaving Clay City, and will be open to a call either to evangelistic work or to a pastorate. Any minister interested in Clay City pastorate, may write to D. V. Oberholzer, Clay City, Indiana. Address me at Clay City, Indiana,

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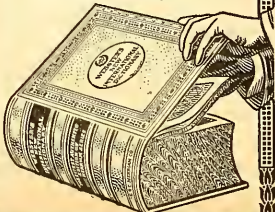
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COLLEGE NOTES

Prospects for next school year are good. Inquiries are coming in every day. This is as it should be for, remember the slogan, fifty in the Seminary and one hundred in distinctively college work. I am under obligations to those thoughtful and interested pastors and trustees who have put me in communication with young people who ought to enter Ashland.

I am in receipt of letters of invitation to have the College represented both at the Indiana and Pennsylvania fall conferences. The College will not fail to accept all such invitations.

There appears in another column of this issue of the Evangelist the program of a Life-work Conference to be held at Gratis, Ohio. This is a step in the right direction for our young people. Let it be well attended preceded by thoughtful prayer.

Since June first, I have sent out between two and three thousand pieces of mail from this office. The brotherhood ought by this time to be pretty well covered.

Arrangements for the conduct of the Hall are about complete, but there are some places open yet for those who want work in the college. If any young man wants a job here at

the school, write me. First come first served.

There was given to the College some time ago a very beautifully carved ivory alligator. It was the gift of Miss Estella Myers whose parents, Mr. and Mrs. John Myers, live at Williamsburg, Iowa. Miss Myers is one of our missionaries in Africa and informs us that the alligator was made by one of her native black boys. It is so much a work of art, that it needs mention here. It was carved from an elephant's trunk and when one stops to consider that these boys can accomplish so much without modern tools, one must ask what could they not do if Christianized, civilized and educated? We are under obligation to Miss Myers for this beautiful reminder of her work in far away Africa. May God bless all our workers in the foreign fields.

The campus is looking its very best now for under the care of Mr. and Mrs. Landray, it has received special attention. If every member of our church could see the beautiful plant we have here, they would be very profoundly touched by Brother Beachler's appeal for its complete equipment.

Fall opening Tuesday, September 16, 1919. Enrollment in the College to be doubled and fifty in the Seminary.

EDWIN E. JACOBS.

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The Seminary offers courses in: Classical Divinity, and English Divinity.

Fall Semester opens Tuesday, September 16, 1919.

Write Concerning Self-help. Address,

J. ALLEN MILLER, D. D.
Dean of the Seminary

or E. E. JACOBS, Ph., D.
President



VOLUME XLI
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JULY 30
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

At Winona Lake, Indiana, Sept. 1--7



ON THE WAY TO THE AUDITORIUM



AFTER THE PROGRAM—READY FOR A PLUNGE

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

A Worthy World Missionary Move

Worldwide prohibition is being urged as a great foreign missionary undertaking which should receive the support of all religious denominations. In various ways the church has been made to see that everything that touches human interests is a matter of its concern and that everything that is an enemy to the highest welfare of mankind in any phase of life is an enemy to the church and is set against its great purpose in the world. The liquor traffic has been the strongest single foe of human welfare and consequently of the church that has showed itself in organized resistance to the advancement of Christ's kingdom. At home and abroad, everywhere the church has sent its messengers of God's saving grace, the organized liquor traffic has had its emissaries at hand, as the Jewish leaders dogged the missionary footsteps of St. Paul to antagonize him, to oppose them and to work ruin as they have worked for righteousness. Everywhere the spirit of wine is in mortal conflict with the spirit of God. Among the nations as well as individuals the liquor traffic is the companion of dissension and strife. It is at this very hour a positive hindrance to the better understanding that is obtaining between the nations of the world. In every land it is interfering with the highest achievements of the church of Christ and is hindering the progress of his kingdom in all its phases.

The church was rather slow in recognizing the strength of her arch enemy, and in uniting her forces for its defeat. But the battle is advancing rapidly for the right. United States and Canada have abolished the liquor traffic. And now the churches, united in spirit, co-operating in effort and empowered and directed by their great Head, Jesus Christ, they are advancing to those lands where the spirit of wine has until now held undisputed sway. The world is the battlefield and while the victories already gained must be secured by law enforcement, yet every retreat of the enemy must be followed up to the utmost until the world is freed from this evil. The countries which with open arms have appealed to the churches of America to "come over into Macedonia to help them" have placed upon the organized body of Christ an inescapable responsibility to help them gain the freedom now to be enjoyed in the homeland.

Moreover it will be greatly to the benefit of our own saloonless nation to help to rid the world of its legalized liquor traffic. The churches that develop the missionary spirit and extend the gospel to lands that have it not, at the same time co-operating closely and helpfully with Christian churches in the homelands that do have the gospel, are the churches that prosper at home. By the same token, while we believe that prohibition has come to the United States to stay, it will be more complete, thorough, stable and beneficial if it extends to lands with which we are in concord in other matters and

with which we have business and political dealings.

The temperate forces of the world are not "marking time," but have organized to push the battle to the limit and take full advantage of the victory already won. They are calling upon all denominations to co-operate in guarding the base of supplies and adding strength to the columns of attack. All churches at their conferences, synods, assemblies or convocations will be made aware of the program of the World League against Alcoholism and urged to support its aims and objects as being really and truly a proper missionary enterprise.

This League was organized in Washington, early in June, at the close of a convention of the Anti-Saloon League and a world-wide prohibition conference engaged in by representative men and women from temperance organizations in a score of lands, many of them high in official, industrial, financial and church life of their respective countries.

Mr. Ernest H. Cherrington, the executive secretary of the League, says, "These representatives formed the World League Against Alcoholism, because of their great interest in the movement in America, which they wanted extended to their own lands. They saw what had been accomplished here and determined to follow our program as closely as possible. For mutual help and to take home with them the vision of a world entirely free from liquor, they organized the League, ordered that it should have permanent offices in Washington, that its first regular convention should be held in Edinburgh, where the Scots are carrying on a local prohibition campaign, and that there should be a campaign against liquor in every land under the sun.

"It is expected that official legislative bodies of the churches will take up this great interest and so legislate as to put the world dry program into their schedule of great things to be accomplished in this generation, if possible, but if not, then certainly in the next."

About That Winona Conference

There is a desire on the part of the executive committee to make this the biggest conference in the history of the church from every point of view. A big attendance is a very important factor in it. There is a very general impression that this is the year to put our best foot forward in attendance. This is the time when people of all organizations and movements are getting together in large numbers to set their houses in order for the entertainment of the greatest period of prosperity along all lines that the world has ever known. It is the time when men of vision are planning as never before. They see big things ahead and they are zealously preparing to take care of the biggest things that the future has in store. Industrial Enlarge-

ment, commercial expansion, growth of invention and the quest of knowledge are going forward by leaps and bounds. Unless the church puts herself to the wheel of progress as she has never before done, she will be left in the rear of the procession. Now is the time to plan big and to execute vigorously. Now is the time for the church to be strong and courageous enough to accept any challenge. To shrink is to fail and to forfeit confidence and leadership.

There is a challenge thrown out to us at this very time. It came unsolicited, but it came direct and we cannot dodge it. We are challenged to have TWO HUNDRED AND FIFTY DELEGATES AT CONFERENCE BESIDES MINISTERS. Your executive committee through its secretary, Prof. J. A. Garber, has sought to secure special rates for the delegates to General Conference. The Railroad Administration's reply was that if there were at least 250 full fare tickets, each of which shall cost not less than 75 cents, purchased to Winona Lake, we might get fare and a third. That means that ministers who have clergy fare, and children who travel for half fare are not to be counted in this 250; neither are auto and street car travelers; but if that many full fare railroad tickets are purchased to Winona Lake, each purchaser of such tickets shall be entitled to one-third fare home. It's a big challenge. We had only 269 delegates in all last year and of that number were ministers. Can we do it? We think we can and the secretary of the committee has made application for such terms. Next week announcement will be made whether or not we have been granted those special rates. In the meantime let us settle down to the task of putting across a 250 attendance. Let us make that our goal, rates or no rates. We can do it if we will. Will we do it if we can?

EDITORIAL REVIEW

READ THIS BEFORE READING THE PROGRAM

Owing to an error in the make-up of the paper the first three lines of the second column, page 5, beginning respectively 8:15, 8:45 and 9:00, and the last seven lines of the same column and page, beginning, "a. Their Obligation to Serve. Clarence Rohrer" or down to the bottom of the page, were duplicated. If you will take your pencil and mark them out, you will have the program corrected. We are sorry for the mistake but as that part of the program came on the first side (first run) of the paper and the error was discovered when the second side was about to be run, it was impossible to make the correction.—Editor.

The preachers have something unusual in store for them at Winona during conference week. See Brother Shively's announcement. Wonder if it will include chicken!

Our business manager has a word in this week and he is able to report another church on the Honor Roll. We welcome you, Eau Claire. Who will be the next? "The Evangelist" is every member's paper; it will be largely what you make it. Where is one who ought not to be back of it?

Brother Boardman, one of the "livest wires" that have recently been graduated from the college, has taken up the pastorate at Hudson, Iowa. He reports his work at Middlebranch and Gretna. Both churches prospered under his leadership. Middlebranch in a special way, was greatly benefited by his tireless energy and contagious enthusiasm. May God bless him and his good people at Hudson.

Brother E. M. Riddle, now of Louisville, Ohio, reports his work and pleasant experiences at Linwood, Maryland. It is another story of a "first love," where harmony, progress and co-operation added to the charm of first experiences made the affection of pastor and all people the deeper. We are sure that Brother Riddle will find in his new pastorate an equally affectionate and loyal people, and they too will find a worthy leader in him.

Brother G. T. Ronk reports that the work at Decatur county, Iowa, is making splendid progress and that the prospect is brighter than at any time previous. The Leon church is paying off its debt and maintaining vigor in the various departments of the work during the summer. Brother Ronk is doubtless calling with prophetic voice for more workers to seize the vast possibilities of church extension in these parts.

We hear again from our little African missionary through her amanuensis. These letters give our little folks as well as our big

folks an insight into the lives of the missionaries. When we see how contented they are with their lesser privileges and how happy they are in the midst of their privations, we are made more thankful for the greater privileges we enjoy and more willing to deny ourselves of some of them that we may give them better support in giving the gospel to those who have it not. Will not our little readers thank God for the health and provision he has given to our little missionaries in Africa and pray that he may lead them into the place where he would have them work?

Brother Cook reports that Krypton had a very good meeting with the assistance of Brother Drushal of Lost Creek. He also promises to bring a Kentucky still along with him to Conference for the inspection of all. He assures us that it will be kept still and will not likely cause the Conference to be covered by Internal Revenue officers. Brother Cook states that this is his last report from Krypton as the pastor, and he takes occasion to pay a tribute to the members of the Home Mission Board and especially to Brother G. C. Carpenter, its faithful president. Doubtless our Kentucky missionaries appreciate the work of Brother Carpenter more than any others, for they know more about the sacrifices, the consecrated, careful attention and the energetic effort and leadership he has exercised as the chief director of the work. None of our Kentucky supporters are entirely without appreciation of Brother Carpenter's faithful work, but if they could know how tirelessly he has given himself to this work their appreciation would be greatly intensified. Brother Cook also deserves the gratitude of the brotherhood for his remarkable work at Krypton.

Brother Beachler is a good miner; he is picking away hard. Sometimes he finds the vein is much thinner than at other places and the results for college endowment are not so encouraging. But still he is striking some pure gold everywhere he goes and is finding some loyal friends of higher education. Some have not yet caught a vision of the bigness and urgency of the need of Ashland College and have not felt to any considerable degree their own responsibility in the matter, but doubtless the vision will come to them by and by and they will see not only their responsibility, but their great opportunity of helping forward the kingdom of God in this most vital and urgent part of it. Brother Beachler reports that the results of his canvass in the Maple Grove and Udell congregations were not what he had hoped for, but we cannot help thinking that these churches will yet come across in such a manner as to bring rejoicing to the heart of our faithful campaign secretary and to all the college authorities.

Home-made Squibs

Knowing without doing is worse than not knowing at all.

Impurity closes the eyes to the vision of God, for it is only the pure in heart who see him.

Jesus Christ, the central fact of the Gospel, is himself the most stringent rule of life.

The church is an institution that rests upon the earth even though its spire points toward heaven.

A boy becomes a man when he begins to think more of business than of ball. And if one can be a man why should he wish to be a boy?

"Covet earnestly the best gifts; and if it is not easy to tell which gifts are best it is always safe to choose the things Christ chose.

Human laws are more or less imperfect, but the law of the spirit of life in Christ Jesus is the perfect law of liberty, because it is more than law.

Only where virtue and wisdom dwell together will there dwell peace, satisfaction and joy, and in the home where these are not love will not long care to stay.

The power of prayer cannot be estimated, for when the wire of our faith is connected with the electricity of God's power, it is then a question of his ability.

No honest man can come in contact with the teachings of the New Testament without feeling ill at ease with his past record, and in the grip of something, which, if unresisted, would revolutionize his whole life.

GENERAL ARTICLES

The Church and Its Greater Future. By W. C. Benshoff

The church is a divinely appointed institution commissioned by Christ to do a certain work. The church is great or it is not great only as it does this work. The question is not, Has this heaven born institution in the past, and is it today meeting the divine requirements? The question is, Has the church reached its maximum of efficiency? Certainly not. Jesus has said, "Greater things than these shall ye do." To each successive generation he says, "Do greater things than your predecessors," and he has promised to back the church in the doing of these greater works. "Lo, I am with you always." If we just had the faith to believe!

Now if the church is to have a greater future, it must have a clearer understanding of its specific duties. This organization must know what its work is; it must know what its work is not. God's people must know the divine plan for the church; there must be a comprehension of Christ's program, if the church is to succeed in the doing of the "greater works" of which our Lord speaks. The imminent need is the consecration of the individual through prayer, and the enlightening of the mind through the searching of the Scriptures.

If the church of the future is to do the "greater works" it must be Biblical. The message must be the gospel. To preach the gospel of Christ is the one great business of the church. There is no stagnation where the gospel is preached. The positive and fearless declaration of divine truth means the suppression of evil, the salvation of the individual, the strengthening of the faith of the believer and the glorifying of the Redeemer. The preaching of the gospel, what a privilege!

The church of the future must be practical or fail in its particular work. Human need must be met by carrying vital piety to every sick bed, every hearthstone, every cradle, by enlisting all believers in religious effort, by the diffusion of righteousness as a river, by everyday integrity and holiness to the Lord, by bringing the individual into the presence of him who alone has the power to regenerate. Now in our eagerness to do something for the betterment of humanity there is danger that we put the emphasis at the wrong place. Human institutions are disposed to work from the circumference to the center. God's method is the reverse. The church must always be unsatisfied while social conditions fall short of the highest ideals of justice and brotherly love, but its supreme problem in world betterment, is spiritual uplift. The trouble is at the center. We must begin at the beginning. "Back of justice is law and back of law is government and back of government is man." Man is the problem. The gospel blazes its way to the individual heart and deals with humanity there. The church must not forget that the saving of the individual lies below all real social uplift. Things are not right until they are right at heart. It is true that much good can be accomplished through the institutions of human origin. Through these, man can bring material help by the diffusion of liberty and the diffusion of intelligence and the diffusion of property. These things are efficient but not sufficient. There must be the diffusion of righteousness. The church is the pillar and ground of truth (1 Timothy 3:15). From it must emanate the spirit of the Founder of Christianity.

There is a danger that the church of the future will lose sight of its real work and thus fail to do the "greater things." The church must stick to its job. There is always a temptation, when a new campaign is started or an appeal is made for a new line of service, for individuals or organizations to drop their own work and concentrate on the new task. Many are the demands upon the church. Men would make it a mere tool to further their particular schemes for human betterment. It abandons its supreme business when it becomes little more than an annex to a labor movement or a charitable organization.

The real work of the church then, and upon this its future depends, is the saving of the individual. "The church will never be strong until it finds the place of emphasis in individuals." When Andrew brought his brother to the Master he inaugurated a method that has proven to be the most effective in interesting men in the kingdom of Christ. There is only one account of a large ingathering in the early Christian church in which men were gathered into the kingdom—when Jesus went to Samaria. The church was due to the personal work of the followers of Christ. In one instance a poor heathen woman met Jesus at the well, left her waterpot and hastened to the city to plead with men to come and see and hear the words of the prophet who told her all about her life. As a result of her efforts many believed and were brought to Jesus.

The church now numbering millions by acting upon this simple method, that of zealous personal effort, inspired by the love of Christ, could increase its efficiency and multiply its numbers many fold. The manufacturer does not depend upon the gathering of men together in multitudes to hear some advocate of his business, but he sends out and gets men interested one by one through the commercial agent. Do you ask why there are not more men interested and enthusiastic in the work of the church? It is because the individual Christian is not seeking out and lovingly and enthusiastically leading others to the Master. When the church awakens to the possibilities of the individual work for individuals, there will be an advance in the progress of the work of the church as has never been witnessed in the past. Yes, the appeal of Christianity is to the individual. It seeks to rescue the perishing as independent units. Christ came to save men one by one. He loves the masses and was moved with compassion toward them, but he did not sweep the multitude into the kingdom as you might drive a flock of sheep into an enclosure. The appeal of Christ was to the individual heart and life—to Peter, to James, to John, to Paul, and he said, "Follow Me."

The church of the future will be great in proportion to its degree of service and sacrifice. The life of Christ was one of sacrifice. He invites us to share this life with him. We have heard too much about the slogan, "What is thine is mine." We need to hear more of the Christian principle, "What is mine is thine." The ideal of every preacher should be to make his pulpit aflame with the evangel of missions. An unselfish interest in others guarantees a greater church in the future. Altoona, Pennsylvania.

THE MEETING OF THE COINS

The following is an allegory which tells of a special meeting of coins held in the offertory plate:

The pennies attended in large numbers, and the nickels were well represented. The chairman, a nickel piece, was understood to be especially pious, having attended more religious meetings than all his companions combined. Several dimes stated that, although they had been in the habit of attending offertory meetings with fair regularity, they had of late been so much employed at moving picture shows, soda fountains and cigar stands, that they, too, found it increasingly difficult to attend. The fifty-cent piece wrote that he was so incessantly required at the gold club, and theater that he had retired from offertory-plate duties, but hoped occasionally to send his half-brother in his place. A telegram was received from A. Cheque, Esq.: "Fully prepared to come, but detained to settle automobile transaction." A neatly folded dollar bill, who was resting quietly and unobtrusively in the bottom of the plate, said he had been brought to the meeting by a poor widow, who, though she could ill spare his services, gladly gave him up out of a heart of love.

Stimulants Do not Have an Enduring Result. By C. R. Koontz

Some time ago I was asked for some suggestions for our conference program. In reply I said that I did not know that I had any suggestions to make, but that there was a problem that has been confronting me for some time, and I would be pleased to have some light on it. Having stated my observations, a little later I found my name on the program with the above topic.

Before giving you my observations allow me to say that I have not come to criticise adversely or give a complete remedy, but rather to introduce the subject in the hope of receiving some helpful suggestions while at this conference.

My observations are as follows:

First there is a great body of people who are not being reached by the church. This class includes the host of people who do not attend the regular church services. Probably I should say seldom if ever attend services. There must be some special campaign put on to move them to action. This is quite noticeable in the large evangelistic campaigns. And, whilst I am not criticising them, yet I do not believe I stand alone when I ask the question as to whether the results are lasting.

Second, there is a group, and not so small in some quarters, who profess to be followers of the Lord, that have to be continually urged along and waited upon before you can depend on them. They are not to say dead but just inactive unless you can be right with them. To use a crude illustration from the farm, they remind one of the horse that knows when you are close to him and when you are back on the wagon; not balky but just taking life easy and letting the other horse pull the load. If he receives a stimulant, it matters little whether it is a little gravel or the end of a "black snake," he is up against the strap. Or, to use the illustration of another, they are like wood, hay and stubble in a building. They cannot be depended on.

Third, there is yet another class of people who do not relish a good plain doctrinal sermon. They say that the doctrinal sermon is not practical but belongs to the Mediaeval Age. Give us something popular and up to date!

A note of this appeal can be heard sometimes in the study of our present Sunday school lessons, which have to do with the great and fundamental teachings of our Master. How often do we hear it said that the lessons are hard to get hold of and also hard to present in such a way that the class will get the truth in such a way as to be able to hold it.

Now that you have my observations, I believe that you will have to agree with me that in too many instances they are altogether too true. I am not radical, for I believe in the happy medium, but when you go to put your fingers on the lasting results of many of the "specials" and "leading features" of many services they vanish away. Ask the statistician whether the results have kept pace with the amount of energy that has been put forth to create something "attractive," something "new," something "popular." If the doctrinal message has ceased to be popular, I wonder if it can always be said of the "popular message" that it is spiritual. Do we make our services strictly sacred, with the Word of God holding the seat of honor, or do we make a social affair out of it with just enough of the Word of God inserted to give it the name of a religious service?

Christianity is not a profession but a life, an active life, a life that needs a great deal of wholesome food. This is to be found in the study of the Word of God which is spoken of as the "sincere milk of the Word" and the "strong meat of the Word." While the figure may be a little overdrawn, it looks like we have been living down along the seashore and feasting upon the manna of the world so long that our systems have become so deranged that the Word of God has ceased to be palatable. When the true physician finds a patient with a system full of disorders, he does not prescribe a lot of stimulants but proper atmosphere, proper exercises and proper food. We sometimes sing that we are living on the mountain, drinking at the fountain and partaking of the manna of God; let us make that true in our spiritual lives and I am fully persuaded that we will have more strength to live the true Christian life and will not have so much use for stimulants which often leave us worse than they find us.

Tentative Program General Conference of the Brethren Church Winona Lake, Indiana, September 1-7, 1919.

Theme: The Whole Church United in the Completion of Its Whole Task

Text: "This is the victory that overcometh even your faith"

Slogan: On to Victory

Monday Evening

7:00- 7:55 Pre-service of Prayer and Intercession. A. T. Ronk.

8:00- 9:00 Initial Hour of Worship and Instruction.

8:00 Service of Praise and Devotions. W. T. Lytle.

8:20 Announcements and Special Music.

8:30 Opening Sermon: "One Master; Many Brethren."

J. A. Garber.

9:00 Closing Song and Prayer of Dismissal.

TUESDAY—ORGANIZATION AND FOREIGN MISSIONS

Tuesday Forenoon

6:15- 7:00 Morning Prayers for the Mind of Christ. H. F. Stuckman.

8:00- 8:55 Simultaneous Meetings:

1. Sisterhood Session, Inn Chapel.

2. Laymen's Conference, Auditorium.

Topic: The Kind of Laymen our Church Needs.

a. Personal Character. H. C. Cassell.

b. Brotherly Conduct. H. V. Wall.

3. Ministerial Meeting. Y. M. C. A. Hut.

8:00 Devotions. Delbert Whitmer.

8:10 Secretarial Report and Suggestions. Martin Shively.

8:00- 9:00 Reception of Credentials by Committee on Conference Membership, consisting of H. H. Wolford, A. C. Hendrickson, J. W. Brower, M. A. Witter and A. E. Whitted.

9:10-11:55 Conference Session for Organization and Business
Auditorium,

8:15 Making the Local Church a Living Link. E. L. Miller.

8:45 A Picture Story.

9:00 Closing Song and Prayer.

9:10 Service of Song and Devotions. Z. T. Livengood.

9:30 Moderator's Message. W. S. Bell.

10:10 Organization and Transaction of Other Business.

Tuesday Afternoon

1:30- 2:30 Afternoon Worship and Inspiration.

1:30 Service of Song and Prayer. W. C. Benshoff.

1:50 Sermon: "Our Resources and Their Availability."

M. A. Witter.

2:20 Closing Song and Prayer.

2:30- 4:00 S. S. C. E. Meeting.

2:30- 3:30 Teacher Training and Expert Endeavor Classes, if desired.

Important Board Meetings.

2:30- 3:30 Home Mission Board. North Porch of the Inn.

2:30- 3:30 Foreign Mission Board. South Porch of the Inn.

3:30- 4:30 Joint Meeting of these Boards. Place to be determined.

a. Their Obligation to Serve. Clarence Rohrer.

b. The Need of Initiative. E. E. Frantz.

3. Ministerial Meeting.

8:00 Devotions. J. W. Clark.

8:10 Biographical Sketches from Notable Brethren Ministers.

J. M. Tombaugh,

9:00- 9:55 Simultaneous Departmental Conferences;

- 4:00-5:00 Meeting of the Publishing Company. At the Inn.
Tuesday Evening
 7:00-9:00 Enlisting the Churches in Kingdom Extension.
 7:00 Rejoicing in Song and Prayer. H. M. Harley.
 7:15 Financing our Service Stations. L. S. Bauman.
 7:45 Ripening Fields and the Needed Workers. A. J. McClain
 8:15 Making the Local Church a Living Link. E. L. Miller.
 8:45 A Picture Story.
 9:00 Closing Song and Prayer.

WEDNESDAY—PUBLICATION DAY**Wednesday Forenoon**

- 6:15-7:00 Morning Prayers for Editors and Publishers. L. A. Myers
 8:00-8:55 Simultaneous Meetings:
 1. Sisterhood Session. Inn Chapel.
 2. Laymen's Conference. Auditorium.
 Topic: The Problem of Lay Leadership.
 a. Relative to Numbers and Enthusiasm. H. F. E. O'Neil.
 b. Relative to Vision and Training. W. L. Duker.
 3. Ministerial Meeting. Y. M. C. A. Hnt.
 8:00 Devotions. W. F. Johnson.
 8:10 Thinking. A. D. Gnagay.
 9:00-9:55 Simultaneous Departmental Conferences:
 1. Children's Division and Religious Education. Science Hall.
 a. Training Workers for the Division. Mrs. W. M. Beachler.
 b. Organization. Mrs. Anna McArthur.
 c. Equipment. Mrs. N. G. Kimmel.
 d. Program. Mrs. J. D. Kemper.
 (Suggestions to apply to schools using only one room).
 2. Christian Endeavor. Auditorium.
 a. Acquiring Spiritual Power for Service. E. A. Rowsey.
 b. Securing and Retaining Quiet Hour Comrades. W. E. Ronk.
 c. Personal Evangelism. W. R. Deeter.
 3. Evangelism. Y. M. C. A. Hut.
 a. The President's Message: "Passion for Souls." L. S. Bauman.
 b. Discussion.
 10:00-10:55 General Sunday School Period. Auditorium.
 10:00 Preparatory Song and Prayer. W. E. Thomas.
 10:05 Vital Lessons from Brethren Sunday School History. I. B. Trout.
 10:30 The Church's Responsibility for Religious Education.
 11:00-11:55 Conference Session for Business.
 11:00 Preparatory Song and Prayer. E. S. Flora.
 11:05 Reading of the Minutes. Reports of the Board of Benevolences. H. F. O'Neil; H. E. Roscoe; J. L. Kimmel.
 Report of Special Committees of Brethren Home. O. E. Bowman. Other Business.

Wednesday Afternoon

- 2:00-3:25 Our Privileges and Responsibilities in Christ:
 2:00 Rejoicing in Song and Prayer. S. E. Christiansen.
 2:20 Riches of Grace in Christ. W. J. Barnhart.
 2:50 Man, A Steward of this Manifold Grace. H. M. Oberholtzer.

- 3:20 Closing Song and Prayer.
 3:30-4:30 S. S. C. E. Meeting.
 3:30-4:30 Classes in Teacher Training and Expert Endeavor.

Wednesday Evening

- 7:00-9:00 Denominational Literature A Promotive Agency.
 7:00 Rejoicing in Song and Prayer. M. L. Sands.
 7:15 Business Manager's Report. R. R. Teeter.
 7:45 Editorial Address. Geo. S. Baer.
 8:15 Announcements and Special Music.
 8:25 Developing a Church Literature. W. H. Beachler.
 8:55 Closing Song and Prayer.

THURSDAY—KENTUCKY DAY**Thursday Forenoon**

- 6:15-7:00 Morning Prayers for Kentucky Workers. C. E. Beekley.
 8:00-8:55 Simultaneous Meetings:
 1. Sisterhood Session.

2. Laymen's Conference.

Topic: The Laymen as Church Officers.

- a. Their Obligation to Serve. Clarence Rohrer.
 b. The Need of Initiative. E. E. Frantz.

3. Ministerial Meeting.

- 8:00 Devotions. J. W. Clark.
 8:10 Biographical Sketches from Notable Brethren Ministers. J. M. Tombaugh.

9:00-9:55 Simultaneous Departmental Conferences:

1. Administration and Adult. Auditorium.
 a. The Superintendent's Cabinet. G. W. Brumbaugh.
 b. Records and Their Use. J. F. Painter.
 c. Psychology of the Adult Groups. H. H. Wolford.
 d. Backing up the Pastor. Mrs. Harry Cook.
 e. Revitalizing the Organized Class. L. G. Wood.
 2. Christian Endeavor. Science Hall.
 a. Stimulating Missionary Endeavor. F. C. Vanator.
 b. Christian Americanization. A. L. DeLozier.
 c. Providing Funds through the Tithe. Russel Humberd.
 3. Evangelism. Y. M. C. A. Hut.
 a. Open Discussion of Evangelistic Methods.
 10:00-10:55 General Christian Endeavor Session.
 10:00 Preparatory Song and Prayer. G. L. Maus.
 10:05 Reassuring Echoes from Buffalo. M. J. Snyder.
 10:30 Enlisting Young People in Patriotic Service. A. E. Whitted.

- 11:00-11:55 Conference Session for Business.
 11:00 Preparatory Song and Prayer. J. W. Brower.
 11:05 Reading of the Minutes. Election of Departmental Officers. Your Year Program Period. Led by Chas. A. Bame.

Thursday Afternoon

- 2:00-3:25 The Work and the Workers:
 2:00 Rejoicing in Song and Prayer. D. A. C. Teeter.
 2:20 Division of Labor in the Kingdom. L. G. Smith.
 2:50 Securing the Needed Laborers. A. B. Cover.
 3:20 Closing Song and Prayer.
 3:30-4:30 S. S. C. E. Meeting.
 3:30-4:30 Classes in Teacher Training and Expert Endeavor.

Thursday Evening

- 7:00-9:00 Messages and Pictures of the Kentucky Mountains.
 7:00 Rejoicing in Song and Prayer. J. A. McInturff.
 7:15 Lost Creek and Macedonia. G. E. Drushal.
 7:40 A Farewell Message. J. S. Cook.
 8:05 My Heart's Desire. J. A. Rempel (Successor to J. S. Cook).
 8:15 Stereopticon Lecture. E. M. Cobb.
 8:45 Investments. W. H. Beachler.

FRIDAY—EDUCATIONAL DAY**Friday Forenoon**

- 6:15-7:00 Morning Prayers for Teachers and Students. B. S. Stoffer.

8:00-8:55 Simultaneous Meetings:

1. Sisterhood Session.
 2. Laymen's Conference.
 Topic: How Laymen Can Strengthen the Ministry.
 a. By Encouraging the Pastor. Albert Trent.
 b. By Enlisting New Recruits. N. G. Kimmel.

3. Ministerial Meeting.
 8:00 Devotions. Homer Anderson.
 8:10 Address. J. Allen Miller.

9:00-9:55 Simultaneous Departmental Conferences. Auditorium.

1. Young People's and Home Departments.
 a. The Challenge of Adolescence. R. F. Porte.
 b. The Young People's Division Superintendent and His Program. G. H. Jones.
 c. Young People and Missions. C. E. Kolb.
 d. Making the Home Department a Success. A. E. Whitted.
 2. Christian Endeavor. Science Hall.
 a. Practical Methods and Activities. Miss Cora Culp.
 b. Using the Efficiency Chart. J. D. Kemper.
 c. Four Year Challenge Points. Dyoll Belote.

3. Evangelism. Y. M. C. A. Hut.
a. Can a Brethren Evangelist Do Union Work?
G. T. Ronk, A. E. Thomas. Chas. A. Bame.
- 10:00-10:55 General Sunday School Period. H. H. Wolford, Presiding.
10:00 Preparatory Song and Prayer. B. F. Owen.
10:05 A Year's Stewardship. Albert Trent, General Secretary.
10:25 A Review. J. P. Watson, National President.
10:45 Recognition Service.
11:00-11:55 Conference Session for Business.
11:00 Preparatory Song and Prayer. O. I. Oxley.
11:05 Reading of the Minutes. Report of Statistician.
H. H. Wolford.
Reports of Committees. Business Continued.

Friday Afternoon

- 2:00- 3:30 Workmen Approved Unto God.
2:00 Rejoicing in Song and Prayer. C. R. Koontz.
2:20 Ministerial Leadership for Our Church. E. M. Riddle.
2:50 Lay Workers and Supporters in the Churches.
S. C. Henderson.
3:20 Closing Song and Prayer.
3:30- 4:30 S. S. C. E. Meeting.
3:30- 4:30 Classes in Teacher Training and Expert Endeavor.
4:30- 5:30 Meeting of College Alumni and Friends.
H. H. Wolford, Leader

Friday Evening

- 7:00- 9:00 The Ministry of our College and Seminary.
7:00 Rejoicing in Song and Prayer. A. C. Hendrickson.
7:15 The Contributions of the Seminary to the Church
G. W. Rench.
7:45 The Advantages of An Adequately Endowed College.
H. L. Goughnour.
8:15 Announcements and Special Music.
8:25 Educational Ideals for a Brethren College.
Pres. E. E. Jacobs, PhD.
9:00 Brief Pageant: The Spirit of Education.

SATURDAY—HOME MISSION DAY

Saturday Forenoon

- 6:15- 7:00 Morning Prayers for our Home Mission Workers.
Roy Brumbaugh.
8:00- 8:55 Simultaneous Meetings:
1. Sisterhood Session.
2. Laymen's Conference.
Topic: Our Laymen's Relation to the Four Year Program.
a. In Attaining Local Church Goals. Wm. Kolb, Jr.
b. In Attaining the General Goals.
Orion E. Bowman.

3. Ministerial Meeting.
8:00 Devotions. J. I. Hall.
8:10 Unfinished Business and General Suggestions.
9:00- 9:55 Simultaneous Departmental Conferences:
1. The How Session (Sunday School). Auditorium.
a. How to Organize our Temperance Forces for Tomorrow. Miss Mae Smith.
b. How to Attain Our Goals. General Officers.
2. Christian Endeavor. Science Hall.
a. Lessons from Experience with the Juniors.
Mrs. Julia B. Wall.
b. The Why and How of Intermediate Work.
Miss Elizabeth Heldebrand.
c. Policies and Plans. Miss Nora Bracken.
3. Evangelism. Y. M. C. A. Hut.
a. Business and the Future of the Association.
10:00-10:55 General Christian Endeavor Session.
10:00 Preparatory Song and Prayer. A. L. Lynn.
10:05 The Past and Future of our Young People's Work.
G. C. Carpenter.

- 10:30 Recruiting and Training Leaders. Edwin Boardman.
11:00-11:55 Conference Session for Business.
11:00 Preparatory Song and Prayer. Freeman Ankrum.
11:05 Reading of the Minutes. Four Year Program "Pep."
Chas. A. Bame.

Saturday Afternoon

- 2:00- 3:30 Facing the Problems of the Homeland.

- 2:00 Rejoicing in Song and Prayer. C. A. Stewart.
2:20 Christ and Class Consciousness. J. C. Beal.
2:50 Making America Christian. E. D. Burnworth.
3:20 Closing Song and Prayer.
3:30- 4:30 Conference Session for Completion of Business.
3:30 Reading of the Minutes. Report of Finance, Resolution and Other Committees. All Unfinished Business.

Saturday Evening

- 7:00- 9:00 Responding to the Calls at Home.
7:00 Rejoicing in Song and Prayer. C. C. Grisso.
7:15 Seven Minute Messages by the Field Secretaries.
Horace Kolb, H. V. Wall, G. T. Ronk.
7:35 Reaching our Home Mission Goal.
Orion E. Bowman, Secretary-Treasurer.
7:55 The Why and How of Brethren Home Missions.
R. Paul Miller
8:20 The Call of the Homeland and our Response.
J. L. Gillin.
8:45 Our Program for 1919-20 G. C. Carpenter, President.
8:55 Closing Song and Prayer.

SUNDAY—ANNIVERSARY DAY

Sunday Forenoon

- 6:15- 7:00 Morning Prayers for Past and Future Blessings.
G. W. Kinzie.
9:00-10:00 Sunday School. J. W. Dewey, Superintendent.
10:00 Morning Worship with Sermon. J. Allen Miller.
Sunday Afternoon
1:45- 3:30 Bicentennial Anniversary.
1:45 Rejoicing in Song and Prayer. J. L. Kummel.
2:00 Two Centuries of Growth and Service in America.
Martin Shively.
2:30 Missionary and Evangelistic Opportunities. Then and Now. B. T. Barnworth.
3:00 Brethren Faith in the New Day. Edwin E. Jacobs.
3:30 Closing Song and Prayer.
2:00- 3:00 Junior Endeavor Program.
Miss Nora Bracken, Superintendent.

Sunday Evening

- 7:00- 7:55 Christian Endeavor Vocational Meeting.
8:00- 9:00 Final Service of Worship and Consecration.
8:00 Service of Song and Devotion. L. W. Ditch.
8:20 Announcements and Special Music.
8:30 Sermon: The Completion of the Task in Resurrection Power. F. J. Reagan.
9:00 Closing Admonitions and Benediction. Moderator.

Explanatory Remarks

We are glad to present the brotherhood with this program for the coming General Conference. It is not perfect, but seems to provide for the continuance and enlargement of all our work. It was built with a view of sustaining interest and creating enthusiasm necessary to the successful completion of our Four Year Program. The historical suggestion incident to the Bicentennial Year has been given considerable prominence.

A distinctly new feature is the Laymen's Conference paralleling the meetings for ministers, women and young people. Those assigned topics will use twenty minutes each. The remainder of the time is for general discussion.

For the most part the time limit of all the addresses is indicated. Where it is not the speakers should divide the time equally allowing a margin of five minutes for remarks and suggestions. Each speaker will help himself to keep within the time limit by committing his address to writing, though it is not urged that he read it. Every production automatically becomes the property of the conference, of course, with the producer's consent. Every production should be in usable form.

Executive Committee

G. W. Rench, Chairman
J. A. Garber, Secretary
J. F. Watson
H. L. Goughnour
A. B. Cover
H. V. Wall

W. T. Lytle
Geo. S. Baer
L. G. Smith
J. D. Kemper
L. G. Wood
C. H. Ashman

J. H. English

THE BRETHREN PULPIT

How Shall We Account for Jesus Christ? By A. E. Thomas

Text: Other foundation can no man lay than that which is laid, which is Jesus Christ.—I Corinthians 3:11.

The Christian religion is pre-eminently the religion of a person. Other religions have had their origin in the thought and teachings of persons which in time have become independent of them. But Christianity has never become, nor can it become independent of the personality of Jesus Christ. Without him in it in person, Christianity like all other religions will fail. The New Testament, in fact the whole Bible, is full of him.

The Gospels contain the story of his presence in human history. He is the very heart of this great Book. In fact he is the one that binds this Book together. Jesus in Genesis is the same as Jesus in Revelation. Learn the meaning of the name and you have gotten hold of the secret of the power of the Bible. To him we are indebted for its existence. The Bible is still with us just as fresh in its truths as ever. No man can destroy it. Why? Because the person Christ Jesus, which it represents, cannot be destroyed. The light that comes to us from the Bible comes through its great character, Jesus of Nazareth. For it was Socrates who once said in a darker period of the world's history than this, "It is necessary that men should wait for some divine teacher who would instruct them regarding the gods and one another." To whom then are we indebted for the flood of light that we get out of the Book, but unto him in whom all light was concentrated. He who alone could say, "I am the light of the world." No, we cannot destroy the Bible because we cannot destroy the Christ which it exalts. You cannot destroy it, thank God, for there would still be a divine teacher to lead us. As long as Jesus lives the Book of books will live. Christianity lives because its divine Master lives. With him then our religion and our Bible rises or falls. To a discussion of him tonight our message shall be given. How shall we then account for Jesus Christ—the central figure of the Christian religion, the guiding star of all light and the great magnet around which the Bible elings? Can we account for him on the score of his environment? I answer, "No," for he arose above the littleness of his time and environment. Never was there a man so broad in thought, so lofty in spirit and so eloquent in speech as he; and yet he belonged to a little country, to a people saturated with bigotry. He burst the bond of environment, and he arose and went into a sublimer life than this. He was the man for all ages.

Again, can we account for him on the score of his education? We are all ready tonight to admit to the greatness of education in the moulding of our lives, and yet we cannot account for him on this score. Jesus Christ was never in school except in the village synagogue; he never was in the academy or college; he never sat at the feet of the philosophers of Greece and Rome; he never studied in the presence of the dreamy philosophers of the orient. We cannot account for him thus. How then shall we account for his greatness? Now I want to submit four facts concerning Jesus Christ, which cannot be disputed and never have been by any persons of intelligence. Let me name them briefly:

First: Jesus Christ is the revealer of the highest type of human life.

Second: Jesus Christ is the redeemer of all types of human failure.

Third: Jesus is the ruler of the most remarkable empire that man has ever known.

Fourth: He is the restorer of lost order wherever he is obeyed.

On these facts he will stand the test.

First: Christ is the revealer of the highest type of human life. Is this statement true? I submit that the world has ever recognized Jesus Christ as the highest type of

human life. No life has been more ideal than his. Both great and small bow the knee to this faultless Man, Jesus. Behold, then this Christ—the wonder of wonders—a faultless Man. No other man has ever gained that distinction. The Bible gives us pictures of good men, but of only one faultless Man. Abraham, Moses, David, Peter and Paul were all good men, but there were defects in their lives. History portrays the lives of great and good men, but none perfect, —all had great defects.

Socrates—great man that he was—lacked love for wife and child. Plato and Aristotle were given over to sensual excesses. There are none like him. When Marsden, the holy missionary, was evil spoken of, he said to a friend, "Sir, these men do not know the worst. If I were to walk through the streets with my heart laid bare the very boys would pelt me." Ah! friend, herein is where Jesus triumphs. For 1900 years both friend and enemies of Jesus have been critically examining his life and have given him their approval. Two of the most brilliant critics Jesus has ever had were the German Strauss, and the Frenchman, Renan. While they never accepted the supernatural elements concerning Jesus Christ, which we hold to be essential to the truth concerning him, yet they both crowned him for his character. Strauss says that Jesus Christ remains the highest model of religion within the reach of our thoughts. Another time he insists that such a Man, Jesus, as the Gospels described never lived, for says he, "Such a fair flower as represented in Jesus has never been plucked from the tree of humanity;" practically admitting that the highest ideal of human life is the Christ of the New Testament. Renan said whatever may be the surprises of the future Jesus will never be surpassed. His story calls forth tears and all nations will proclaim that among the sons of men there was none greater than Jesus. Rousseau, the dashing Frenchman, said of him, "Where is the man, where is a philosopher, who could so live and so die without weakness as he did?" If the life and death of Socrates were those of a sage the life and death of Jesus were those of a God.

Oh, matchless Man! Oh, faultless Man! We cannot compare him with other men. Our ideal of him, no matter how great, would be deficient. He seems, says one, like a new flower that an angel has brought from the skies and planted in the earth—it is more lovely and fragrant than all other. He is like a new star that has appeared in the heavens, clear is its light and so radiant its glory that it stands among the stellar hosts as the central host. So Christ, this faultless Man, has ever been the wonder of the world,—the hope of the church and the glory of the Christian religion. To him we give the honor of being the highest ideal of human life.

Secondly: I wish to call your attention to the fact that Jesus is also the Redeemer of every type of depraved life. What is it he sees? Lost sovereignty in man. He sees in man something wrong. There is something that retards him. He sees humanity living for self alone, thinking only of self. Self has mastered man and he has become a slave. This Jesus sees; he sees in this poor depraved man—this selfish man, a possibility of greater things he can be, if he will permit him to be master over all. He sees a Christ in every depraved man, and he is the Redeemer of such; he is the universal hope of the world. Yes, that depraved, wretched man. Christ can take hold of him and redeem him and make him a conqueror. It is the real value of man after all that he sees. He sees not the outward but the hidden possibilities of man, and hence for this reason he has and will redeem man. You know Shakespeare says in Hamlet, "What a piece of work is man; how noble in reason; how infinite in

possibility." And it is this Jesus that sees in every depraved man, and Jesus is truly the Redeemer of the vilest. He came to save such. This is no poetic dream untried, but over and over again Christ has demonstrated to the world that he can redeem the lowest of the low. He can remake them. The man most vulgar he ennobles. Let me give you practical illustrations here. Yonder is a man, he walks to the banks of the Seine in Paris to end his life. He walked to the bank four times but he didn't plunge in; he filled a cup with poison, but he didn't drink; he cocked the pistol and put it against his temple,—twice he did that—but he didn't shoot. He heard the story of this Redeemer of man; he dropped on his knees and William Cowper wrote:

"There is a fountain filled with blood
Drawn from Immanuel's veins."

That is what poor, heartsieck and depraved Cowper found. One more: In Brooklyn, New York, there is a humble home of Fanny Crosby, the blind woman. It is said she has written over 5,000 hymns. She has never seen the light of day, but I go to her and ask, "What is Christ to you? For 87 years you have sat in darkness. Tell me, Miss Crosby, what is Jesus Christ to you?" I see her face light up with a halo of light. I see her sightless eyes flash and she answers:

"Once I was blind, but now I see
The light of the world is Jesus."
"Blessed assurance—Jesus is mine."

And beloved, time will not permit me to tell of John B. Gough,—saved, redeemed and transformed through the blessed Redeemer. But I have given you sufficient. He is the Redeemer of depraved humanity. He sees himself in you and me. He breaks the power of cancelled sin. He sets the prisoner free. His blood can make the vilest clean. His blood availed for me.

Thirdly: Christ is today ruler over the most remarkable empire the world has ever seen. The kingdom over which Christ is ruler is a safe kingdom. No other kingdom is safe, but this kingdom: a spiritual kingdom is safe. Again, this remarkable kingdom, over which Christ rules, is a kingdom which the saints washed and redeemed by the precious blood—shall possess. A kingdom of saints! Oh! beloved, what a kingdom! You and I, sinless then, shall possess the kingdom. There is nothing to compare with the kingdom where Jesus rules.

It is said that one time during the reign of Queen Victoria she heard a sermon in Westminster Abbey on the second coming of Christ. The good queen was much moved over the thought of this Christ coming to earth again. After the sermon, with eyes filled with tears, this great queen—ruler of one of earth's greatest monarchy—walked down the aisle and kneeling, said, "Archbishop, do you think Jesus Christ will come during my reign?" Said the archbishop,

(Continued on page 11)

5:2). For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again (II Cor. 5:14, 15).

OUR MEDITATIONS

"Once earthly joy I craved, sought peace and rest;
Now thee alone I seek, give what is best.
This all my prayer shall be—more love O Christ, to thee,
More love to thee, more love to thee."

Love is that virtue or grace of character which fulfills all the commandments of God. It is the spirit of Jesus in the world. It promotes in the highest degree the happiness of him who exercises it, and prompts him to make others perfectly happy, so that a world in which love reigned would be as happy as it could be, for each would like to serve the other.

If we love God we delight in the beauty and loveliness of his character, and give hearty devotion to whatever pleases him, and promotes his glory. Love leads to ready obedience to his will and to Christ-like sacrifice for the salvation of men. Love is the bond between God and men. It expresses itself in our desire to be like him; in regard for his Word and worship; in confidence in his promises, and in brotherly attachment for his people. We are to love our neighbor as ourself. That is, any man whose welfare we may in any manner promote, whatever be his race, worldly possessions, social position, or moral character, even though he be our enemy, we are bound to serve him because he is our fellow man, and we are all children of God as our common Father.

Love is the key that will unlock the door of many hearts. Christ's love for the world led him to a life of service. It also drew many to him. If our hearts are filled with his love, we will be less mindful of self and ever ready to extend a helping hand to those in need about us. It will make us self-forgetful and self-giving. It is said that during the late war, after a boat had been torpedoed, two sailors almost exhausted from swimming about in the water, came to a drifting spar, which, while sufficiently buoyant to keep either of them afloat, sank under the combined weight of both, so they were constrained to take alternate turns in buffeting the heavy swell and of clinging to the piece of wood. However, they soon saw that this could not last long, so the one said to the other, "Goodbye, mate, death means life to me, but you are not converted, so keep hold and save yourself." So saying, he let go his hold only to be carried away by the waves to drown. The other man was rescued and now tells how that act of love and service brought about his own conversion.

"Oh, love is the need of the world! Down under its pride of power,
Down under its lusts of greed, for the joys that last but an hour,

There lies forever its need.
For love is the law and the creed;
And love is the aim and the goal
Of life, from the man to the mole.
The need of the world is love."

OUR PRAYER

O God, thou art worthy of all our love. Just now breathe into us the spirit of thy love. Help us to be like Jesus our Savior, entirely devoted to the good of others. Let selfishness be cast out of our hearts, that we may do unto others as we would that they should do unto us. Help us to be kind and helpful to those in need and in sorrow, to be forgiving to those who injure us, to do good to our enemies, and to devote ourselves to the saving of lost souls. Bind us to thyself in perfect love. Show us what thou wilt have us to do and whatever may be the sacrifice required may we render to thee a ready obedience. Fill us with thy love and endue us with power from on high, that we may be overcomers in this world of sin. This we ask in Jesus name and for his sake, Amen.

OUR DEVOTIONAL

The Spirit of Love the Key to Service By Mrs. Maud Cripe Webb

OUR SCRIPTURE

For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John 3:16. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. John 15:13, 14. Hereby perceive we the love of God, because he laid down his life for us we ought to lay down our lives for the brethren (1 John 3:16). But God commendeth his love toward us, in that while we were yet sinners Christ died for us (Romans 5:8). Love worketh no ill to his neighbor; therefore love is the fulfilling of the law (Romans 13:10). By this we know we love the children of God, when we love God and keep his commandments (1 John

THE SUNDAY SCHOOL

Winning Others to Christ. By Miles J. Snyder

The Christian life is not only a profession but also an activity. Religion consists not only in being but also in doing. We are saved not only to escape condemnation but also to serve. The task that at once confronts the disciple of Christ is the winning of others to an acceptance of their Savior. There is no other duty in the Christian life so imperative, no other service of such far-reaching consequences and no other labor attended with such joyous and blessed rewards.

In considering the work of winning others to Christ, perhaps the thing of first importance is the value of a soul. The soul is the divine part of man's nature. It is the thing which makes man great. His body is composed of dust like the bodies of other animals, but the soul is inbreathed by the living God; it is the life. Science can account for the body of man and can imprison in an urn all the dust that represents the body, but the soul escapes the destroyer; poverty cannot degrade it, fire cannot consume it, death cannot touch it. It is divine in its origin, capacious in its possibilities, eternal in its existence and of infinite value in God's sight.

Long ago the question was asked by the Man of Galilee, "What is a man profited if he shall gain the whole world and lose his soul, or what shall a man give in exchange for his soul?" And for over nineteen hundred years this question has echoed along the highways of life. The import of it is that there is nothing to compare in value to the soul. Gain all the prizes the world bestows—riches, honor, pleasure, fame—and they are as feathers in value when weighed in the balance with the soul. All other things are earthly in nature, unsatisfying in results and transitory in character. Get all the world offers and lose the soul, and the good in the gain will be imaginary while the evil in the loss will be real.

And the soul can be lost. The Bible says so and the experiences of life confirm it. Neither does one need to wait until death to have the eternal destiny of the soul determined. Sin in human life writes the verdict through the passing years. Right before our very eyes men and women are losing their souls. Long ago in the Old Testament it was written, "The soul that sinneth it shall die;" and in the New Testament we read, "The wages of sin is death." And the Old and the New Testaments agree in affirming that "All have sinned and come short of the glory of God." Sin is the tragic element in human life. Its entrance into the world is the story of the lost Eden. It is a stubborn reality that cannot be denied. "If we say we have no sin we deceive ourselves and the truth is not in us."

But sin which causes the soul to be lost has a remedy in the person and power of Jesus Christ. The voice of one crying in the wilderness said, "Behold, the Lamb of God who taketh away the sin of the world!" John the beloved apostle exclaimed, "Ye know that he was manifested to take away sins." Paul the missionary joyously cried out, "Faithful is the saying and worthy of all acceptance that Jesus Christ came into the world to save sinners." And the Lord himself said, "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment; but hath passed out of death into life."

Realizing then the value of the soul, being assured of the reality and destroying power of sin, and looking to Jesus as the Savior of all who believe on him, we are ready to consider the important question, "How can the remedy be applied?" Strange as it may seem, the great majority of men and women will not, unaided by others, seek the rem-

edy for sin but will of their own choice, prompted by the devil, go on to destruction and eternal ruin. Multitudes are concerned about their health and provide generously for the comforts of the body, but leave the soul out of their calculations. They insure their houses and crops and automobiles, but let their souls go to hell. Out of nearly forty specific cases of healing recorded in the Gospels, only six came on their own accord and the healing remedy applied because of their own individual faith; while about twenty hard cases were brought to Christ by others and were healed, not because of their own faith or asking but because of the faith and the petitions of those who brought them.

It is this lamentable, universal age-long condition of indifference and unconcern on the part of the sin-sick people of the world which affords the opportunity and makes necessary the work of the soul-winner. Every true Christian is called to the task of winning others to Christ. In the first chapter of John's gospel we see how it is to be done. John the baptist pointed out Jesus to John and Andrew. Straightway they went and found their brothers Peter and James. Then Jesus himself found Philip, and he in turn went after his friend Nathaniel and brought him to Jesus.

Without such personal and persistent finding and bringing on the part of saved men and women, the great majority of the lost will never come to him who is their only hope. It was, then, to just such work the Master called his disciples when he said, "Come ye after me and I will make you to become fishers of men."

Of course, certain qualifications are necessary to be a successful soul-winner; but every person who is saved has all the qualifications needed to begin this glorious work. There must be a realization of the value of the soul. One must have the conviction that a soul without Christ is really lost. Remember always that Jesus is not only an advantage but an absolute necessity! No person is getting along well without him! Then, recognizing these two facts, there must follow a deep sense of individual responsibility to bring with the Holy Spirit's help, to lost souls a saving knowledge of Christ's salvation, together with an earnest desire to win others to a declaration of faith in their Savior and loyal allegiance to him.

To do this will require prayer, definite, believing and continued. It will require ability to use well the Word of God, which is the "sword of the Spirit;" and confidence in the word and promises of God. It will necessitate an exemplary, consistent Christian life. It will require patience which can endure stubborn resistance, and perhaps insolence and insult. And it will call for earnest persistence, which is patience in action. In the Gospel we have a picture of the Good Shepherd seeking that which was lost. He journeyed on in his search "until he found it;" just as the woman in the parable sought her lost coin "until she found it;" and as the father, having watched long, went out to meet the returning prodigal and was glad "for this my son was dead and is alive again." God has said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The results which follow the work of winning souls to Christ are many and altogether satisfactory. If one helps another to gain money, he has no assurance whether it will be a blessing to the possessor or not; it may be a curse. If one helps another to some position of worldly power, he cannot be sure he has done a good thing for his friend, for it may prove to be his undoing. But if one is concerned about the soul of another and exerts an influence that will turn thoughts and affections away from things which are low and transient and unworthy and turn them toward things high and holy and eternal, then without a doubt that life

has been blessed beyond compare. Winning a soul to Christ means that you have helped to change a life, uplift a community, and make happy a home; that you have had a part in awakening a soul to newness of life and adding joy and goodness and purity to the world.

It is all summed up in the words of James when he says, "He who converteth a sinner from the error of his way shall save a soul from death." Three great words should be noted here—"save," "soul," "death." To save not only means to save from hell but to save to holiness, to happiness, to heaven, to a knowledge of God and fellowship with him." The soul is the personality, the whole man, the eternal spirit within. Death does not mean non-existence, but wrong existence, separation from God and all good. This makes the winning of souls to Christ the most glorious work in which anyone can engage, as well as the most solemn obligation that rests upon the Christian.

And not only does the work of soul-winning bring blessings of inestimable value to the saved, but it carries rich rewards to the one who engages in it. It brings him into more vital touch with his Savior; it is a source of un-

speakable joy; it thrills one with happiness in the consciousness of doing the right; it refines the worker's character and purifies his motives and strengthens his purposes of life. Truly, as the Book of Life says, "He that winneth souls is wise;" and, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The time will come when the stars shall fall and constellations be extinguished and the last watch-fire of the sky expire in the gathering darkness, but the faithful soul-winners, God's workers in the home circle, in the Sunday school, in the church, shall survive the death of sun and moon and stars, and shine on for ever and ever "in the city which hath foundations whose builder and maker is God."

"Earth's richest gems are gandy trash,
And honor's glittering stars are dim,

And fame's rewards are valueless,
Beside the jewels which will flash
Forever in the crown of him

Who wins a soul to righteousness."
Milledgeville, Illinois.

(Continued from page 9)

"I don't know, he may." "Oh!" she said, "If I thought he would come now I would cast the crown of England at his feet." Jesus is the ruler of the most remarkable empire—an empire of love, not hate, an empire of peace, an empire of loyal subjects and not of traitors. Together the subjects are singing and will sing down through the centuries:

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him, Lord of all.

Now, lastly: Christ is the restorer of lost order wherever he is obeyed. This has been demonstrated in history. I will not speak of the individual life—having done so in speaking of him as redeemer. And that he restores order in the home is self-evident. The happy homes are those where Jesus rules. However, I will for a moment speak and say that he does restore civic and national order where he is obeyed. There is no city so corrupt, no city so unclean, but what Jesus can if obeyed make pure. One example in our times: I read some time ago of a minister of Jesus Christ who became burdened with a sense of the corruption of the city in which he lived and preached. He could not keep quiet any longer. He gathered facts, he filed his affidavits, and then thundered from his pulpit against the corruption of the city—backing his utterances by carefully accumulated testimony.

The result we know; for the moment Tammany was swept out and Charles Parkhurst, uttering the will of Christ, cleansed New York, and gave it the opportunity of purity. Tammany came back with power because the church, when the victory was won, went to sleep; ceasing her watchfulness she closed her churches for three months during the hot weather. The devil won back, while they rested, the power, which they had wrested from him while they were awake and fighting in obedience to the voice of Jesus. When Christ is heard and obeyed, he restores lost order. All cities could be clean if Jesus were obeyed.

Now then, to sum up, these facts about Jesus are indisputable. No man of intelligence, or woman either, will deny the glory of his ideal. Even Rabbi Hirsch, of Chicago, says that Jesus is counted among them as one of their greatest teachers. No man will deny his power to redeem for we see that power transform lives every day. No one will deny that he is the ruler of the most remarkable empire—spiritual and enduring to the end. Nor will anyone deny the certainty of his power to restore. Men may differ about the mystery of his person, the methods of his power, but these facts I have given you tonight are beyond dispute.

The personal Christ, our leader and the great magnet of

our faith, cannot be eliminated from history. He lives! He lives forever! Our fathers, where are they gone? They are only remembered by their faith. And the prophets, gone—gone. But Christ ever lives and forever will be the guide and teacher of his church. This is the supreme hope of our religion. This answers its past history and will answer for the hope that is within us.

"Jesus shall reign where ere the sun,
Does his successive journeys run;
His kingdom spreads from shore to shore
Till moons shall wax and wane no more."
South Bend, Indiana.

The Missionary's Influence

A British officer in South Africa one day rode a long distance on the trail of a thief. At dusk he came to the village where the men had been drinking the fiery native rum, and were shrieking and dancing around the fire and shaking their spears. But there was no other village near and both his horse and himself were tired and hungry. So he calmly greeted the chief of the village and requested food and a place at the fire.

"Man of blood (soldier)," said the chief sullenly, "we did not bid you come, so we will not bring you food. Now go!" and he shook his spear fiercely. The officer knew that at least his horse must rest before he could return. He led the horse to a pool of water near, removed the saddle, and, while the horse drank and grazed on the grass, he sat down on the saddle and unthinkingly began to sing softly "In the cross of Christ I glory." This hymn is a favorite at the mission stations, and is usually the first one translated into the African dialects.

The natives listened, then began to join in the song. When finished, the chief came with friendly words. Two women came laden with food for the officer. When he mounted his horse he was entreated to stay, but with thanks he rode away.

A month later, meeting a native from that village in camp, he asked the explanation of the sudden change from foes to friends. "Why," said the native, "our chief said, 'The man of blood is singing a missionary hymn. The missionaries are our friends. They clothe us and give us medicine. The man of blood may be a missionary, though he wears the uniform of a soldier. Let us be kind to him.'"

The officer undoubtedly owed his life to his knowledge of a hymn.

MISSIONS

From Our Little African Missionary

Brazzaville, French Equatorial Africa,
May 15, 1919.

My dear little friends:

I am sorry that I have so long neglected writing to you, but you know three children are busier when together than one could possibly be alone. Then too, I have had the so-called "influenza" again. This time I was ill for nine days. I was anointed again, and everyone felt sure that Jesus would make me well again. I was so restless I couldn't lie down all the time and mamma kept me wrapped up in a big blanket, and held me a great deal. Of course she couldn't hold me all the time, and all were so busy, that I used to cry very much. One of the many boys who came around the camp would stand where I could see him from the tent door and smile at me. I called him "my friend," and asked mamma if I couldn't have him hold me. So he used to hold me by the hour and was the only person to whom I was willing to go from mamma. After I got well and strong again, he went to work for a white man near here, and I missed my friend very much. One morning I woke up with high fever again, this time from malaria and kept saying, "I wants my friend, I wants my friend." Of course mamma couldn't get him for me, but she called in one of the men who was working for daddy. He has such a smiling face and looked so much like Goreb that I said, "I wants Loubasi for my friend." So Loubasi helped to take care of me, but I did not love him as much as Goreb, whom mamma called "a ragbag with a heart." My fever was very high that day, and I told mamma I wanted Uncle William to "put some oil on my head," as he had done both times when I had "influenza." I heard Uncle William tell mamma he was a little fearful that I was trusting in the oil, and not in Jesus. But when he asked me, I told him it was Jesus who would make me well. So I was anointed for the third time this year; the next morning my fever was all gone, and I haven't had a rise of temperature since. I told mamma it was too bad we didn't have nice oil when the house fell down, but mamma only smiled.

Marie and Julia have a dear little goat. Not long ago a tiny little baby goat was born to it, but it didn't live and the mamma goat felt very sad, and didn't give us any milk. So we still drink milk out of a tin, or malted milk. I like the malted milk best, as I was brought up on it. We all like eggs so well, but it is very hard to buy enough of them; we often pray that Jesus will put it into the hearts of the people to bring eggs to sell, and he does answer prayers. We have a few chickens now to keep down the scorpions and the centipedes. The rooster is such a fine big tame one. It was given to Aunt Toddy by a French lady whom she nursed. Then we have a little hen that the governor's wife gave us children, to lay eggs for us, and another little hen that we bought. We get

so hungry, for meat sometimes, as it is not butchered daily here, and is very expensive. The big folks talk about butchering the little goat, but I do not think we ought to do that.

May 12th was a big day for us children, as it was the day that the little wagon which daddy ordered from America over a year ago, came. Daddy had to put it together that night and he didn't get through until late, but I couldn't go to sleep as I could hear him working outside of the tent. So when it was finished I asked mamma to bring it in. She had rather a hard time getting in with it, as we have our tent so full, but she put it beside my little camp bed, and brought the candle, so that I could peep through the mosquito net at it. I asked her to put my favorite dolly in it to sleep that night, and then I went to sleep too, for there was great joy in my heart. The wagon is called a "Dreadnaught Coaster," and is ball-bearing, which daddy says is fine, but we are sorry it has no springs like the Sherwood wagon which daddy ordered. Two of us girls can get in at once. The other day when Julia wasn't very well, daddy put boxes in for seats, and Marie and I went into Brazzaville. Loubasi pulled us. We were so glad to have the ride together, but we were sorry Julia could not be with us.

The same day that the little wagon came another event of great importance to us three little girls occurred. The governor's wife invited us to tea. She sent her "push" for us. You know a bushear or "pousse-pousse," is a little cart with a single wheel. It is supposed to be for one passenger only, but we three little girls are glad to get in one when we have a chance. We were royally entertained, and enjoyed our cake and tea immensely. The governor's wife can talk English, and so she conversed in English with us children, and in French with Aunt Toddy, who was with us. We came home tired and happy. Now we have the four-wheeled push of our own, we take rides every day.

When the little wagon came, many other things came with it. We were so glad to get the oatmeal, as we have had none for more than two months. We were glad also to see the malted milk. There were seven big bottles of it, but alas, four of them were crushed. We felt very badly, and tried to save all we could, although it was very difficult on account of the broken glass. We tried to save all we could, and managed to get two bottles out of the four. We took out all the glass we could see, but we strain all of the milk before we drink it, to be sure there are no tiny particles that we couldn't see. Two of the bottles had been broken so long that they had solidified, broken glass in the midst. We thank Jesus for the three bottles that were unbroken.

I must tell you, too, about my new shoes. I had been waiting for them so long, that we were afraid they would be too small, but

the Lord was faithful and had the people send larger than we ordered. You see daddy ordered 8's and 9's, and they sent 8½'s and 10's. The smaller ones just fit me now, and being the first high-topped shoes I have ever had, I am very proud of them. Uncle Antoine bought me a pair of sandals in Kinshassa when he went over some time ago. I am so proud of them, too, but I feel almost selfish to have so many shoes all at once.

Uncle Antoine and daddy have been very busy putting up grass shelters over the tents to preserve them from the weather and to better protect us from the sun. Our tents are very good ones and do not leak. Not long ago an elephant hunter who is going up into the country where we hope to go soon, called to know where such tents could be procured, as he heard they were of the very best. We have two little houses in the camp now. Uncle William lives in one and Aunt Toddy in the other. There are two grass shelters. Uncle Antoine and Aunt Mary and Marie and Julia moved into theirs today, and we will move into ours tomorrow.

Last Sunday Uncle Antoine preached in English and French to a little congregation near here. They are originally people from Sierra Leone, so-called coast-men and were just dedicating their new church. We all went to the service, something which we cannot often do, as it is about three miles away. We had the pleasure of riding in the "pushes" kindly loaned us by the Swedish Mission under whose auspices the work is being carried on.

I saw two little black boys there who used to be my playmates about a year ago, when we lived in our little house near the shores of the Congo. Their names are Paul and Alfred, and they are little princes, the grandsons of an African king. They may come to live near us again soon and if they do, of course, we will play with them. How would you like to sit in your little express wagon and have it pulled by a swarthy prince of Africa? Such are some of the joys of little missionaries!

We are having cold weather now. We wear our woolen dresses in the morning and evening and sleep under warm blankets at night.

We thank our heavenly Father for providing for all our needs.

We are so glad that we are little missionaries,—Marie and Julia and I. We are praying and believing that Jesus will soon give us that entrance to the darkened tribes of French territory for which we have so long been waiting.

We pray for you at home that Jesus may be glorified in your lives also. We thank you for your love and your prayers. Marie and Julia and I are as glad to get letters as our papas and mammas are. We thank God for all his loving provision for you and for us. May our lives be to his glory.

Lovingly,

MARGUERITE EDNA GRIBBLE,

NEWS FROM THE FIELD

MIDDLEBRANCH, OHIO

News from this field has been very scarce during the past year not because nothing has been done but because of failure to report. Since the great evangelistic campaign held by A. E. Thomas the membership has manifested positive activity along many lines. The epidemic last fall hindered the work but early this year everything came back to normal. The Sunday audiences have been large, especially in the evening, and very appreciative of the efforts of the minister. At the regular services on June 22 one made the great confession and was baptized on July the 5th, with another young sister who had made the confession some months before but had not been baptized as yet. The Sunday school is in fine condition and under the fine leadership of John Hang we expect continual progress to be made. The women of the church have organized an S. S. C. E. and under the efficient leadership of Sister Emma Brumbaugh are doing things worth while. This society is one of the real forward steps of the last year. A budget system of finance has been adopted but some of its provisions have not as yet been put across, viz., the Evangelist in every home. The foreign missionary offering of the church was doubled this year and from now on Middlebranch should have no trouble meeting all the various money requisitions that are made of her. One of the notable events of the last year was the Father and Son's Banquet which was given by the Men's Bible class assisted by the S. S. C. E. It was a great success for over ninety men and boys surrounded the tables and did justice to the fine supper. The special speakers of the occasion were Brethren Dyoil Belote and E. A. Rowsey, both of whom gave us fine messages. It was a great joy also to have with us our Brother, Captain H. P. Wise lately just out of the military hospital where he has been suffering from wounds gained in active service. He made a clean cut and forcible "pep" speech which was greatly appreciated. Dr. Corl, a beloved physician of Middlebranch, also made a toast to "fathers" as well as some other timely remarks. Altogether we are sure that the occasion was one long to be remembered and one productive of much good.

We severed our relations with Middlebranch along with the church at Gretna, Ohio during the last month.

Gretna, Ohio

Last fall we were called to minister to this church as a student pastor and during the succeeding nine months we enjoyed our service with the good people at Gretna immensely. Our work was hurt last fall due to sickness in the community but the people were loyal and as soon as possible rallied to the work and the last six months we had uninterrupted services. This congregation is especially fine in that it possesses a large number of leaders who are ready to plan new things and go ahead with their plans without the preacher to "boss" the job. All missionary and apportionment money is paid

in full by this church right on time and every endeavor is made to keep all the organizations up to a front line standard. No praise is due the retiring pastor for any gains that have been made here during the year for we are of the opinion that the gains would have been made anyway. We regretted to leave this church after so short an acquaintance for we feel that we just began to know the field when we left it. We are proud to claim many friends among the good Brethren at Gretna.

Ohio to Iowa

Shortly after graduation from Ashland we left the east and finally found ourselves at Hudson, Iowa, to which place we had been called. The first service was held at this place on July 13th. The people here are just like people everywhere west of the Mississippi. They live in a fine country and are very wholehearted and hospitable. We will have more to report from this field later when we get to know the situation better. There is much to do but "trusting in the Lord Jesus for strength we will try to do whatsoever he would have us do." Pray for us, Brethren.

EDWIN BOARDMAN, JR.

LEON, IOWA

The Decatur county circuit of churches are making commendable progress since the epidemic has passed into history. The country churches are perpetually facing the prospect of shifting constituency, the rapid transferring of real estate being a contributing cause. Just now things look the best in some years. If the fall revival season is not interfered with some additions may be expected the coming season to make up for the loss by removal.

In the Leon church an effort is being made to pay off the debt with certainty of success ahead. A vigorous Sunday school is being maintained. A good Intermediate and a successful Senior Christian Endeavor are being kept up to the standard during the summer months, meeting at the same hour in different rooms. The Intermediates and Juniors working together are receiving especially valuable drilling in public prayer and reference hunting. The Junior lessons are used but are subordinate to this main training.

Mt. Etna, one hundred miles west is struggling away without pastoral care. Whitechapel, Missouri, forty miles southeast and inaccessible by rail, is going valiantly ahead, the members working in union work with others of various churches. If there were an interurban or cross railroad it would be possible to do more for the Whitechapel folks but in the west all lines seem to be parallel and headed for Chicago.

Near by some vast new possibilities for church extension are opening up with no solution of the man problem in sight unless more of our successful pastors lay their careers on the altar and tackle the job. Full reports will be made for National Conference.

G. T. RONK.

FROM SPOKANE CORRESPONDENT

To the Readers of the Brethren Evangelist:

Our editor has already announced the first Brethren Bible Conference Spokane is to have, the first full week in August, the dedication of our new building being the 10th of August. This follows the California Bible Conference, some of whose speakers will stop with us on their way east. This is the first effort towards a District Conference, and Sunnyside will have a large share in it.

As chairman of the entertainment committee, I want to extend a hearty invitation to any other of our friends, who can come this way this summer. A few weeks' stop off may be secured on the way to, or from California.

Faithfully yours,

MRS. ALICE GOCHENOUR.

113 Baldwin Ave. Spokane, Wash.

LINWOOD, MARYLAND TO LOUISVILLE, OHIO

October 1, 1914, the writer began his ministry as the first resident pastor at Linwood. Nearly five years were spent with these people. These beginning years shall always be cherished because of our first practical lessons. Our first baptismal service, funeral service, marriage ceremony, anointing and communion services were performed here. During our pastorate here we learned to know people in practically every town from Hagerstown to Baltimore. In the midst of this large acquaintanceship we tried to make ourselves a community factor, directing and leading for the cause of righteousness.

Our last nine months in Linwood were especially busy ones. Due to our proximity to the Capital City, so many Carroll county school teachers were enticed to take governmental work. Because of this state of affairs, I was asked to add to my pastoral duties the responsibility of the village school of thirty-four pupils. These nine months were profitable in more ways than one. No better opportunity to study child life and development can ever come to any one than in the public school.

The last year's church work was especially gratifying. Attendance at all services was very good. As to the work of the different departments we have reported before. We carried out a quite full program of special services the last two months, and on several occasions, the crowds were more than could be accommodated. At one of our special services near the close of our pastorate we saw our friends of Rocky Ridge (12 miles distant) with pastor Rev. P. E. Heimer, make a response to our visit with them about eight months before, when they arrived at Linwood, one hundred strong with a choir of twenty-four. They gave excellent service and our two evenings together shall long be remembered. By special request the writer preached two sermons to these people in their own church before leaving the east. Last but not least of the busy season was the Maryland and Virginia conference, which was entertained at Linwood. The conference was a good one and attended by about 125 delegates

and friends aside from a large number of local people.

As an expression of appreciation of our services we received a check from the treasurer, also a number of individual checks and bills of different denominations, a hand-painted picture and to son Jack a silver drinking mug. We are very thankful for all these gifts and pray that God may lead these dear people with the new pastor, Brother Horlacker to be a great church in famous Carroll county.

Six hours after the conference adjourned we said "good bye" to a crowd of people who had gathered at the station to see us start for Louisville. As to the work at Louisville and Georgetown I shall not say much, as yet, since we have only been on the field five weeks. However, we are highly pleased to note the activity at each place and can readily see where Brother Baer has exercised consecrated leadership with great results. At each place the Brethren Day and Children's Day programs have been successfully carried out.

One thing more. Upon our arrival at the parsonage we found a nice garden awaiting us. Many things were ready for us, among them was a patch of choice strawberries. We are very grateful to all who gave plants and energy to make the garden what we found.

As pastor and people we hope to be nightly used in God's service.

E. M. RIDDLE, Pastor

ARMSTRONG CHARGE

Things too numerous to mention have delayed any news from this work. We have two corresponding secretaries but both have failed thus far to communicate some things of real importance. However we shall take up the thread of intelligence by stating that Brother Harley of Pittsburg, gave us a two weeks' meeting at Kittanning, and while no numerical increase accrued, the church was strengthened spiritually as never before. Rev. Harley's sermons were highly appreciated and he was well received by our West Kittanning people. I feel sure that had he remained a couple of weeks longer we would have had a number of additions to the church. We want to thank the state board for the help on their part to make possible the help he gave us.

I cannot quite understand why strong and efficient young men like Brother Harley cannot be placed at places like this where they are needed and would be sure to build up strong churches.

Well our work is making some progress, slow but sure. We have partly recovered from the effects of war and "flu" and financial depression. We lost three Brethren members by death, each leaving a widow and children.

Blanco, a front rank Sunday school is no more as a result of war, "flu" and families moving away. Brush Valley, Meyers and Kittanning are still forging ahead. There are not enough names in many of our departments to meet the requirements of the Four Year Program. I think by the time the Program is completed we will be at the starting point and that means two years of actual progress.

Our Bible schools are doing good work. Brush Valley has their second teacher's training class well on the way. Then at Kittanning we have an interesting class. Brother Herbert John, our superintendent, is teacher, and a good one at that. We are not discouraged but would like to correspond with some young preacher who has had some experience handling new work, one who, if he works, can have a large congregation in a few years, by patient perseverance. A good mixer with young and old is needed.

E. H. SMITH.

KRYPTON, KENTUCKY

A Revival

Brother and Sister Drushal have just gone, after a week's meeting. Sister Drushal and the children came up on Saturday, and were with us over Sunday, and Brother Drushal was with us through the week. The meetings were short but splendidly done. The crowds could have been larger yet the smallest crowd we had was 52 and I think we had as many as 100 at one evening. There was one confession and had the meeting continued for two or three weeks there would have been several. Brother Drushal certainly did his part well. Every sermon he preached was good, and backed up by the blessed old Book. I am sure the work has been greatly helped. May the Lord bless Brother and Sister Drushal as they continue their labor in the mountains.

A Treat for You

We are going to bring a moonshine still with us to Winona in a few weeks. But do not get excited, the still is still and will remain still while there, and forever still as the officers cut it up too badly for future use. The still was captured Sunday morning near our Sunday school at Chavies and if left alone a few hours longer would have finished up a run of 25 gallons of moonshine whiskey. The officers turned the copper still over to the writer. Will tell you more later.

To the Home Mission Board

This will likely be the last time the writer will have the privilege of reporting through the Evangelist from this place. And for that reason I would like to take the space just now to say, it has been a pleasure to work with such a devoted, fraternal, untiring body of men and women as those who compose our Home Mission Board. We feel indebted to you for your ever untiring counsel and kindness. If space would permit, we would like to make mention of each of you who have rendered such valuable assistance. However, we feel that it would not be out of place and that special mention is due Brother Carpenter, the president of this mission board, who has so faithfully represented each of you. It is to him we write most. It is to him we pour out our troubles, our perplexities, our woes. And in speaking for ourselves, we can say, Brother Carpenter has nobly played the part of the good Samaritan. Often we have felt the piercing darts of the enemy and for the present disabling us for the greatest efficiency, but a letter from Brother Carpenter usually carried with it the oil and the wine and that which bound up the wounds that sent us on our mission with greater zeal and determination. At no time have we doubted

your implicit trust in us. We felt you were square behind us. You gave us that impression at every turn. You encouraged, you praised, you inspired and that is perhaps the secret of the success. So if there is any honor, we feel it is yours. We most heartily thank you.

J. S. COOK.

FOR PREACHERS ONLY

With the belief that we shall be helped by spending some time together, arrangements are being made for a luncheon for the preachers only, which is to be held on Thursday noon, during conference week, at Winona Lake, at a place to be announced later. The price is not to be more than 75 cents, and less if it may be arranged for. A number of short addresses will be given, and a general good and helpful time is expected. Let every preacher plan now to be there.

Members of the Ministerial Association are hereby reminded of the fact, that the annual dues of 25 cents must be paid before the new membership card can be issued. The card will bear the date of September 1.

MARTIN SHIVELY,

Secretary-Treasurer National Ministerial Association.

CAMPAIGN NOTES

The Dallas Center canvass came in between the Maple Grove and the Udell canvass and ordinarily would have been reported before Udell. However, I shall make the Maple Grove-Udell report at this time, and the Dallas Center report next week.

Maple Grove

The Maple Grove church is a country congregation, and because it is comparatively close to North English, Williamsburg, and Millersburg, it sometimes goes by either of those names; and yet, correctly speaking, Maple Grove is the name of this congregation. It was in this church that the late Elder John A. Myers labored for so many years. And it was also in this congregation that Ethel and Estella Myers grew up—the former having worked in our school at Lost Creek, Kentucky, and the latter being now in Africa.

My work in this church began Sunday morning, July 6th, and it was our privilege in this first service to dedicate a splendid bell which had been presented to the Maple Grove church by Sister Myers as a memorial to her husband, Brother John A. Myers. To render this service was indeed a pleasure, although not unmixt with sadness, because I knew Brother Myers so long and so well; and when the first rich, musical notes of that bell went out over the surrounding country that morning it brought to me not a few sacred memories of the man in whose honor the bell had been installed. I tried to talk on what seemed to be the most fitting theme for the occasion, "The Immortality of a True Life."

Brother W. H. Miller is the pastor at Maple Grove. Unfortunately for me and the cause of endowment, Maple Grove seems to be up against the parsonage proposition. But lest anyone should jump at hasty conclusions I may say that Brother Miller is closing his work at Maple Grove this fall. And the point at which my misfortune came in was that the pastor during past months had kept

the minds of his people on the parsonage question more than the endowment question. Consequently my work was seriously handicapped from the start. By very hard work we raised \$600 at Maple Grove. This does not do justice to Maple Grove. From my viewpoint Maple Grove should have gone from \$1500 upward. But we do not all see alike, which may be a good thing; and after I have done my very best at a place the responsibility does not rest with me. And whether right or wrong, my own personal conviction is that at this time the adequate endowment of Ashland College is far more vital and important than the local plans of any congregation. I think I can readily see that if the Brethren church does not rise up in her utmost strength and make Ashland College safe, our local congregations may not have much need of parsonages. Parsonages are intended for preachers; and if we do not preserve our only school which gives us the large percentage of our preachers, what need will there be for parsonages? At least, these are the thoughts running through my own mind.

But notwithstanding we worked hard at Maple Grove and were somewhat disappointed over the results, yet they were days of pleasure too. The Maple Grove people are a very hospitable people. We could not possibly accept all the kind invitations to dinners or suppers, or lodgings that came to us. But we did receive entertainment in the Myers, Pope, Bell, Miller homes, and to all of these friends I am grateful. I am also grateful to Brother Wm. Sanger for his fine Buick which he most cheerfully placed at our service, and to Brother W. H. Miller for his assistance. I am still hoping that when Maple Grove has disposed of the parsonage question she will still insist on having a much larger part in permanent endowment for our college.

Udell

It does not take many figures to indicate the Udell result. However, if any of my readers suppose that because the Udell result is small my efforts there were likewise small they are surely mistaken. I have raised \$2,000 or even \$2,500 in some places with the same or even less effort than brought \$475 at Udell. In the Third church in Philadelphia I raised \$500 in the two regular services of the Sunday I was there. At Udell I preached five times and worked very hard during the days, with a result less than that of our little mission in Philadelphia. Nor are you to suppose that Udell is poor, by no means. I think I have correctly diagnosed Udell's case. What is more, I think I could prescribe a cure for her. And what is still more, I think I can forecast with a great deal of accuracy Udell's future if she keeps on in her present course. But I shall not trust myself to say any more at this point.

Brother Austin Staley has served this church a year. My fuller acquaintance with Brother Staley has kindled in my heart great love and respect for him. Udell is Brother Staley's home. And when he showed me the forty acre farm he sold when he was near thirty years of age that he might go and prepare for the ministry, right then and there

Watch Illiokota, Steady and Strong She Pushes the Mercury Towards the Top



COLLEGE
ENDOWMENT

I knew that I was in company with a true man of God. Staley's example of consecration ought to be quite sufficient to make Udell think. Well, Brother Staley, entered heart and soul with me in the canvass of his congregation. He loves Ashland College and he wanted to see his people make good. He drove his Ford like Jehu drove his chariot in taking me over the congregation. And he knows and the good Lord knows we did our best.

I am glad Brother Staley and his good wife will be back in school at Ashland this fall. Brother Ralph Atkinson now in school here at Ashland is also a Udell product. And this fall a year another young man from Udell will come to begin his preparation for the ministry. While the result at Udell is small, yet in fairness I must say some few gave until they felt it. I stopped with Brother Staley most of the time. But I was also in the homes of Brethren Charles Ulrich, Columbus Whisler, J. J. Taylor, and W. T. Staley. Udell has an exceptionally fine lot of young people. And what is still more, in a very rich part of Iowa, this church might, if she choose, have a great future. But God is not giving even a Brethren church what it does not aspire to or covet. We preached the last night to a large audience and at the close two young men accepted Christ. The credit for this belongs to Brother Staley. He had worked faithfully and prayed much for these men.

Dallas Center next week.

WM. H. BEACHLER,
Campaign Secretary.

CERRO GORDO, ILLINOIS

It has been some time since the church at Cerro Gordo, Illinois, has been heard from. But we are all alive and working hard with Brother D. A. C. Teeter as our pastor. We have accomplished many things the last year and hope to accomplish much more.

All the auxiliaries of the church are working fine. We have had five additions to the church the last year, two by relation, two by letter and one by baptism. The budget system has been adopted here this year and has been completed.

We observed Brethren Day June 15. The men gave a splendid program in the morning and then we all enjoyed a fine dinner in the basement of the church. In the afternoon, Brother Teeter gave us a stirring sermon on, "Why I Belong to the Brethren Church," which I think was enjoyed by all who heard it.

We will have the district conference here this fall. We are enjoying this privilege very much and hope to have a good conference.

Brother Beachler was with us from Sunday, June 29, until July 2, with meetings each evening. We enjoyed having him with us very much, and wish him much success in the great work he is so nobly doing for our college.

MRS. HELENA BOGUE,
Corresponding Secretary.

FROM LANARK, ILLINOIS

Our quarterly business meeting was held on the evening of July 17th. The reports from the different treasurers showed good accounts to our credit. Each one had some cash on hand.

The special treasurer for the new building fund made a most excellent report. He said there would be very little, if any, loss, in the subscriptions made at the dedication and that soon the entire debt would be paid off. The S. S. C. E. reported their banner year in handling funds. The different activities of the church seemed to be in good working order.

We have decided to hold our revival in October and are looking forward to a large gathering. Beachler is expected to put on his college campaign about that time.

We are much better equipped to do effective work during the coming year than we have been in the past. The real hot weather, and the very busy season of the year, has perceptibly cut the attendance at the different church activities.

The pastor has been given a Sunday evening vacation for the last Sunday in July and until after national conference.

A full quota of delegates has been elected for the conference. Lanark will be there on the spot with her "hat in the ring" for business. The only unwise thing our business meeting did, in our estimation, was to elect the writer church correspondent.

Z. T. LIVENGOOD.

Business Manager's Corner

VACATION NOTES

No, the Business Manager has not been taking a vacation. He has almost forgotten what a vacation is like since coming into the Publishing House. But it seems that some of our churches and their pastors are on a vacation. It has been several weeks since anything has been said about the Evangelist subscription campaign, but those who have known me for twenty-five years know that I am a poor hand to talk unless I have something to talk about, so for some weeks I have said nothing. However we are glad to be able to publish the Evangelist Honor Roll once again with one additional church on the Roll and with two renewals as well.

It is one of the smaller congregations that has won a place on the Honor Roll this week, Eau Claire, Wisconsin, with Brother J. A. Baker in charge. As we stated some time ago, we extend a welcome with as much sincerity to a small congregation that wins this place as we do to the larger churches. Thus we welcome Eau Claire and commend her zeal.

The next church to merit a place on the Honor Roll for the second time is Clay City, Indiana, with Brother George W. Kinzie in charge. As we stated a year ago when this church first won its honors, Brother Kinzie's strength is not in his size, for he seems to have forgotten to complete his physical growth. But we remember the words, "Not to the strong is the battle, Not to the swift is the race; But to the true and the faithful, Victory is promised through grace." Brother Kinzie has the grace and has made the list larger this year than it was last year. Thanks, Brother Kinzie.

Just a few days ago we received a letter from Brother Willis E. Ronk, pastor of the

Roann, Indiana, church, asking us to continue the entire list of the Roann subscriptions another year as the church had decided to continue the budget for the Evangelist. Brother Ronk adds, "The value of the Evangelist in every home in the congregation is too great to be overlooked."

We are glad for this repetition from Roann. Brother Ronk was not the pastor at the time the church won this place last year, but he has done a splendid work in having the plan continued.

That Five Thousand

No, we have not reached it, nor will we do so before the meeting of our Conference unless a few more churches become exceedingly active for a period during the hot weather. In our last notes we told you how we slipped 150 feet down toward the bottom of the well, and we have only gained a part of that back again. It will require continued activity to get up again to where we were or to go beyond by Conference time.

This has been a good year for the Publishing House and we shall not be ashamed of our annual report, but we do wish a few more of those who are indebted to the House would pay their bills before August first, so that we can close our financial year without having such heavy book accounts to report. Especially should the pastors pay up for the Conference Minutes and the Brethren Day Programs that were sent them. We have sent statements to you all and we would like to have our labors rewarded.

It does not look good to have the names of so many pastors on our books with unpaid bills. Please help us out, Brethren, and at the same time keep your own credit up to par.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	D. A. C. Teeter
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.),	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Eaton, Ind., (Maple Grove),	J. L. Kimmel
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr.,	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Ft. Scott, Kansas,	Mrs. L. C. Webb
Postoria, Ohio,	M. S. White
Fremont, Ohio,	H. M. Oberholtzer

Gretna, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel),	Geo. T. Ronk
Linwood, Maryland, 2nd Yr.,	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr.,	N. W. Jennings
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Los Angeles, Cal., (Compton Ave.),	J. C. Beal
Meyersdale, Pa., 2nd Yr.,	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr.,	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana,	W. E. Ronk
Roann, Indiana (2nd yr.),	Willis E. Ronk
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr.,	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 2nd Yr.,	B. S. Stoffer
Waterloo, Iowa, 2nd Yr.,	H. L. Goughnour
Whittier, Calif.,	A. F. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

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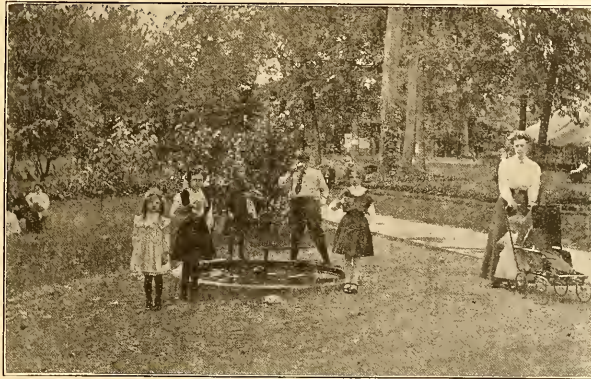
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Scenes in Beautiful Winona



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Where You May Stroll with Nature

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

The Most Senseless Habit in the World

Of all the habits that fix themselves upon men with a vise-like grip, the habit of swearing is the most senseless. There are some imaginable excuses for certain other vices. The man who steals has something for his trouble. He who gets drunk has at least the temporary pleasure of the spree. He who gambles has the satisfaction of entertainment and is possibly rewarded with an occasional gain. He who lies stands the chance of gaining his point, or of avoiding an unpleasant experience. But he who swears gains nothing and has no satisfaction in the act. It requires not brains to be an expert at swearing; an idiot may excel the most brilliant. Yet everywhere it is engaged in with the utmost volubility.

I was connected with a gang of railroad workers when the Pennsylvania system was doubt tracking its main line, and I was astonished to note with what apparent ease and naturalness the men would engage in the most violent cursing; not under provocation, but in the ordinary conversation, as a means of emphasizing what they were saying, swearing as if it were as necessary and as natural as breathing. They would swear about the most commonplace things, their gardens, their houses, tools, jobs, neighbors, the prices, the crops, anything and everything, it mattered not what it was, was subjected to their foul oaths. I supposed such a custom was common only among the more or less rough class of people who worked on railroads and similar places.

Later I came in touch with some business men and a corps of clerks doing business with retail concerns all over the country, and I found the same pernicious habit. They swore with every breath. Not every one, of course, but many would curse about the most ordinary things until the very air was blue. No one seemed concerned about it. It was rather to be expected. The man who refrained was the more likely to be the subject of comment. But still I was not convinced that the habit was so universal; I thought I had been unfortunate in getting into another rough bunch.

At another time I found myself amongst a large body of college students at a large university, and to my surprise this same inane, disgusting profanity followed me. Young men swore as lustily as they laughed. They seemed to try to rival one another in their ability to spin off a reel of oaths. It is true there were some ruffians among the fellows to lead out in the game, but the well-bred, well-trained boys were not slow to take up the practice. I said to myself, What has gone wrong? Who is to blame for this irreverent and profane use of God's name? How could men have forgotten so completely? Or have they never heard that "thou shalt not take the name of the Lord thy God in vain?"

For a few years I thought the prevalence of profanity was lessen-

ing. Men were becoming more reverent. There seemed to be more positive teaching and preaching against it. But just now it seems to be reviving, or to have revived. The oath is heard everywhere; on the street, in the shop, in the store, in the office, on the farm and even in the home. It is being indulged in by youth and old men alike, by children as well as adults, and (I am ashamed to say it) by women and girls as well as by men and boys. What is the cause of its revival? Some one has said it is a fruit of the late war. War always leaves a trail of debris and vice in its wake. It turns men's hearts backward and makes the world more hardened to worthy, thoughts and sentiments. And it may be that under the stress and trials and in the heat and crowds of war men have given way to the lower nature along this line as they have along others.

But whatever the cause, it is time to enter an objection. It is time for men who revere God and have a care for purity of speech and lofty thoughts to seek to turn back the tide of profanity and lead men to revere God and to have respect for their own faculties and the dignity of their own lives. Perhaps the most effective measure that can be taken to counteract the tendency to profanity is to show how utterly senseless the habit is and how inane and idiotic. If men can be made to see how silly and brainless it is, they will gradually break away from it.

A certain man who had charge of a school for boys in the south discovered that his boys were acquiring the swearing habit to a frightful degree. The principal brought to chapel the village's well known cheerful idiot, a negro youth of about the average age of the student body. "Whatever you do, young man, try to excel in it. Sam, show these boys how to curse." He did. After the performance, the principal asked if any student thought he could beat Sam swearing. None volunteered. "If I were you," he dryly remarked, "I'd do something a little idiot negro couldn't beat me doing." The dose cured the malady.

I said, the above might be the most effective measure in combating the evil, and for the man who makes no profession of Christianity, it may be. But for the man who pretends to be a follower of the lofty Christ (It is with shame that we must confess that many such do swear), there ought to be an insistence on cleanness of speech in the name of the church and of Christ who received their vows of loyalty and right living. Either their lives ought to be cleansed of this evil thing or the church ought to be cleansed of its evil members. For such, an appeal for regeneration that effects the tongue and the brain would probably result in the most permanent cure, and it is the most consistent appeal to make to such. At any rate, let us do something to stop the malady.

EDITORIAL REVIEW

We received notice from the West Alexandria and New Lebanon, Ohio, Brethren churches that they were looking for a pastor. The correspondent's address will be found in the Ministerial and Church Exchange department. We hope they will soon find a shepherd.

Another welcome member to the family of churches on the Honor Roll is received this week. It is the First church of Philadelphia and it brings a large number of subscriptions to our list. Brother McClain is the wide-awake pastor of this church, and Brother Wm. Kolb, Jr., the active agent in putting the Evangelist proposition across, is the honored president of the Publishing Company. See Brother Teeter's report in the Business Manager's Corner.

Brother Lytle reports the work at Burlington and Darwin as progressing and still looking forward. A number of members have been added to the churches of this parish since the last report, and the pastor has been recalled for another year's work with an increase in salary. The churches that are increasing their pastor's salary are not only showing their appreciation for services rendered, but making it doubly certain of getting still better services in the future. The Brethren who are nearly will not fail to notice the announcement of the Darwin All-day Meeting and Basket Dinner for August 10th.

Our faithful campaign director of college endowment has more encouraging news for us this week. He reports from Dallas Center, Iowa, and states that the good people there under the leadership of Brother Porte were ready and waiting for the campaign. They put across an amount of which they need not be ashamed; they have pushed the thermometer up above the hundred and ten thousand mark. And it hasn't stopped yet. It must not stop until it has gone out at the top. If you will read President Jacobs' presentation of the needs of Ashland College, you will readily understand why it must not stop now. If the brotherhood will not come across with at least two hundred thousand now, the future of Ashland College can never be what it ought to be, and it will always be more or less embarrassed. But we believe the Brethren church will rise to seize the opportunity. There is no doubt about it if all will fall right in with the noble leadership of Brother Beachler in the endowment campaign and will hold up the arms of Dr. Jacobs and the faithful, consecrated, hard-working faculty, its larger future is fully assured.

It is very regrettable that the Brethren church of Garrison, Iowa, is no more, but it is a commendable thing that the few Brethren who remain were concerned about putting the money they had invested in their building in places where it can go on continually in its service of enlightenment and mercy. Brother Roscoe reports the gift made to the Benevolence Board, Brother Beachler reports the amount given to College Endowment and Brother Goughnour, who made a trip to Garrison to investigate and to give counsel in the matter, tells of the action and how it came about. A better disposition of the proceeds of the sale could not have been made, for college endowment is the biggest and most urgent need in the Brethren church today and a permanent fund for the care of our aged ministers is a close second. While the \$200 is small standing alone as an endowment fund, yet it ought to serve as a true "nest egg" to induce the laying of more "golden eggs." Doubtless the good brethren who are left without a church home will do as Brother Goughnour suggests, place their membership in the most convenient nearby Brethren church, and we hope, especially since they must be without pastoral services, that they will never fail to keep in touch with the interests of the brotherhood at large and the Kingdom's growth in general through the weekly visits of The Brethren Evangelist.

That Easter offering about which we have all been so anxious is reported in this issue. It has been a long time coming, but whose fault is it? And some have not reported yet! Of course "It's better late than never," so hasten in with your report. But we have also heard, "It's better never late." So kindly remember next Easter,—but we will not argue that any longer, we are too anxious to rejoice over the splendid offering. Whoever thought we could or would do so well? Perhaps Brother Bauman and Dr. Miller and some of the other members of the Foreign Board did. They knew we could do it if we would, and very likely they had a pretty strong faith in our willingness. To tell the truth about it, we too believed it would be

done if the matter were brought to the people clearly enough and forcible enough, and so we co-operated with the Foreign Board in every possible way to make your paper serve you as we knew you wanted it to do, and all together we went "over the top." Because of its large and growing subscription list, the Evangelist became a medium whereby the Foreign Board and others might bring a vision of the need of the great world for Christ into nearly four out of every five of the homes of the brotherhood, and you, when you saw the need, gave liberally and cheerfully. It is a great victory; to God be the glory. Our missionaries in Argentina and Africa are rejoicing that God has opened our eyes to the need in such a large way; Let us rejoice that to us was given the opportunity of sharing with them in this great work.

Those Conference Rates may not be all we might hope for, in fact, the "red tape" required and the difficulty of the conditions may make it impossible for us to qualify, at all. We have received some encouragement, but the territory from which the rates would be granted has not been extensive enough to take in all of our people and the requirements have appeared very stiff, therefore we may not be able to profit by the rates. The results of further correspondence will be announced later, very likely next week. In the meantime, let us begin to plan to take our full quotas of delegates, "rates or no rates." The King's business is important enough to take some people around the world to attend conferences; it is important enough to take some of our own number to South America and others to Africa; it ought to be important enough to take us to Winona Lake, Indiana. No, the conference cannot get along just as well without you. It needs you and you need the conference. You cannot serve your Master as well next year if you do not go. You will work with a narrower vision and your church and your Christ will have to suffer for it. You may be resourceful, but your resourcefulness cannot make up for lack of vision and inspiration which you will miss if you stay away from Winona. We have reason to believe that this is going to be a great conference. A favorable wind is blowing in that direction. Get into the current and raise your sails to catch the good breeze and see how much you will enjoy the trip.

Latest Report on Reduced Rates. As we were going to press a reply came from the Western Passenger Bureau stating that special reduced fares to our General Conference had been granted from all points west of Chicago and St. Louis. The former report received granted reduced fares east of Chicago and St. Louis. Now it's up to us to secure an attendance of 250. Everybody who is a member of the Brethren church and all dependent members of their families, who go and pay full fare are counted in the 250. Here is a paragraph quoted from the letter received by the secretary of the executive committee, Brother J. A. Garber:

"Full fare will be paid on the going trip and tickets for the return journey will be sold at one-third fare, via the same routes as traveled on the going trip to members attending the meeting and dependent members of their families, upon presentation of certificates of the standard form when properly signed with ink by yourself as Secretary, Executive Committee and validated by a special agent on September 5 and 6, 1919."

Don't buy a ticket, buy a "certificate"; inquire early; if your agent has none, buy of nearest ticket office.

Dates for purchase of certificates: From all points in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming, August 23-29, inclusive. From points in other states, August 28 to September 3, inclusive.

Return Limit: Everybody must start their home trip not later than September 11, 1919.

The Least That Is Expected of Each District in order to win the special return rates: Michigan, 4 delegates; Maryland-Virginia, 6; Pacific Coast states 10; Kanemorado, 12; Illinois, 25; Pennsylvania, 65; Ohio, 70; Indiana, 75. The reason Indiana is not apportioned larger is because a ticket must cost 75 cents before it counts in the 250, and besides the trolley cars which are so convenient to churches near Winona do not count in these rates. Let each district hustle for its apportionment and more if possible. And suppose each district Conference Goal Director apportion each congregation the number of delegates expected of it. Remember every church member who goes and every dependent member of their families counts whether elected to represent the church or not. 250: our goal.

GENERAL ARTICLES

What Ashland Needs. By President Edwin E. Jacobs, Ph. D.

Ashland College has never had a fair chance. From the very day of its founding to the present it has been beset by certain handicaps. Some of these have been removed within recent years; some still remain. Ashland will not stand one more hour of neglect either on the part of the church or at the hands of those who are intrusted with her management. The day is forever past when the Board of Trustees may meet, exchange felicitations, be properly thankful that none of us have died here at the College, that the building is still standing, sing the Doxology, and then adjourn. Something must be doing.

As president of the College, I naturally have plans. I have stakes set now which must be reached with reasonable speed, then they must be pulled up and set further ahead. Anything less than this would be unpardonable on the part of a president and would indicate his unfitness for the place. Now these stakes are not of my own choosing. The general situation selects them for me. If I am honest, I must say that I am helpless to alter them, but they MUST be reached. Now, there is but one way to reach them, and that is to get right down to brass tacks and put Ashland on her feet. No one man can do this. No one man ought to do this. For the first and most pressing need of Ashland is the united support of the brotherhood. Only a united brotherhood can supply money and students. And these represent the first objective points, increased endowment, and increased enrollment, both of which will come only with increased interest.

The church needs more men in the Seminary. There is a dearth right now of available men. And the Seminary can not furnish men faster than it receives them. If pulpits are to be filled, we must have the men to fill them. We can not turn back to the congregations' empowered, consecrated, spirit-filled lives, if we do not have them to work with.

The first need, therefore, is to run the enrollment up. In the college proper there should be one hundred men and women of college rank, forty freshmen, thirty sophomores and thirty juniors and seniors; in the Seminary there should be thirty-five returning students and twenty to enter for the first time. This would give us one hundred and fifty students of college rank and that is not a mark too high to be reached. I have purposely set it within reasonable limits. The other departments of the school would increase at the same time, so that we should have here between two and three hundred young people with which to work. There is no use in talking,—the College is set but for one thing and that is to equip young people and every effort that does not tend to bring them here is in the wrong direction. If we had ten million dollars endowment, Woodrow Wilson for president, and Stanley Hall as dean, and then had no young people, the college would be useless. I speak thus in hyper-

bole only to indicate the great need of supplying the school with young people.

In the Seminary, we need an increasing number of young men and women of deep consecration, given over body and soul, to the great work to which they feel themselves especially called. We have a goodly number now, but we need more and I make an appeal here to all members of the Seminary who are now away from the school, to urge likely young people to look this way.

To increase the enrollment thus, is the first need but following closely upon the heels of this or rather co-ordinate with it, is the matter of endowment. This, under the good graces of God, has already begun and has succeeded more splendidly than I had fancied it possibly could, but it is not yet over. Brother Beachler must be accorded the same hearty and enthusiastic support in the remainder of his canvass that has been given him thus far. Nor will this task be done soon, for the interest of the brotherhood must be cultivated, a certain amount of publicity work done, and the interest of the Seminary and College kept properly before the church.

Now let me be specific: Ashland needs now, right now, two hundred and twenty-five thousand dollars in productive endowment, two hundred of which or thereabouts, shall be the royal, whole-hearted, loving gift of an interested, rich, and prosperous brotherhood, and approximately forty thousand of which, shall be given by Ashland county and city. This properly invested together with the tuitions of an increased student body, and the splendid yearly gifts of the S. S. C. E. and the Sunday School organization, will make possible the meeting of two very urgent needs, viz., the employment at a living wage of eight or more teachers who qualify, and our admission into certain standardizing college associations so that our work will compel, not beg for, recognition. Then to all these expenses are to be added those of the general upkeep, such as coal for five furnaces, the attendant janitor's expense, repairs, library maintenance, laboratory upkeep, etc. And then for the first time within almost half a century, Ashland College could hold up her head and meet the needs of the church which she is set to serve. All this must be done, not because any one says so, but for very much larger reasons. A loyal brotherhood, a loyal and increased teaching staff, a loyal and increased student body, oh, thus, and thus only can Ashland give service to Christ and the church as she ought.

And as soon as these needs are met, others equally as important will be presented. It is a fight to the finish, and who of us will falter? Your Board of Trustees is awake; so is your President. Let us strike while the iron is hot and thus bring about the accomplishment of these high and holy ends.

Ashland, Ohio.

The Spirit of 1919. By Dyoll Belote

Occasionally one hears some one say something anent the attitude of the citizens of a community or commonwealth and speak of "The Spirit of '76," referring primarily to the spirit of patriotism which moved the patriots of that day. It has occurred to the writer that it is quite in order that something needs be said concerning the spirit which should move the Brethren church in her deliberations at the approaching National Conference. Since the secretary does not take much part in the discussions at Conference, but has to listen to the speeches of the rest, and since he has a good chance to observe the "spirit" in which the addresses are delivered he is going to venture to offer some suggestions.

One of the first requisites for a successful conference in

this year 1919 is going to be a spirit of forbearance and charity among those who may differ on some points of Biblical interpretation. Some of us have heard much about the uncompromising spirit of the leaders of the church at the time of the division in '82, and it has come to appear in the last year or so as if the same spirit of unwillingness to compromise were springing up in our midst. Brethren, we are opening the way for those with whom we differed in '82 to say that we always were strong headed and never could get along in agreeable manners with others. And it looks a bit like it.

The program committee can help the situation by refraining from suggesting controversial subjects, and those who are placed on the programme can help by refraining

from treating their topics from a controversial standpoint. The conferences are intended to be inspirational and devotional, and more time spent in prayer and waiting on God, and less spent in efforts of committees to get two factions to agree on some controverted point of Biblical interpretation, will work mightily toward a worth-while conference.

Since I am known as being decidedly blunt in speech I may as well say that in speaking to some of the brethren with whom I have had opportunity to converse recently there seems to be a sort of lurking fear that there will be an "ERUPTION" at conference again this year; and as one brother puts it, "if there is it will be the end of the Brethren church." So if there is a desire to see things "bust up," it can be accomplished by any one who cares to throw a bomb into the camp. But I am prone to believe better things of us all.

I do not want to see free speech throttled, nor do I like to see the spirit of dogmatism rampant among us on things where there is not a "thus saith the Lord." But let our free speech be along the line of the freedom which is "in Christ Jesus" and our dogmatism that which is based on untested and universally accepted truth.

I may as well say that by the time this appears in print the credentials for the National Conference of 1919 will have

been mailed, and should be in the hands of most, if not all, of the churches. The usual rule holds, viz., the blanks are sent to the preachers and are by them to be turned to the church clerks. And if no credentials are received a post card request will bring them by return mail. Do not wait too long. If the blanks do not reach you by August 10, send me word, stating the size of your congregation and number of preachers in the crowd, and I will send your blanks by special delivery if necessary that they may reach you in time. I am also sending the blanks for the District Conference delegates to the secretaries of the several district conferences. These should be signed up by the officers of the district and left blank as to the name of the parties until it is ascertained if those elected are sure of attending. And the members of the cooperating organizations of the conference—and their officers—are also furnished credentials apart from their local church. These last are prepared by the National Conference secretary, and are always ready for the folks as soon as the secretary lands on the assembly grounds.

Any questions which the secretary can answer will be answered promptly, and again I assure the brotherhood that I am the servant of the church for whatever service of a constructive character I can render.

Secretary General Conference.

1803 Fourth St., S. E., Canton, Ohio.

Symposium: How to Have the Greatest Conference Yet

First. By B. T. Burnworth

Each year our concern has been to "make this the greatest conference yet," and after it is over some optimistic soul has had the temerity to write, saying it was "the best ever held." This cannot be truthfully said of the last few conferences, causes being many, yet they primarily settle on two things, the spirit of the conference and the subject matter given the preeminence. So, to have the best conference ever held this year, we must have one.

I That Attracts

The last three conferences we have had have been delective in many respects instead of attractive. It is distracting to those present and it detracts from the conference when certain subjects and certain trouble-stirring differences must be aired every year. However unpleasant the truth we must take note of it, that there are those who are planning to stay away because of the frequent recurrence of bitter discussions. Many of our good brethren are asking if there are not more serious things for contemplation than the pros and cons of our pet theories.

The kind of a conference that will attract is one that will leave people saying, "Behold how pleasant it is to see the brethren dwelling together in peace; how amiable has been this conference! O Lord."

II One That Lasts Throughout the Year

Every assembly of this nature is infested with some so-called "conference men." We hear from them once a year. They are full of enthusiasm and ideas and are indispensable to the church and the growth of the church is indispensable to them for one week. During the other 51 weeks they are cooling off. Enthusiasm during that week will not make a good conference unless we have been working our plans and co-operating through the year. Let us make a steady, strong and long pull together. Let our deliberations be of such a nature that we will be harking back to conference all year for its helpful inspiration and let us back up what we say at conference by our activities through the year and may our utterances be eloquent with lives well lived.

III Have a Constructive Program

As I write I know how hard the executive committee is working and having been a member of said committee from time to time I believe we do our best and the programs

without exception have been commendable. It is not the fault of the executive committee when a subject not programmed consumes the time and makes impossible the schedule. We must learn to concentrate upon essentials. A conference is not primarily for the discussions of subjects of purely theological significance, leave those to the theologians. If they care to dispute as to how many angels can dance on the point of a cambric needle, let you and I declare ourselves against angels or anybody else dancing and proceed with the conference. Whether we are ready for Jesus' coming is far more important than how he is coming. Blessed are those servants who will be found working, watching, praying when he comes and not arguing the manner of his coming while neglecting preparation for the event. I use these familiar allusions because we cannot think of our late conferences and think of much else.

This is the time of construction, even more than reconstruction. Reconstruction is building out of the old like our mothers made crazy quilts out of patches. We are constructing a new world. Just now when the world sins, sorrows, weeps, and cries aloud for help, so loudly it is almost a wail, let our emphasis be upon our evangelistic missionary, and benevolent enterprises and auxiliaries that save and keep saved that which otherwise would be lost.

Let us have peace. Let us have a pleasurable and profitable conference, but we cannot have it unless we exercise charity toward all and especially in our conference deliberations.

May the great apostle, St. John, say to us once more, "Little children, love one another."

Laanark, Illinois.

Second. By G. W. Rench

There is good, better, best. Everything this year points to the 'best' class. Why not? Winona Lake furnishes the best facilities, and that is a requisite of a good conference. What more is needed? People, great crowds of smiling, happy people. What else? Splendid music—the kind that redeemed men and women can make. The committee has arranged for a great leader, and Brethren people can sing—if they will. But will they? A few always have. But it takes more than a few to make a great conference. It will be different this year, will it not? Let a mighty chorus from the Atlantic to the Pacific say "I will," and right now we can say of this conference, IT WAS THE BEST. And then

it is necessary that singers keep on singing. We owe it to our cause and to our Christ to do some things we would rather not do. Suppose he would have said "Let some one else?" Brethren people ought (at Winona Lake, at least) exhibit those rare charms of steadfastness and stability as strangers would expect from a WHOLE GOSPEL PEOPLE. Then, pity our reputation, if we refuse to sing.

The greatest conference ever? Then, that means the best preparation possible. This conference ought to be a conference of great addresses. That means the very best preparation. It is a sin to ask the attention of people to an unprepared address. That preparation should include, by all means, the use of no more time than has been allotted. The speaker who takes some of the time that belongs to some one else, takes what does not belong to him. Brethren people should not break the commandment, "Thou shalt not steal." Let the speakers quit on time. Let conference set the pace by adjourning on time. I have seen the whole body forget herself and hold over the allotted time to adjourn to give a few brethren more time to spew out more personalities. Shame, I say.

A great conference? Why, yes. But church leaders will have to act BIG, if there is to be a BIG CONFERENCE. There has been more valuable time spent in evening up old grudges than has been spent in trying to do BIG THINGS FOR THE KINGDOM. It's very small business to waste, yes worse than waste, session after session in the effort of a few brethren to try to worst some one else. Conference should be an example of the highest, holiest and best things we stand for. And this year it will be just that kind. "Come and see."

South Bend, Indiana.

Third. By A. B. Cover

Each succeeding year should witness a still better conference. Any one loyal to his church desires advancement, and should be willing to contribute his very best to make it such. The thought that comes to me in reference to this coming conference is this: What can I do to help make this the greatest conference of the church's history?

General conditions have materially altered during the last year. Our country a year ago was demanding our unstinted loyalty in every possible way; now this is all changed and world conditions are such, that an unprecedented opportunity is beckoning the Christian church for her utmost effort. Of this opportunity I wish to be informed therefore I shall attend conference to receive knowledge and inspiration from my brethren who are likewise interested.

I feel that to each one of us comes a share of the burden of this tremendous responsibility. How better can I prepare to meet it than by gaining inspiration from my brethren? I gain this by fellowshipping with them. This means to mingle with them, companion with them, engage in friendly conversation; or it means to be a sharer or partaker with them. Now that is what I want to do in this conference. I want to share and be a partaker of the knowledge and inspiration my fellow-worker has to impart from his viewpoint. His temperament and environment may be

entirely at variance with mine, but I should be great enough, tolerant enough to profit from his viewpoint, notwithstanding. We want to grow in knowledge and inspiration and do so by fellowshipping one with the other.

How can I help to make this the best conference yet? First, by placing myself into the proper attitude. A man usually finds the thing he seeks. If I go to this conference seeking for light and more life, I shall very likely find it. To be a sharer and a partaker, I must be tolerant and charitable. I must be open-minded, I must receive the other man's view in the spirit "that becometh saints." "In love preferring one another, etc." In a sentence to make this conference what we desire "The greatest yet," we must attend, co-operate and be loyal to the Great Head even the Lord Jesus.

Hagerstown, Maryland.

Fourth. By H. F. Stuckman

As the time approaches for us to gather at Winona Lake in our Annual Conference, those of us who have the interest of the church at heart are wondering how we can best serve her at that time? It is not too early to begin to prepare and plan.

It goes without saying that unless we gather in the spirit of Christ all will be in vain. With this in mind every delegate ought to pray earnestly that the spirit of tolerance and charity shall rule all our deliberations. Our conferences in days gone by have not always been so governed. The man who carries a chip on his shoulder is bound to find trouble awaiting him in the way. But if on the other hand, we enter into the work of the Kingdom in the spirit of Christ, we shall have his blessing. Let us by all means, not drift into that spirit that existed in the Dunkard fraternity forty years ago, and brought about an unfortunate division. Brethren, I am certain that there will be some things said and done at this coming conference that will not meet with my approval, just as has been true in every conference I have ever attended, but shall I presume to say that the majority of the delegates with the Spirit leading them are less correct in their conclusions than I? And after all will not the spirit of charity cover many of the mistakes we have made in the past? In the heat of discussion the spirit of Christ has entirely fled from many of our sessions in years gone by. Can anyone believe that God's approval will be on such? Let the leaders of the two factions, who have heretofore tried to settle differences of interpretations on the conference floor and always ended in a worse muddle, take it for granted that each is sincere, and that Christian charity in the end will bring us nearer the ideal we all so much strive for.

I am sure I express the sentiments of seventy-five percent of our membership when I say, let us have harmony at the coming conference. If we do God will bless us. We are facing gigantic tasks, let us not adjourn our conference this coming year torn and divided by our differences. But on the other hand let us like the Allied army go "over the top" under the banner and by the leadership of our Christ to certain victory.

Falls City, Nebraska.

Church Loyalty in Mid-Summer. By Robert F. Porte

The problem that is commonly met in the summer time called "summer slump" seems to be only a new name for a year around trouble. The subject of this article readily suggests the real secret of our difficulty in maintaining our summer attendance. I do not doubt but what many pastors and church workers have already discovered the secret of this trouble but we are too often willing to take it as an inevitable chastisement of our Christian faith in summer and do not look upon it as curable. It has not been long since people accepted scourges of various kinds which swept over nations destroying many lives as a sort of natural and in-

evitable occurrence, which we have later come to prove to be the result of ignorance. It seems to me that we can easily see how a sweeping scourge of some disease could be possible and we have come to learn how these scourges can be checked. It does not take a great scholar to see the outcome of spiritual neglect which is but another part of the same personality. People can be physically sound and possess muscular strength but be mentally deficient or unspiritual. Each of these three parts of every individual has its own peculiar way of development and depend upon certain kinds of nourishment. We are familiar with the fact that knowledge comes from the exercise of the mind, and spiritual

vigor comes by the use of the various means of spiritual strength furnished by the church. A perfectly developed individual does not overlook the need of possibilities of these three phases of life, they are an essential part of a true child of God.

It is to be seriously questioned as to whether the "summer slump" is supplanted by fall and winter loyalty. When our people take an extended vacation they should be encouraged to worship God on Sunday at a convenient church. It is impossible for me to think that the temperature of the weather can affect our spiritual life or church activity without affecting our business life. If it is really too hot to attend church it must be too hot to go to our business. There is a deadly and subtle venom planted by Satan himself which paralyzes our will power on the Lord's day. It is necessary of course, for the most of us to go to our business even though we do not enjoy the conditions of the weather under which we may be compelled to labor, but is it possible that we can neglect our spiritual life and live? Loyalty to business measures success in material things and loyalty to the church means success in obtaining the spiritual reward. "Be thou faithful unto death and thou shalt receive a crown of life." The Christian who realizes something of the value of this spiritual reward is not going to bargain his birthright away for about four hours extra time on Sunday spent in selfish pursuit of ease. He is going to manifest the ambition of the successful farmer who goes out in the blazing hot sun to gather his harvest, knowing that harvest time comes but once a year. Our Master pointed out to the disciples the need for spiritual activity in the words, "Lift up your eyes and look upon the fields already white unto the harvest." That text needs no explanation because it speaks immediate activity in every word. Church loyalty in summer or winter is a matter of activity in the Master's harvest field. The world's harvest is passing and the idle Christian must come empty handed.

There is but one great solution to the problem of church loyalty in summer stated in the words of Jesus in John 6: 63, "It is the spirit that giveth life." It is just as impossible to awaken a dead person with an alarm clock as to expect to awaken a dead church with some worldly scheme. The Jews crucified Jesus, but the age in which we live is crucifying the Holy Spirit by refusing him the office in their lives God intended him to fill. The church will not need periodic stimulation when the Holy Spirit is there to do his work. The condition of some churches is not a happy one; the Holy Spirit is a stranger. It is the Spirit that quickeneth and giveth life. The Holy Spirit is the natural thrill of power in a healthy Christian life. His presence makes the whole being pulsate with ambition and eager desire to accomplish some worthy task. Without the Holy Spirit we are dead. Death is cessation of activity, of recognition, of growth, and results in decay. Have you ever noticed these characteristics in backsliding Christians? The disciples began to backslide after Jesus' death, but after Jesus told them to go to the upper room and wait for the coming Spirit they obeyed and what a wonderful change! If the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you (Romans 8: 11). There is little profit in attempting to do the impossible thing by using human methods to produce a semblance of life; it is the Holy Spirit in our mortal bodies who is only able to quicken us in this life and make a joyous resurrection possible. A spiritual church is a church that knows no summer slumps because the Holy Spirit dwelling in them can quicken them no matter what physical conditions may be. There is nothing in scripture to warrant the notion that the church must be continued by our intelligence, it is God's work and he has made provision for his Spirit to guide and help us in the work of the church.

There is another important part to the Christian method of promoting the work of the church and that I would call doctrinal conviction. The Holy Spirit was promised by

Jesus to "bring all things to your remembrance whatsoever I have said unto you" and also "to guide you into all truth." Loyalty must be based on the sense of the righteousness of the cause we represent as well as the need of such work. Brethren ministers ought to begin to emphasize Brethren doctrine and show its relation to God's revealed will. The modern "isms" are feeding upon church members and in the main they are members uninformed as to God's will. There is an attractiveness in the gospel that will hold all who will believe. How foolish for us to worry about the power of the gospel to save and hold people! Our greatest concern as ministers and laymen is that we become familiar with God's plan and make it plain to others. The Bible is vindicating its own truthfulness and divine origin in this very day. Unfaithfulness is being shown by the lack of spirituality, summer or winter, no matter what may be the condition of the elements, the spirit-filled Christian is the same. My observation in my own church and in the reports of other pastors leads me to believe that the Christian motivated by the Holy Spirit and taught in God's Word will never waver either in summer and winter. The attitude of the Brethren church toward the Bible seems to me to be the only way to develop sturdy Christian character and I earnestly commend to my Brethren in the ministry that we cease laboring in an apologetic spirit of preaching and open up boldly on the truth of the Word of God as the apostles did.

Dallas Center, Iowa.

Some Good Cheer Counsel. By E. R. Mathers

"Like begets like." "Laugh and the world laughs with you." A genuine smile may set the joy bells ringing in many a heart, but a frown gets nowhere and accomplishes nothing except to dampen the ardor of good intentions.

These are homely truths but orthodox to the letter. This old world hands back to us just about what we put up to it. We sometimes deceive ourselves by imagining that we can fool it and extract more than we give, but we cannot.

We had better smile if we are looking for a pleasing response. It may cost us some effort to "keep sweet" but the rewards are large and satisfying.

It is far better to seem joyous in our work, even though the burdens be galling, if we expect the happy, contented co-operation of our associates and helpers. This truth will apply to every line of Christian leadership, whether it be as pastor, Sunday school superintendent or teacher.

The effort to "keep smiling" will bring its real reward when we have substituted "to the glory of God" for our cherished vision of personal ambition and satisfaction.

Magnify Jesus Christ; minimize self. This is the basic principle of a happy, joyous service. It is the only worthwhile plan to keep our spirits aglow and the world of Christian work moving on.

"Keep the heart singing all the while.
Make the world brighter with a smile."

Try it. You will find it "catching." Believe in what you are doing, or, if you please, do what you believe in, and do it with all the God given energy you can muster to your assistance. Confidence begets enthusiasm. Enthusiasm is contagious, spreads rapidly, encourages co-operative effort and helps largely in spelling "SUCCESS."

Keep the joy bells ringing. Keep sweet. Keep constantly before your eyes the vision of a happy, contented service for your Master and his Kingdom. These "keeps" will help to make Christian work worth-while and bring the joy of service into our own hearts.

Falls City, Nebraska.

THE BRETHREN PULPIT

The Prodigal's Father. By H. F. Stuckman

TEXT: And while he was a great way off, his Father saw him and was moved with compassion, and ran and fell on his neck and kissed him. Luke 15:20.

In the parable from which the text is taken, we have been wont to point out a picture of the sinner. In our effort to make the chief point of the story such a picture, we have followed the Prodigal from the time of his leaving home until his return. Might we not be coming nearer the thing which Jesus had in mind if we see in it a true portrait of God? The Jews had murmured at Jesus for eating and drinking with sinners and he answered them by bringing forth the parables of the Lost Sheep, the Lost Coin, and the Lost Son. The last of the three show God's attitude toward sinners, rather than the sinner's attitude toward God. To me the parable is a beautiful picture of our loving Father.

It shows us the Father natural and affectionate, a Father with feelings as tender as those of an eastern shepherd for his sheep. As much as a woman might value a piece of money, Jesus was not satisfied that such a figure of speech should depict the feeling which God has for sinners. Not until he had likened it to the closest of relationships in life (a father's love for his son) was he at all satisfied with his effort. What relationship is so close as that of father and son? The Jewish idea of the heavenly Father was radically different than that which Jesus would have men cherish of him. They felt his holiness to such a degree that their unworthiness forbade them to approach him. They felt his majesty so much that in their littleness they dared not come to him. True they had a conception of his love, but a very narrow conception it was. Their notion of the love of God was that it was confined to the Jews only, and that no Gentile could ever feel its power. It was a love so narrow that its influence could not possibly be extended to a sinner. In a word, they had many of the attributes of the love of God, but lacked the fundamental one "the Fatherhood idea." Might it not be possible that we are today emphasizing too often the sternness, the majesty, and even the holiness of God to the exclusion of his mighty love, as pictured in this parable? Does he mean to us in vital relationship what our earthly parents mean? If he does not mean very much more than that, he is not all that he could and should be to us. He is not a Father that delights in his Lordship, but rather one who desires to woo us in love. What would become of the world of lost sinners without this affectionate Fatherhood of God?

The story shows us plainly that God allows his children to choose their own paths in life. Not one hint is there that the father stood in the way of the son's going. "He divided his substance with him." While God must always know the results that will follow our waywardness and wanderings in far countries, yet it is not his will to stand in the way. There are certain things that we must learn through experience. Many a son of his father never appreciates his home and surroundings until he has gone off into a far country. This boy had an opportunity to work out his own destiny and when he failed it was to return with a true appreciation of father and home. Many of us will never appreciate God's love until we awaken in a far country in great want.

But the fact that man can and does choose his own course in life makes the task before him doubly responsible. The fact that God permits us to go out if we will on our own resources makes the problem of life for us a great one. Not upon God, but upon us rests the responsibility. The man on the other hand who places himself into the care and keeping of God, must have assurances continually that God will bear the responsibility. God is well aware of the fact that restraint alone does not develop strong Christian character,

just as some of us know that Dunkard restraint in the home while beneficial, yet was no guarantee against wrong-doing. This may explain God's attitude toward us while we slowly toil and struggle in peril and discouragement. His apparent aloofness makes our shoulders broad and strong. And through hard experiences we learn our need of God. And while we struggle he stands ready to enter personally into our lives if we call upon him.

The picture is incomplete if we fail to see in it the father's patient, anxious waiting for the son's return. I think from the leave-taking, through all the wandering, want and indecision the father is following with anxious heart, hoping against hope that the son may by some means be constrained to return home. This is quite evident from the fact that while he was a great way off, the father saw him and ran out to meet him. And through all these years of wandering the father's voice was ringing in his ears. What was it that prompted him to a decision? What made him think of home? The voice of his father as it rang in his ears. It was to him a distinct invitation to return. Just so God's voice is constantly falling on the ears of sinners today, calling them to the blessing of home with him. The Father has not disinherited one of his prodigals. He still has some hope that they may be pleased to return, and as they do they will find him in a most receptive mood. He has not forbidden the wanderer's name to be mentioned in the home, he has not forbidden his return, he is anxiously waiting. Our sharpest pangs following our decision to return will be the thought of the injury we have done him by our years of wandering.

But the culminating glory of the Father is seen in his reception of the wanderer. Men had criticized Christ's receiving sinners, now he will show them a direct picture of how God welcomes them home. This picture is not merely literary material; it is no dream, but a true picture of God's attitude toward repentant sinners. No sinner ever wriggled out of hell repentant, but what the Father saw him a long way off and welcomed him warmly into the household of Christians. His welcome is not embarrassing, but at once he sets about to make him at home. Glorious is the thought that our sins and iniquities shall be remembered against us no more. Whose but the heart of God could forget all our past and forgive all our erring ways? His love is past finding out and his mercy enduring forever.

The sounds of rejoicing that fell upon the older brother's ears as he drew near were mysterious to one of his nature, but the heart of the father was joyous, because "This my son was dead and is alive again, was lost and is found." A mother and father in a little western home had given their only son in response to their country's call. A few months after his arrival in France word came back that he had been killed on the field of battle. Imagine their surprise a few days ago to have him strong and well come stalking up to the front door of the old home. A literal picture of the words from the father's lips, "This my son was dead and is alive again!" No wonder the father receives him so royally. No wonder our heavenly Father receives every returning prodigal so gladly. He knows how deep the pit into which we have fallen; he knows how deceptive the companions with which we associate, and how wily and dangerous the adversary of our souls with whom we combat.

See this picture of a father with far-cast eyes, tense muscles, anxious heart, waiting to welcome you, ready to put the ring of royalty upon your finger and the robe upon your shoulders. When this is a picture of your loving

Father how can you sit unmoved? The robe, the ring, the outstretched arms are waiting for you.

"Why do you wait, dear brother?

Why do you tarry so long?

The Savior is waiting to give you

A place in his sanctified home.

Falls City, Nebraska.

OUR DEVOTIONAL

Our Great Shepherd. By N. V. Leatherman

OUR SCRIPTURE

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Hebrews 13: 20). The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever (Psalm 23).

OUR MEDITATION

In the tenth chapter of St. John, Jesus speaks of himself as the Good Shepherd, who gave his life for the sheep, that he might be "the door" through which "if any man enter in he shall be saved. Psalm twenty-two looks forward to Jesus as the Good Shepherd, who gave himself. Notice the familiar phrases, "My God, my God, why hast thou forsaken me?" "They pierced my hands and my feet." "They parted my garments among them, and cast lots upon my vesture." Peter (1 Peter 5:4) speaks of Christ as the Chief Shepherd, who shall appear to give crowns of glory to the faithful elders or shepherds of the flocks when he comes again. Psalm twenty-four asks, "Who is this King of glory?" "The Lord of hosts, he is the king of glory," is the answer. He is the Chief Shepherd.

Our scripture, Hebrew 13:20, and Psalm 23, presents to us our present Great Shepherd. "The Lord is my shepherd; I shall not want." The Lord is worthy of our full confidence and trust. This is the first qualification for a shepherd. The sheep will not follow the voice of a stranger, but they will follow the voice which they know, and in which they have full confidence. Nothing better can be said of any person than that he is worthy of confidence. We may have confidence in him that he will supply all our soul's desires and longings after righteousness. He will supply enough to satisfy our wants. He supplied the wants of David who lived the simple life of a shepherd. He supplied the children of Israel in the wilderness wanderings with manna and quail. He fed the four thousand and the five thousand hungry followers who followed him as the sheep follow the shepherd. He provided a sufficient way of escape from our bondage and oppression in sin. His provision for all our wants is ample and good and satisfying.

He gives rest and refreshment to our souls. I can imagine David leading his sheep about from place to place during the warm forenoon. At noon time he finds a fertile little spot by the riverside where the pasture is green and the water is still. The sheep quench their thirst in the still water and lie down to rest in the quiet nook, on he soft bed of grass. Likewise, our Great Shepherd leads his sheep to the still waters and quietude of life in him. "Come unto me, all ye that labor and are heavy laden and I will give you rest." This is the Shepherd's invitation to rest. How much do people, Christian people, need to learn to rest on Jesus.

"But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." This is our Shepherd's invitation to drink from the fountain of life which keeps us eternally young and youthful.

Our Great Shepherd guides our lives. "He leadeth me in the paths of righteousness for his name's sake." The words of Jesus are the first and last in the science of right living. Any one who hungers and thirsts after his righteousness will be filled with it. For Jesus lived the truly righteous life, and his righteousness is imparted unto us.

Our Shepherd also provides courage and comfort for us. In the time of death we need fear no evil, for he is with us. "Oh death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

But last and best of all, our Great Shepherd provides a home for our soul. How thankful we should be that our first parents were forced from the garden, lest they should also eat of the tree of life," and we should be compelled to live forever in our present sinful state. Let us welcome the change which shall divest us of all our infirmities. Let us think of Paul's words, "For to me, to live is Christ, but to die is gain." Our Great Shepherd says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

OUR PRAYER

Dear Jesus, we thank thee for the many manifestations of thyself, thy character, and thy love. We thank thee for the invitation to feed from thy green pastures, and to drink from thy still waters. We thank thee that thou dost lead us in the paths of righteousness. We thank thee that thou dost restore our souls. We thank thee that thou dost provide a home for our souls. Help us O Lord to have our souls anchored in thee, thou rock of our salvation and our Great Shepherd. In Jesus' name and for his sake. Amen.

SIX WEEKS OF PILE DRIVING

Did you ever see men building a great sea wall or pier?

Before a plank can be laid or a nail driven, many stout piles must be sunk deep and securely embedded in the underlying earth.

The teaching of stewardship is of the nature of driving the piles.

The structure to be built is a renewed and regenerated church, standing firm against the waves of materialism, selfishness and sin.

Every great builder has known how to lay broad foundations. Every builder in the church knows that the foundations must be built from the beginning some places and renewed in others. Always they must be watched.

Who can doubt that a right understanding of stewardship lies at the heart of every live church, of every consecrated Christian?

Stewardship churches prosper.

Tithers have more to give.

Mission churches become self-supporting when the members begin to tithe.

Stewardship recognizes no slackers.

Poor people can tithe.

Rich people can tithe first, and then really begin to give if they mean business.

Tithing will carry the Four Year Program—if enough people practice it.

Fanaticism is a tornado of the flesh.—Spurgeon.

Take heed lest by growing rich you grow nothing at last.

"Yea, though I walk through the valley of the shadow of death I will fear no evil."—Psa. 23:4.

THE SUNDAY SCHOOL

Grading the Small Schools. By C. H. Rohrer

I. The Need of the Graded School

1. The great need of most Bible schools is better system about their work. Many schools could be doubled in thoroughness, and numbers by being thoroughly organized. Organization, distributes responsibility, develops workers, and secures promptness and thoroughness.

2. All schools that have more than one class are more or less graded. In every school there is a kind of assorting of pupils into groups, with reference to age and attainment. This is the beginning of grading. Since every school is in a sense graded, our discussion must deal with the problem of "how to grade a school thoroughly."

3. That we may feel more keenly the need of a carefully organized and graded school, we should ask ourselves a few questions.

(1) Can we place our finger on certain things to be learned in a given time, because it is specifically planned that these be taught at that time?

(2) Have we any specific things planned to be accomplished at a certain date, say January 1st?

(3) Do we have a time and place for teaching the books of the Bible, Bible geography, outlines of the Old Testament history, and of the lives of Christ and Paul?

(4) Do we give our scholars a promotion as an incentive to study?

(5) Does the community in which we live look upon our school as superficial?

(6) Do we use any slipshod methods?

(7) Do we know how to win people to Christ?

(8) Are the ideals of our school high?

(9) Are our teachers allowed, whether good or bad, to run on forever?

(10) Is tardiness looked upon as a disgrace?

(11) Are our schools schools in reality or only in name?

(12) Are our teachers becoming specialists in the various departments?

The rightly graded schools will answer these and many other questions.

The graded Bible school is the one that fits the Bible to the scholar as he develops from year to year and from period to period.

II The Seven Essentials of a Graded School

1. Departments and Grades. The departments are Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, and Home. The grades are the divisions within the departments. For example, in the Primary department there are three grades; those who will be seven, those who will be eight and those who will be nine years old by Promotion day. These grades correspond in a general way to the 1st, 2nd, and 3rd grades in the public school. The highest grade in each department is called the Graduating

class, so each school can have a Primary Graduating class, a Junior Graduating class, an Intermediate Graduating class and so on. This general plan may be followed even where the department does not have a separate room.

2. "Departments organized." Each department has a superintendent, secretary and teachers enough to take care of the scholars in that department. The general superintendent's work in such a school becomes more difficult, but also more effective. He is the "Chief Executive."

3. "Enrollment Secretary." The work of the enrollment secretary is to receive each new scholar and place him in his proper department and grade.

4. "Adaptation of Teachers." In every successful school the teachers are fitted to their scholars. By this we mean that those who can teach children best are assigned to teach them; those who can teach adults best are enlisted in the adult work.

5. "Adaptation of Lessons." Each lesson should be taught to fit the scholar. Hence the presentation of a lesson to the Primary children will be different from that which would be suitable for a class of young men. When a teacher becomes efficient in any department he ought not to leave that department, he should go with his class through the grades of that department, and then, when his class graduates, he should take another just coming from a lower department into his own, and teach it as it passes through the department in which he has become a specialist.

6. "Supplemental Lessons." This is one of the most important, if not the most important, features of the graded school. This work is fundamental. Through supplemental lessons many things can be taught that otherwise must be left untouched. Graded supplemental lessons make the scholars feel that they are growing, as year by year they meet their requirements and receive their certificates, diplomas and seals.

7. Regular "Promotion Day." When the scholars are doing a certain definite work each month throughout the year, there should be one day when this work is recognized and when all the scholars under 16 years of age will pass up one grade. Through it, the school may make its impression upon the community as it can in no other way.

III Benefits of a Graded School

1. Makes knowledge appetizing.

2. Makes teaching definite.

3. Raises the standard of teaching.

4. Gives workable knowledge of the Bible.

5. Utilizes the value of promotion and graduations.

6. Gives an impression of thoroughness. It impresses not only the members of the school, but the community, as being Biblical, pedagogical, reasonable, inspirational and workable.

Hagerstown, Maryland.

Sunday School Convention Echoes. By Tillie Garwood

(Report of the Indiana Sunday School Convention held at Marion, Indiana, June 24, 25 and 26, 1919).

The following report is a summary of the talks given by Rev. O. W. Fifer of Indianapolis; R. A. Waite, Young People's Division specialist of the International Sunday School Association; Dr. Henry Cope, Secretary of the Religious Education Association; Mrs. Maude J. Baldwin, International Superintendent of Children's Division.

In his talk on "Evangelism" Rev. O. W. Fifer told how we might win others to Christ by our hospitality, by a kind look and by sharing our journey with those going our way. It is a very easy matter for us to invite others to share the pleasures of our home, or at least to have a smile for them rather than a frown. In going on a journey whether on

foot, by street car, auto, Pullman or parlor car, we can win others to the Christian life by sharing the joy of the journey with those going the same way rather than going out of the way to avoid meeting them.

In a discussion on Young People's work, led by R. A. Waite, it was decided that the young people's organized class was (1) to train in leadership, (2) to develop Christian character, (3) to seek and to save the lost, and (4) to give knowledge of the Bible. Elect officers once a year, but have no standing committees. Appoint a committee to do a certain work then when the work is finished, dismiss it. Pupils in this division were urged to attend church services and prayer meetings.

In his talk on "Democracy," Dr. Cope said, "Democ-

racy does not mean that every one is equal. Jesus said some had one talent, others had five. Every one has equal rights. The strong should help the weak. Democracy is an extension of the family and every member owes something to it. The church is in the world to do something for others. Jesus refused to think of himself. Since the church is trying to do the work of Jesus in the world it too should think of others. Christianity has not saturated the business world. We should move our religion from a book to the world. Sunday school teachers should teach children how to live and not about people who have been dead thousands of years. It is easy to live the life of a saint if you live by yourself, unless you keep mules. It is hard to live in a crowded world. We need to learn the art of living with others and to get others to live with us.

"Trouble is sure to come when an individual is determined to push down in order to gain his goal. True democracy mined to succeed regardless of how many weaker ones he means all succeed and every one helps. Life is our chance to learn what love may mean. Life is a chance to grow. Life means you can have all you want without taking from others. Democracy means the richer I am, the richer others will be."

In a talk on "The Boy Who Never Sowed Wild Oats," the prodigal's brother was pointed out as being a model to follow in most ways except his lack of compassion. The chief purpose of the church and of parents should be to pre-

vent the child from sowing wild oats. That means to win the child before he is lost. Otherwise we lose him and sometimes never gain him for the church of Christ. We need to keep from sinning, not to be sorry after we have sinned.

During the recent war 250,000 of our boys were fighting with the Germans. Of course they were not on the German fighting line, but they were in our hospitals rather than on our fighting lines because they had sowed their wild oats. Most folks are willing to be just like every one else. What we need is to use our own ingenuity, our own ideas and our own personality. In Sunday school work we should be patient, but persistent. Be not discouraged, but be not content.

Mrs. Baldwin in her talk pointed out the fact that we were giving the child in the Protestant Sunday school 22 hours in a year while the Jews were giving 700 hours and the Catholics 400 hours; then some of these few hours are wasted by poorly trained teachers. Burbank does not allow any one who drinks intoxicants or uses tobacco to touch his plants. A certain poultry raiser would not allow an untrained person to feed his chickens. We should at least do as well by our Sunday school scholars as Burbank does for his plants or the poultry raised for his chickens and give them the best trained teachers that can be had. Every Sunday school scholar over nine years of age should carry his Bible to the services.

South Bend, Indiana.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Echo of Ashland College Night

Ashland College Night was observed by the Endeavorers of the Brethren church some time during February last; February 9th being the date set. Our objectives were (1) 40 Life Work recruits and (2) Three hundred and fifty dollars in money for the chair of Religious Education at Ashland College and for general expenses. To date we have received no reports of Life Work recruits enrolled on that special day and only half the required money was raised. We are not blaming anybody for perhaps we personally are to blame in a large way but there is a certain feeling of defeat that comes to us as we contemplate that report. It is the report of a failure and that was something we never expected to see written beside the record of Brethren Endeavorers. We ought to have been made of sterner stuff don't you think, fellow Endeavorers? We commend the societies that reported for had all done as well as they we would have had enough and to spare financially. They did their part and did it well. The blame lays on the shoulders of others. Note the detailed report that follows:

California	
La Verne,	\$ 3.00
Illikota	
Dallas Center,	2.80
Leon,	1.42
Waterloo,	14.00
Total,	\$18.22
Indiana	
Elkhart,	12.00
Goshen,	9.05
North Manchester,	2.70
Peru,	1.27
Warsaw,	7.00
Total,	\$32.02
Kanemorado	
Carleton,	5.00
Falls City,	5.00
Morrill,	4.25

Portis,	7.05
Total,	\$21.30
Virginia	
Roanoke,	3.25
Maryland	
Linwood,	5.00
Ohio	
Canton,	6.00
Dayton,	5.00
Fairhaven,	10.00
Fremont,	3.59
Gretna,	10.00
Louisville,	13.25
New Lebanon,	27.00
Pleasant Hill,	1.00
Total,	\$75.84
Pennsylvania	
Allentown,	5.00
Altoona,	7.00
Martinsburg,	1.01
Meyersdale,	10.00
Philadelphia, 3rd,	3.00
Uniontown,	6.00
Total,	\$32.01

The banner for the largest offering goes to the New Lebanon church, the second largest being Waterloo, Iowa. As there were no recruits this year the largest "recruit society" of last year will retain the banner.

Now just a final word. Perhaps some of you Endeavorers have read Kipling's story "Drums of the Fore and Aft," and you'll readily recollect that this story deals with a regiment which though once defeated and terribly handled by the enemy yet rallied and wiped out the defeat in a glorious way through the heroism of the two drummers. Let us clear away the wreckage of defeat another year by rallying well to the challenge before us and may we be able to record stirring victory another time.

Hudson, Iowa.

EDWIN BOARDMAN, JR.,

Read Editor's note on next page

Failed Once But Never Again

We were so impressed with the feeling of disappointment displayed by Brother Boardman at the failure of the young people to go over the top in their Ashland College offering and share with him in so large a measure that disappointment that we are constrained to add a few remarks. The fact of failure is not pleasant to contemplate, but success in any undertaking can only come by co-operation. The Recruiting Director could only present the need and it was up to us all to help put the thing across. Let us hope that many societies that failed to take an offering will yet make

good our expectations of them. However we are not without a reasonable explanation as to how this failure came about. It is not due to their lack of sympathy and good intentions toward their own representative on the Seminary faculty, the chair of religious education, nor to their purposed disloyalty and lack of support to their leader, Brother Boardman, but to the fact that in the midst of the disarrangement of church work due to the winter "flu" epidemic, our young people were burdened with so many delayed offerings that they easily let this one slip by. We know they are all loyal at heart and will do better next time. And maybe some will yet come across this year. Do it if you can.—Editor

MISSIONS

Another of Our Little Missionaries

Brazzaville, F. E. Afrique

Dear Little Readers: My name is Marie Elizabeth Rollier. I am eight years old, and I have a little sister Julia Marguerite six years old. We have been in Africa two months and we think it a queer country to be so hot in the winter. When we left New York last December it was cold and we had to put on the warmest clothes we had, but before we reached Matadi, we were wearing our coolest summer clothes. The sun is very hot, and we can't run out to play bareheaded as we did in California. Even on our way, as we came near to Africa, we were warned not to go out without our helmets. The helmets that we wear are not like the steel helmets the Germans wore, nor like the police helmets; but they are like a large hat with the rim turned down to protect us from the sun and are made of cork which makes them lighter weight. They tell us that if we go out in the sun we would get sun fever, and, when the white man gets sun fever he never lives long. So you see we want to be very careful.

One day, on the boat, as we were coming near Duala, Africa, Julia was leaning over the railing and over into the ocean went her helmet. She was so frightened that she ran into the cabin as fast as she could, crying as if her heart would break. When mamma came to her the commissionaire was trying to comfort her, but she would not be comforted, for she thought now she could never go out of doors again. But it did not take mamma long to quiet her for she told her there were helmets for sale on board the ship. Very soon

the lost helmet was replaced by a new one.

Now I am going to tell you a queer little incident which happened at Matadi the morning we arrived there. An English speaking man came on board the ship as the ship stopped at the dock. He came right up to Julia, reached out his hand and said, "Why, hello Bettie, are you back again? Where are your papa and mamma?"

Mamma was standing close by and told him, he must be mistaken for her name is Julia Rollier. He then told mother he thought she was Bettie Mumpower, daughter of Dr. and Mrs. Mumpower, missionaries to Africa. He had traveled with them as they were going to America. Julia and I were very glad to have some one talk to us in English. This gentleman then helped papa get baggage to go through custom, then took us to the hotel where we stayed over night. Mr. Croft invited us to his house for afternoon tea and we had such a nice time there.

Next morning early we got on the funniest little train. I just wish you could see it. It stopped every twenty or twenty-five minutes. I didn't like to stop so often. The passenger cars will seat only twelve people and oh! such bumps one gets when they stop or start. Mamma says it is like a lumber wagon or worse. In this we traveled all day. That night we got to Thysville and here everybody had to go to the hotel over night. On this queer little train there are no sleepers or dining cars. How happy we were when we reached Kinshassa at which place we got off and crossed the Congo over to Brazzaville. It

was a happy day when we met the folks waiting in Brazzaville.

The natives look very funny to us with their faces all marked, and they carry everything on their heads, even the smallest things. We see women with large glass jars full of water on their heads. At first we would stop and look, expecting every minute it would fall to the ground and break into many pieces, but we have never seen them drop anything.

I must tell you what I did see one day: a native boy with glass demi-john in hand going to get water. All at once something went smash on the ground and next thing I saw the black boy's arms folded looking down so surprised, saying "Gemena cufa; gemena cufa!" or in our language, "He's dead! he's dead!" He looked so funny that Julia and I laughed and laughed.

Marguerite, Julia and I like to go to the native villages near by with papa or Uncle William, and we often take our dollies. The little black children think they are wonderful; some are afraid of them.

I like the little black children and will be so glad when I can talk to them and tell them about Jesus and how he died to save them.

My dear little friends, I have many other queer things to tell you, but I will write about them another time. I will be so glad to have you all write me. We are happy to get letters from the home land. I cannot write to all of you, but will write in the Evangelist so you all can read my letter.

From your little missionary,

MARY ELIZABETH ROLLIER.

NEWS FROM THE FIELD

CAMPAIGN NOTES

We came from Maple Grove to Dallas Center and began work in that congregation on Friday night, July 11th. This was my first meeting with the Dallas Center people, also my first privilege to see their fine new church building. I can truthfully say I was not disappointed in either the people or the building. And my stay in this congregation was very pleasant indeed.

Brother Robert Porte is pastor of this con-

gregation. He has a warm love for his old Alma Mater, Ashland College; and naturally he was awaiting with a great deal of interest and concern the canvass among his people. He did not tell me in so many words but I have good reason to believe that Brother Porte made the matter of college endowment among his people an object of earnest prayer; and besides, he had made splendid preparation before I got there. And I am glad to say Brother Porte's people did not

disappoint him. Dallas enlisted at \$2200; and there was enough work to finish at the time I left to put the \$2500 mark in sight. I believe Dallas Center will go \$2500 when results are all in. In this canvass we had one \$500 man, and two men for \$250 each; and the balance came in gifts of \$100 and less.

On the Sunday of my stay at this place I preached to good audiences. The fact that a sumptuous dinner was served in the basement of the church on that day added to the en-

joyment of the occasion. We were more than glad to have with us on Saturday night and Sunday our dear friend and Brother Horace, Yoder of Des Moines. It is always a joy to be in his company, and his presence means that one more real Brethren booster is on the ground. In the evening preceding preaching service the Dallas folks observed the communion service. It was a most helpful and impressive service with a good attendance of the membership present.

Brother Porte put his Ford to good use while I was with him. We were not sparing with the gasoline. I spent most of my time at the parsonage but in the course of our stay was entertained in the home of Brother John T. Row, also in the home of Sister Wineland. Thanks to the Portes and all the other good folks at Dallas for their kindness.

I found some splendid young people in this congregation, some of whom will likely find their way to Ashland College in time.

I want to report also at this time for Garrison. The church at Garrison, Iowa, some years ago closed its doors. By the death of some of the members and the moving away of others it seemed in the course of time impossible to keep the work going. Consequently there has been no preaching in the Garrison church for quite a number of years. Finally the few remaining members decided to sell the church building, which they did. Recently there came to the College for permanent endowment from part of the proceeds, \$659.25. The remainder went as endowment to the Superannuated Minister's fund. I can only remark that I consider the Garrison people made a wise disposal of this money. Every cent of it will go on doing good in the many unborn years of the future.

This is my last report from Illiokota for the time being. This district will remain unfinished until after conference. In the meantime I shall canvass the Michigan churches.

WM. H. BEACHLER,
Campaign Secretary.

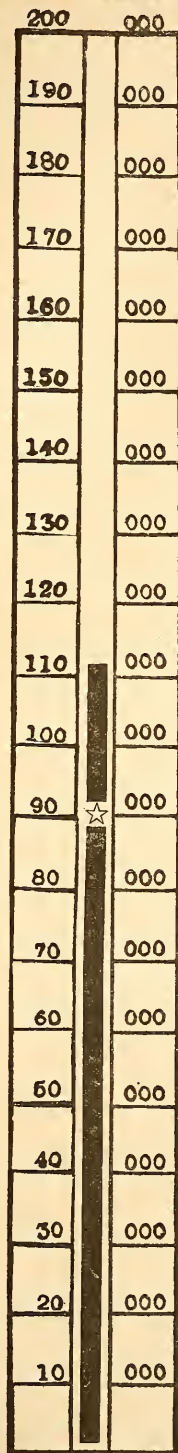
BRETHREN, STILL, THOUGH UNFORTUNATE

Primarily because of the removal of members from the community, the Brethren congregation of Garrison, Iowa, disintegrated. For several years no services have been held in the comfortable little church building. What sorrows have been borne by some of the members as they have seen their work disorganized and discontinued will never be told.

At the request of the Illiokota Mission Board the writer went to Garrison about a year ago to investigate the field. The members of the board felt that conditions are such at Garrison that it would be unavoidable to attempt to revive the work. After a careful survey of the situation the writer concurred with their opinion.

The congregation had received a nice church building as a gift from the United Brethren church. Three of the trustees, two of whom yet live at Garrison and one at Vinton, decided to sell the church property and use the proceeds therefrom to support some of the general institutions of the Breth-

Watch Illiokota, Steady and Strong She Pushes the Mercury Towards the Top



COLLEGE
ENDOWMENT

ren church. After conferring with such of the former members as could be consulted, this very unselfish and loyally Brethren course was pursued.

The report of these trustees, signed by them, is hereby submitted, at their request, for publication:

"Report of the sale of the Brethren church property at Garrison, Iowa.

Amount received from sale of church, \$850.00

Amount received from interest on same, 44.95

Total received, \$894.95

Expense Account

Paid for abstract, \$ 23.00

Paid for recording two deeds, 1.70

Tobin's affidavit,50

Recording affidavit,50

Tobin's fees, 1.00

Kirkland & White, Attorney Fees, 5.00

Draying, 1.50

Labor, 1.50

Revenue Stamps, 1.00

Total expenses, \$35.70

Balance \$859.25

Disposition of Balance

To the Brethren College Endowment

Fund at Ashland, Ohio, \$659.25

To the Superannuated Ministers' Endowment Fund, \$200.00

Total, \$859.25

The church bell was given to the Brethren church at Garwin, Iowa.

R. E. OVERMAN,
JOHN T. URICE,
O. WENNER,

Trustees."

It will be noted that no commission was charged for selling the property. This was done by John T. Urice, who is an influential real estate man, residing, unfortunately, at Vinton. Before his removal from Garrison to Vinton, he and his wife were very active in the work of the congregation. Mrs. Urice who had the Garrison work much at heart, passed to her heavenly reward last winter, after a long period of suffering. Also, only \$1.50 was charged for the labor of cleaning the church, packing and shipping the bell, etc. This work was done mainly by R. E. Overman. He and his family and O. Wenner and family yet reside at Garrison. They are almost the only members who remain at Garrison and it is due very largely to their unselfish and co-operative spirit that the money received for the church property, has been put to such splendid use.

A check for \$659.25 has been given to W. H. Beachler for Ashland College endowment; and another, for \$200.00, has been sent to Herman Roscoe for endowment of the Brethren Board of Benevolences.

It is hoped that the persons mentioned above, and a few others who reside at Garrison and Vinton will place their membership with the Waterloo or some other Brethren congregation. Some of them, perhaps all, have it in mind to do this.

May God richly bless and keep all those who have been deprived of their old church home by the passing of this congregation. They should continue to serve their God and the church of Jesus Christ, and unite with

some other congregation without delay. The kingdom of God needs them and they need active membership therein. Also, may God continue to use the streams of influence that have gone forth from the Garrison church to the exaltation of truth and the salvation of souls.

H. L. GOUGHNOUR.

A NEST EGG ENDOWMENT FOR BENEVOLENCES

As secretary of the National Board of Benevolences, I received from Brother H. L. Goughnour of Waterloo, Iowa, a check for \$200.00, given by the disintegrated church at Garrison, Iowa. This sum is obtained from the sale of the church house at Garrison, and was given by the few remaining members as a nest egg for an endowment fund for the superannuated ministers of our church. While our people are thinking of this particular thing as something to work up to in the future, surely the judgment of the brethren of Garrison must be respected for giving their funds to such worthy institutions as Ashland College endowment and our board. As secretary of the Board of Benevolences, I wish to thank these good people in this public way, for the amount they gave for the aged ministers.

Our board has, of course, had no opportunity of session since last conference, but we hope to have some definite recommendation to make to the General Conference one month hence.

H. E. ROSCOE,

Secretary of the National Board of Benevolences.

MINISTERIAL EXCHANGE

MINISTERIAL EXCHANGE

The New Lebanon and the West Alexandria, Ohio, churches are in need of a pastor. Any one interested should correspond with the undersigned.

O. F. BRUMBAUGH,

New Lebanon, Ohio.

BURLINGTON AND DARWIN BRETHREN CHURCHES

This report of the work in the Master's vineyard is a report that ought to be accepted in very favorable way among our brethren.

The Burlington church at the last quarterly business meeting called the present pastor for another year beginning October 1st, 1919, at a nice increase in salary as a gift of appreciation for the work that they had enjoyed together in the past year, also a unanimous vote was given to co-operate in the work with the pastor to make all the possible points in the Four Year Program. The pastor was given the call to hold the series of meetings which will begin the second Sunday evening in October. All the work of the church is seeming to have the undivided spirit in its program for a more efficient and better working "body of believers." The Sunday school is working in a better and more earnest effort to accomplish the program of the superintendent. The S. S. C. E. is getting organized and started in a very fine way, and larger plans and more definite work will be accomplished in the future we are assured.

Since our last report three adults have been added to the church by baptism.

The Darwin church has been, for the opportunity, making a very fine showing, holding the place the brethren feel that it is their duty to hold and assuming the responsibility that is theirs, in the work of the Kingdom of God in the community.

We have received the unanimous call to this field and the revival meeting will be held beginning on the first Monday night following our National Conference.

The Sunday school is making a fine showing and doing an aggressive work and while some seem bothered with the "Summer Slump" the work here really looks encouraging, considering all the things that rural churches have to contend with.

The church has its new roof all on and paid for and now the sisters who are always looking after the welfare of the church and the appearance of the building are making large plans to paper and decorate the interior in such a way as will put to shame some of the more thoughtless and careless of our churches.

This church has all the problems of a strictly rural church but we have been greatly pleased with the efforts that have been put forth and with the spirit of harmony that prevails as among the brethren. There have been two by baptism added to the work (a man and his wife) since our last report.

A Big Day August 10, an all-day's meeting at the church and a big basket dinner at the noon hour. Brethren who read this are expected to interpret the same as an invitation. May God bless us all together in our prayer, and may all the brethren who love Christ as their personal Savior, remember us in their prayers as we labor in his service.

W. T. LYTLE,

Burlington, Indiana.

So long as we pay five and ten times as much to football coaches, baseball pitchers and movie stars as to ministers, school teachers and editors, we put a premium upon the wrong kind of ideals and give to the boys a wrong idea of success.

EASTER OFFERING REPORT—1919

This report covers all money received for Foreign Missions from March 1st, 1919, to July 1st, 1919, except that all African receipts from January 1st, to March 1st, are included. The figures here given are for the total amount received for all funds from the churches named. All individuals sending offerings have their offerings placed to the credit of the church of which they are members when such relation is known. Otherwise, the name of the individual is here given. This report is condensed for publication in "The Brethren Evangelist" only. the July issue of 1919

The full detailed report will be issued in the July issue of "The Brethren Missionary," which is now in the hands of the printers. For the full complete report, send 25c in stamps to the Financial Secretary for one year's subscription to the missionary magazine, if you are not already a subscriber. All members of the Foreign Missionary Society get the magazine free.

This is the greatest Easter offering our denomination has ever yet given. It means much for the church in many ways. As you read this, two more missionaries are about to sail for South America. Some of the churches have not yet reported, but they will between now and Christmas, maybe. The report from the First Church of Philadelphia, for instance, just came to hand, amounting to \$288.40,—too late for this report. We have heard that old Nappanee had a fine offering, but have had no returns from there yet. How we do wish our churches could really make this an EASTER offering. This report should have been published sooner, but we cannot report until the churches report. It has been no small task to care for this offering, but still, we wish the task would have been five times greater. God bless every one who has helped to go "over the top" so splendidly. The report is as follows:

EASTER OFFERING—1919 "Pennsylvania District"

Contributor	Amount
Allentown church,	\$ 92.40
Altoona church,	117.62
Conemaugh church,	130.00
Highland church and Sunday school,	29.00
Johnstown church (Somerset St.), .	230.00
Listie Brethren church,	6.00
Martinsburg Brethren church,	49.85
Masontown Brethren church,	48.50
McKee Brethren church,	30.00
Meyersdale Brethren church,	55.54
Morrellville Brethren church, (Johnstown),	52.32
Mt. Pleasant Brethren church, ...	15.35
New Enterprise Brethren church, ..	32.68
Pike Brethren church, (Conemaugh),	36.02
Pittstown, (N. J.) Brethren church,	60.00
Sergeantsville, (N. J.) church,	43.00
Summit Mills Brethren church, (Meyersdale),	363.75
Third Brethren church, (Philadelphia),	113.25
Uniontown Brethren church,	93.60
Vandergrift Brethren church,	10.00
Vineo Brethren church,	24.60
Waynesboro Brethren church,	115.45
Yellow Creek Brethren church,	20.00
D. J. & L. A. Hetrick, New Bethlehem,	10.00
Scott Michael, Polk, Pa.,	20.00
Mr. & Mrs W. O. Ringler, Somerset, Pa.,	4.00
Rev. & Mrs. Harry D. Ringler, Johnstown, Pa.,	4.00
Mr. & Mrs. S. W. Gingrich, Meadville,	15.00
A. T. Moyer, Philadelphia, Pa., ...	5.00
Gribble Personal Fund, Receipt No. 21,	25.00
Total,	\$1,862.95

"Maryland-Virginia District"

Contributor	Amount
Bethlehem Brethren (Harrisonburg, Va.),	65.00
Dayton Brethren church, (Va.), ...	34.30
Hagerstown Brethren church, (Md.),	203.00
Hammer Brethren church, (Franklin, W. Va.),	29.75
Linwood Brethren church, (Md.), ..	42.85

Maurertown Brethren church, (Va.),	165.05	Lost Creek Mission, (Ky.),	48.46	day school, (Iowa),	243.00
Palestine Brethren church, (W. Va.),	45.16	Maggie White, Lyndon,	2.00	Garwin Brethren church, (Garwin,	
Roanoke Brethren church, (Va.),	52.85	Mr. and Mrs. W. D. Campbell, San-		Iowa),	67.50
St. James Brethren church, (Lydia,		dusky,	2.00	Hudson Brethren church and Sunday	
Md.),	59.12	Mrs. A. M. Gilbert, Farmersville,	5.00	school, (Iowa),	35.00
Washington Brethren church, (D.		G. A. Hoover, Thornville, Ohio,	10.00	Leon Brethren church, (Iowa),	76.30
C.),	300.00	Mr. and Mrs. Guy Pittenger, Woos-		Pleasant Grove Brethren church,	
White Dale Brethren church, (Terra		ter,	10.00	(Millersburg, Iowa),	222.10
Alta, W. Va.),	37.50	Mrs. Ethel Tinkey, Glenford,	10.00	Udell Brethren church, (Iowa),	104.75
A. Weiner and family, Beaton, Va.,	3.00	Mrs. S. Deffenbaugh, Glenford,	10.00	Union Chapel church, (Leon, Iowa),	8.00
"The Spiggles," Meadow Mills, Va.,	15.00	Gribble Personal Fund, Receipt No.		Cerro Gordo Brethren church, (Ill.),	17.40
Strasburg, Va., (Round Hill church),	47.00	16, Xenia, Ohio,	100.00	Lanark Brethren church, (Ill.),	25.00
Liberty Brethren church, Quicks-				Milledgeville Brethren church,	
burg, Va.,	12.76	Total,	\$2,434.80	(Ill.),	174.00
Mission—Coppers Cover, Va.,	3.40	"Indiana District"		Woburn Brethren church, (Mulberry	
St. Luke Brethren church, Hollins,		Bethel Brethren church, (Berne),	404.51	Grove, Ill.),	47.91
Va.,	4.00	Brighton Brethren church, (Howe),	44.86	Mrs. Carl Winterowd, Plymouth,	
Mt. View Brethren church, Hollins,		Burlington Brethren church,	88.63	Iowa,	2.00
Va.,	102.50	Church of Ardmore, (South Bend),	7.37	Jr. J. W. Tibbals, Des Moines, Iowa,	5.00
Mt. Olive Brethren church, Racket,		Clay City Brethren church,	81.45	Lucy Metz, Sibley, Iowa,	5.00
W. Va.,	9.35	Claypool Sunday school,	16.63	Mrs. D. A. Royer, Aurelia, Iowa,	5.00
Brethren Mission, Baltimore, Md.,	6.50	College Corner Brethren church,		John H. Siders, Astoria, Ill.,	6.00
Brethren church, Ridgely, Md.,	33.30	(Wabash),	11.42	Mrs. R. F. Hensel, Ohio, Ill.,	3.00
Mrs. H. W. Robertson, Middletown,		Corinth Brethren church, (Twelve		Mr. and Mrs. T. D. Van Buren, Con-	
Va.,	2.00	mile),	36.11	rath, Wis.,	2.00
H. C. Hostetler and family, Oak-		Darwin Brethren church, (Bring-		Martha Hanawalt, Cando, N. Da-	
land, Md.,	5.00	hurst),	31.50	kota,	5.00
Mrs. B. M. Keller, Accident, Md.,	2.00	Denver Brethren church,	40.00	Brooklyn, (Iowa), Sunday school,	5.00
Mrs. E. N. Smith, Cameron, W. Va.,	5.00	Elkhart Brethren church,	88.25		
Mary A. Snyder, Glover Gap, W.		Flora Brethren church,	227.00	Total	\$1,264.68
Va.,	10.00	Goshen Brethren church,	255.00	"Kanemorado District"	
Brethren church, Red Hill, Va.,	20.00	Huntington Brethren church,	21.60	Fort Scott Brethren church, (Kan-	
Trinity church, Seven Fountains,		Loree Brethren church,	194.71	sas),	8.00
Va.,	11.15	Mexico Brethren church,	80.00	Hamlin Brethren church, (Kansas),	41.15
Mission—Rappahannock, Va.,	2.45	Milford Brethren church,	18.07	Maple Grove Brethren church, (Nor-	
Total,	\$1,328.99	Muncie Brethren church,	31.50	catur, Kansas),	28.60
"Ohio District"		New Enterprise Brethren church,		Morrill Brethren church, (Kansas),	151.29
Ashland Brethren church,	350.00	(Roann),	27.00	McLouth Brethren church, (Kansas),	25.00
Ankenytown Brethren church,	75.00	New Highland Brethren church,	6.55	Mulvane Brethren church, (Kan-	
Bethesda Brethren church, (Pioneer),	25.00	New Paris Brethren church and Sun-		sas),	14.00
Buckeye Brethren church and Sun-		day school,	73.81	Nickerson Brethren church, Kansas,	16.50
day school, (Buckeye City),	13.00	North Liberty Brethren church,	76.85	Portis Brethren church, (Kansas),	100.00
Bryan Brethren church,	124.50	North Manchester Brethren church,	204.38	Mrs. Richard Arnold, Parsons, Kan-	
Canton Brethren church,	111.57	Oakville Brethren church,	52.84	sas,	5.00
Camden Brethren church,	21.20	Peru Brethren church,	21.75	Beaver City Brethren church, (Ne-	
Columbus Mission,	26.50	Roanoke Brethren church,	7.05	braska),	50.00
Dayton Brethren church,	374.13	Roann Brethren church,	155.00	Carleton Brethren church, (Nebras-	
Gratis Brethren church,	98.00	Sidney Brethren church,	46.35	ka),	50.11
Gretna Brethren church, (Bellefon-		South Bend Brethren church and		Falls City Brethren church, (Nebras-	
taine),	72.35	Sunday school,	122.00	ka),	335.00
Fair Haven Brethren church, (West		Warsaw Brethren church,	135.62	St. Joseph Mission, (Missouri),	5.00
Salem),	61.40	Tiosa Brethren church,	16.00	White Chapel church, (Powersville,	
Fair View Brethren church, (Austin,		Hattie Ireland, Gary,	20.00	Missouri),	7.50
Ohio),	88.94	Letha Ireland, Gary,	15.00	Aaron Showalter, Adrian, Mo.,	15.00
Fremont Brethren church,	75.08	M. W. and J. Warren Angeline, Eik-		Mary J. Swank, Lockwood, Mo.,	1.00
Fostoria Brethren church,	29.50	enberry, Kokomo,	10.00	J. S. C. Spickerman, Maryville, Mo.,	5.00
Homerville Brethren church,	5.00	Mrs. William Crist, (Dutchtown		Mrs. H. J. Frantz, Enid, Okla.,	5.00
Louisville Brethren church,	166.21	Church),	1.00	D. Harader, Crescent, Okla.,	10.00
Mansfield Brethren church,	16.50	Mrs. Gladys Longenecker, (Dutch-		R. Garber and Family, Sapulpa,	
Miamisburg Brethren church,	10.00	town church),	1.00	Okla.,	15.00
Middlebranch Brethren church,	70.60	Total,	\$2,670.71	Mrs. N. J. Jett, Jet, Okla.,	25.00
New Lebanon Brethren church,	33.17	"Michigan District"		J. H. Peck, Huston, Texas,	5.00
North Georgetown Brethren church,	8.67	Campbell Brethren church, (Lake		Total,	\$ 918.15
North Liberty Brethren church,		Odessa),	200.00	"Northern California-Oregon-Washington	
(Butler),	23.00	Gribble Personal Fund, Receipt No.		District"	
Pleasant Hill Brethren church,	19.13	27, Kalamazoo, Michigan,	6.00	Chaparral Brethren church, (Jenny	
Rittman Mission,	35.00	Total,	\$ 206.00	Lind, Calif.),	524.50
Salem Brethren church, (Clayton),	110.00	"Illikota District"		Lathrop Brethren church, (Calif.),	116.64
Vernon Chappell Sunday school,	3.72	Brethren at Eau Claire, Wis.,	1.75	Manteca Brethren church, (Calif.),	40.00
Williamstown Brethren church,	30.00	Brethren at Mt. Etna, Iowa,	15.22	Ripon Brethren church, (Calif.),	39.00
Zion Hill Brethren church and S. S.,	61.75	Crown Chapel church, (Leon),	27.75	Turlock Brethren church and Sun-	
Telford Brethren church, (Tenn.),	47.50	Dallas Center Brethren church,	161.00	day school, (Calif.),	287.73
Big Branch Mission, (Ky.),	7.49	Waterloo Brethren church and Sun-		West Colony Brethren church, (Cal-	
Krypton Mission, (Ky.),	40.00			ifornia),	5.50

Ashland Brethren church, (Oregon),	16.05
Sunnyside Brethren church,	
(Wash.),	426.33
Nampa Brethren church, (Idaho),..	15.00
Noah Miller and family,	15.00
"Friends," Strathmore, Calif., ..	25.00
S. and Earl J. Cook, Harrisburg,	
Oregon,	6.50
"A Friend," Twin Falls, Idaho, ..	2.00
Gribble Personal Fund, Receipt No.	
11, Spokane, Wash.,	8.00
Gribble Personal Fund, Receipt No.	
28, Spokane, Wash.,	5.00
Total,	\$1,532.25

"Southern California District"

Compton Ave., Brethren church,	
(L. A.),	189.80
Fillmore Brethren church, (Calif.),	31.50
1st Brethren ch. (L. A., Cal.),	214.23
La Verne Brethren church, (Cal.),	301.00
Long Beach Brethren church, (Cal.),	2,535.82
Whittier Brethren church, (Calif.),	429.00
Sue Bezona, Redondo Beach, Calif.,	5.00
Gribble Personal Fund, Receipt No.	
12, Glendale, Calif.,	10.00
Total,	\$3,716.35

"UNCLASSIFIED"

Mr. and Mrs. L. I. Good, Phoenix,	
Arizona,	\$ 5.00
Miss Nell Zetty, Phoenix, Ariz., ..	2.00
African Gen. Fund, Receipt No. 42,	
Glendale, Calif.,	50.00
Gribble Personal Fund, Receipt No.	
10, Denver, Colo.,	4.00
Gribble Personal Fund, Receipt No.	
18, Montreal, Canada,	25.00
H. B. Lehman, Glendale, Arizona,	100.00
Mr. and Mrs. H. B. Lehman, Glen-	
dale, Arizona,	60.00

Total,

Int. per J. C. Cassel (March 22nd),	21.97
Int. on Endowment Funds, Per L.	
S. Bauman, (June 20th),	15.00
Int. per J. C. Cassel, (Jan. 1st), ..	18.00
Rebate, Penna. R. R., (Damaged	
Trunks),	3.25
Cash per Mrs. J. S. Gribble,	20.00
Rebate, M. W. & Co., (Invoice No.	
60, 200,	10.80

Total,

"DISTRICT TOTALS"

Pennsylvania,	\$ 1,862.95
Maryland Virginia,	1,328.99
Ohio,	2,434.80
Indiana,	2,670.71
Michigan,	206.00
Illiokota,	1,264.68
Kanemorado,	918.15
Northern Calif.-Oregon, Washington,	1,532.25
Southern California,	3,716.35
Unclassified,	\$ 246.00
Total of Districts,	\$15,934.88

Int., Refunds, Etc.,

Grand Total Receipts,

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1350 E. 3rd St., Long Beach, California.

Business Manager's Corner

"GOING UP"

The above two words are frequently heard from the lips of the elevator boy in our tall office buildings as he announces the direction which his elevator is about to take.

We are glad to be able to make the same announcement concerning the Evangelist subscription list. After considerable lull the list has taken a decidedly upward trend and we are glad to announce that another one of our good churches has won a place on the Honor Roll.

This time it is the First Brethren church of Philadelphia that has won this distinction by sending in a list of more than one hundred subscriptions. Alva J. McClain is pastor here and we congratulate both the pastor and his people in their achievement. It has never been our good fortune to visit Philadelphia, and we have heard it spoken of sometimes as the "sleepy city," but it is evident that at least that portion of the city around Tenth and Dauphin streets is very wide awake. If about two more good churches, located in cities that are not called sleepy, would rub their eyes a little and become as wide awake as the Philadelphia church has become we would yet reach our goal of FIVE THOUSAND subscribers before Conference.

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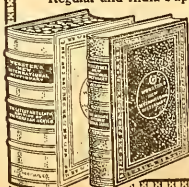
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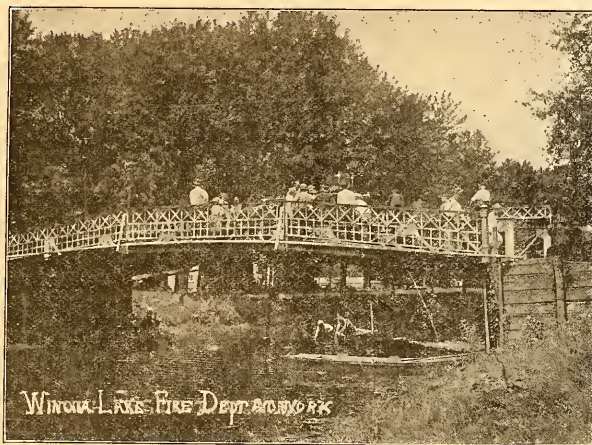
Church	Pastor
Akron, Ind., (New Highland),	D. A. C. Teeter
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.),	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Eaton, Ind., (Maple Grove),	J. L. Kimmel
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr.,	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Ft. Scott, Kansas,	Mrs. L. C. Webb
Fostoria, Ohio,	M. S. White
Frement, Ohio,	H. M. Oberholtzer
Gretna, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel), ..	Geo. T. Ronk
Linwood, Maryland, 2nd Yr., ..	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr.,	N. W. Jennings
Louisville, Ohio, 2nd Yr.,	Geo. S. Bacr
Los Angeles, Cal., (Compton Ave.),	J. C. Beal
Meyersdale, Pa., 2nd Yr.,	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
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New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
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Portis, Kansas, 2nd Yr., ..	Boy Brumbaugh
Rittman, Ohio,	J. Allen Miller
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Roann, Indiana (2nd yr.),	Willis E. Ronk
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr., ..	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 2nd Yr.,	B. S. Stoffer
Waterloo, Iowa, 2nd Yr., ..	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

VOLUME XLI
NUMBER 32

AUGUST 13
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



One of the Bridges Spanning the Canal

WINONA THE CENTER OF INTEREST

Some Things Going on at Winona This Summer

Church of the Brethren Conference, June 4-13
Summer School of Missions, June 19-26
Summer Conference for Presbyterian Young People, June 30-July 6
Chautauqua Program, July 7-August 14
Winona Summer Bible School, July 7-August 1
Christian Citizenship Institute, August 3-14
Camp Meeting by "Billy" Sunday and Rodeheaver, August 14-22
The Bible Conference, August 22-31
BRETHREN GENERAL CONFERENCE, September 1-7
The Christian Conference, September 1-7
United Brethren Conference, September 8-15

LET'S ALL GO—

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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EDITORIAL

The Calamity of a Growing Pride

Pride is a more rabid contagion than influenza and its baneful influence has been more widely felt. It is difficult to find a man who has not been afflicted to some extent by this moral malady. It attacks the ministry; it grips the laity; it takes hold of the high and low, the rich and poor alike. And it hardly becomes any one to point the finger at another and say, Thou art possessed. Nevertheless it is personally painful to find in another an excess or even an equal amount of the same unhappy traits of character which we ourselves possess. We seem to be jealous of each other's pride. We readily criticize the man who displays a prouder spirit than we ourselves; and most everybody is guilty to that extent. We never see in ourselves the pride we see in others; we are so far-sighted. It is hardly safe for anyone therefore to say aught against another, lest he feel the return of the boomerang, "Physician heal thyself." However, it is as true in dealing with moral maladies as with physical, that none except the Great Physician presumes to be entirely without defect. All have sinned and come short of true humility.

It is wholesome food for the soul, however, to have the evils of pride pointed out to us occasionally; though he who does it, takes his life in his own hands.

It would be very unfair to condemn pride in wholesale fashion, for there is a right and a wrong kind of pride. It is a right kind of pride that is displayed when one will not sin because it would reflect on the standard of righteousness and injure the reputation for genuine holiness and clean living that his family has had before God and man. It is the wrong kind of pride that causes one to resort to questionable means to secure rich and gorgeous apparel in order to appear at a fashionable function that requires richer dress than our circumstances will allow. Two young men were invited to an evening entertainment at a fashionable home. Both were poor and neither possessed a dress coat. The pride of the one induced him to borrow the money to buy the desired coat, while the pride of the other, disdainful to appear in clothes not paid for, prompted him to attend the party in an ordinary cutaway. Of two young girls, one is too proud to assist in the housework at home lest telltale marks on the hands should reveal her circumstances to her classmates at school, while the other lends a hand to help because, as she says, "Aside from more tender considerations, it hurts my pride to see mother look like a drudge." Pride, therefore, may be either a virtue or a vice. It is the vice that is causing alarm to all sober-minded people today, and is growing at such a rate that its widespread display is becoming a calamity.

Pride leads to all sorts of extremes. It leads men to refuse to engage in certain kinds of work even when they are in need because

that work seems to them to be too humble. It leads women, even Christian women, to dress in gowns that are immodest because fashion says that is the thing to wear. Some will follow fashions even at the cost of a compromise of the purity of their own thoughts and those of others. And the painful thing is that even members of the Brethren church, whose history is one of plainness and modesty of dress, will so completely forget the dictates of Christian modesty in their proud desire not to be out of fashion, will appear in God's house for worship in garbs so scant and thin that they appear indecent. Pride will lead men to indulge in amusements and conversation that ill become any Christian, because the crowd does such things and they fear to appear different from their fellows; they might be called fanatical or over-religious and that would hurt their pride. They want to be in the popular set, and therefore what that crowd does they will not refuse to do. It is disappointing to see the number of men, members of the church, who take more pride in the fact that they belong to this or that club, oftentimes Godless clubs, than that they are members of this or that church, and they rejoice more in the shallow or unwholesome amusements of their club than in the worship of the living God. Pride leads to indifference in religion even when the heart cries out for divine real fellowship, because they do not wish to appear to be overzealous in religious matters. They have heard, and they themselves have made remarks about some one whose zeal exceeded their knowledge in matters of religion, and their excessive pride will not let them approach even a wholesome enthusiasm for the noblest things of life—the spiritual. Pride causes some to mortgage their own homes in order to buy an automobile, not because their need of it, but because it is the popular thing to have and their pride will not consent to their being one whit behind the times. Pride even drives men to defraud and embezzle in order to keep up a show of wealth and aristocracy. Pride thinks more of pedigree than of character, more of position than of righteousness. The French family of the Duke de Levis is said to have a picture of their pedigree, in which Noah is represented as going into the ark and carrying a small trunk, on which is written, "Papers belonging to the Levis family." There are men today whose reputation hangs upon their having had a grandfather, and their pride causes them to spend most of their time talking about their noble ancestry.

Pride causes men to judge themselves more capable than they really are. It deceives men by making their own weaknesses seem to be strength and their own conceits to be ability. And often, like a fever, by a brilliant flush and a daring start, they are misled to think themselves in possession of moral and spiritual vigor more than is really theirs. Their exalted opinion of themselves leads them to at-

tempt to fly too high, with a result that they are made to realize the wisdom of Solomon as they never did before, where he said, "Pride goeth before destruction and a haughty spirit before a fall." When once a philosopher was asked what the great God was doing, he replied, "His whole employment is to lift up the humble and to cast down the proud." Paul beseeches us that we "be not wise in our own conceits," and James says, "Humble yourselves in the sight of God and he shall lift you up." Peter admonishes us to "be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." And our Lord himself placed the premium on humility by telling his disciples that "Who-soever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

How natural it is for men to be puffed up, to want to be some great one, to lord it over their fellows. Jesus said that was the way the rulers of the Gentiles did, but that it should not be so among us. He declared that those of us who desire to become great can become so only by being humble and servicable. But notwithstanding, we are ever seeking the chief places and feeling very important over the positions we occupy. We sometimes appear to be very much like the toad-fish. It has no particular value except to cultivate the patience of the fishermen. It is an unattractive fish, with a large mouth and a mottled, wrinkled body that looks like wornout leather. But turn it over and tickle it a little and the flabby creature swells until it is swollen into the appearance of a globe. Did you ever meet any one like that? There is that tendency among us; with some it is more noticeable than with others. A little flattery, a little tickling of the vanity and we "swell with pride." But pride is an unsubstantial thing, as much so as that which puffs up the blow-fish. Our business is to grow, not to swell; to be built up in Christ, not to be puffed up with pride. Paul said, "Pride puffeth up, but knowledge buildeth up."

Where there is real Christian worth there is no pride, but rather humility. Some one has said, "Pride is the offspring of the want of merit. Humility is the child of wisdom." The stalks of wheat that stand the straightest with their heads the highest very often have the least wheat in them, while those which hang their heads modestly are filled with precious grain. The people who hold their heads the highest very frequently have least of real worth in them. The men of great powers and serious purposes are weighed down with responsibility. The humble are the mighty and the great.

EDITORIAL REVIEW

WANTED—TEACHER FOR HAPPY, KENTUCKY, \$80 PER MONTH. WRITE G. C. CARPENTER, PERU, INDIANA.

During the absence of Brother J. A. Garber from his pulpit occasioned by his visit to his mother at Dayton, Virginia, Dr. Jacobs and Editor Gnagey preached in the College chapel on August 3 and 10 respectively.

Another veteran of the Cross has been mustered out of service; Brother D. W. Ronk has been found faithful to the end and his contribution to the cause of Christ, not only by his own efforts, but through his sons, is beyond calculation. We extend our sympathies to the entire family and especially to the "Ronk Brothers" whom we know and count among our friends.

Our dear aged Brother Forney of Beaver City, Nebraska, favors us with a report of the work of the church at that place. He states that the Beaver City church is no longer pastorless. Brother Earl S. Flora has taken charge and he has not done so single-handed either. Congratulations, Brother Flora, and congratulations Sister Flora and congratulations Beaver City. We are confident of the progress of Beaver City under their new leadership.

The "Notes from Garwin," Iowa, tell us that Brother Ankrum and his good people are still pushing forward. They are making improvements in the parsonage and church, among which is the installation of a new lighting system. The people showed their appreciation for their pastor's services during the revival with Brother Coleman by presenting him with a century check.

Brother Garber reminds us of an important fact, namely, that if we have any thought whatever of reaching our goal of 400 delegates at the conference of 1920, we must begin the increase this year. It

is very likely unfortunate that the Conference attendance goal has not been graduated and the churches urged to attain it during all the four years of our Program. Let us begin this year by going over the top with the largest attendance ever. Remember the goal, 250 lay delegates, paying full fare of not less than 75 cents on the railroad. Read Secretary Garber's instructions.

A very important call is sounded this week by Brother Carpenter; it is a call for a teacher for the school at Happy. The people have agreed to furnish the building and salary if we furnish the teacher. The salary may go as high as \$80 per month. This is a great opportunity to do missionary work and should be accepted immediately by some consecrated, prepared young person. Read Brother Carpenter's article. He speaks some well-deserved words for Brother Cook and reports the highest recommendations for all our new missionaries in Kentucky. The school at Lost Creek has an overflowing attendance and larger quarters are being called for. Don't forget to make arrangements for your pledge to the Kentucky work before you go to Conference; it should be a large one, for the needs are great.

The secretary of the General Conference executive committee, Brother Garber, has something to say in this issue about Conference. The rates have been granted on conditions; it is up to us to fulfill the conditions. Every church in the brotherhood should endeavor to have at least one day delegate at Conference and every one that possibly can should send its full quota of delegates. And still others besides official delegates should leave their homes and spend a week at Winona Lake. The inspiration to be received, the larger vision and the knowledge will mean much for the home church. In addition, friendships will be renewed and new friendships formed that will mean much to each one personally. It will be worth more than all it will cost you and your co-operation will mean much to the entire church.

We are in receipt of a good report from Brother Witter in this issue. The Waynesboro work is still going forward, improvements are being made and the auxiliaries are doing good work. Brother Witter announces that he has resigned his pastorate in view of the fact that he has served that church ten years. He has led that church from its infancy to the place where it can stand alone. He has been a noble leader and his people have faithfully followed him, and together they have accomplished a splendid work for God. It is in the long pastorate that one can see the seed he has sown and cared for with patience grow and bear fruit many fold, and it is there that the church receives the benefit of wise leadership made possible by the long and intimate knowledge on the part of the pastor of his people. May God give us more churches that really want their pastors to remain with them many years and more pastors who do not wish to leave a place until their work is fully done. Brother Witter has recently laid to rest his father and we wish to extend to him our sincere sympathy in his sorrow.

President Jacobs gives us an interesting series of "College Notes" this week. He announces the securing of a new piano teacher in the person of Miss Lucy Cowan Wimer of Lanark, Illinois. She doubtless will prove a worthy head of her department, as she comes to it with thorough training and successful experience. Prospective music students will come to Ashland with high hopes, with musicians of such high repute as Miss Winner and Miss Puterbaugh in charge of their respective departments. Dr. Jacobs speaks appreciatively of the efficient service rendered during the past five years by the retiring head of the piano department, Miss Wilma Lichty. Plans are under way for a still larger summer school next year even than was had this year. That Miss Marie Lichty is the new Dean of Women will doubtless be received as a welcome announcement. Dr. Jacobs sounds his slogan again: let us repeat it often—"One hundred in the College and fifty in the Seminary."

The report from Lost Creek by Brother Drushal must be read to be appreciated, for we cannot begin to indicate the good things it contains. First is a very striking experience in testimony to the real and vital influence Riverside is exercising. Then we notice the progress among the Juniors under Sister Drushals' care, then the arrival of new workers and lastly, the need of larger quarters for the work. You will not only enjoy the report, but you will be impressed with the fact that our Lost Creek venture has been a wonderful success. And of course we will still stand back of the work, that it may not be hindered in its growth.

GENERAL ARTICLES

The Church's Ministry to the Social Needs of Young People

By Miss Mary L. Emmert

No many years ago, attending church on Sunday was the one social enjoyment of the week. People brought their entire families ten miles or more in wagons in order to worship and to meet their friends. They rarely met elsewhere, for there were no automobiles, no movies, no near-by towns. After church the older people visited and the young people congregated in knots on the porch, around the pump or under the shade trees and talked as only young people can. No one hurried away and usually the whole day was given over to friendly intercourse.

Of course the old time conditions do not exist now and to a large extent the church is no longer an unconscious minister to the social needs of its young people. The question then is: Should the church consciously aim to be a social center for the younger generation, or do other activities supply the social need so that the church may concentrate on the purely spiritual ministry?

In answering this question let us first consider the nature of the adolescent period. In the "teen" age, or period of greatest spiritual awakening, the child feels the need of new and larger ideals. The church prepares for this period by educating the child from the cradle on to maturity, with the result that he naturally likes to work in the Sunday school, the Endeavor, and all departments of the church. Christian service becomes a natural and vital part of his life.

During the adolescent period his touch with the church should be strengthened. The stranger within our gates still admires the hearty handshake and the "feeling of belonging," of which we as a church are justly proud. This, however, is only a shadow of what Christian fellowship should include. The church should be a family where each helps each and the ties of friends are strengthened. To a large extent this is already true, but the feeling should be emphasized and intensified until the youth feels more at home in the church than he does on the streets.

Then, too, worth-while fun in some abundance will prove a corrective for some of the questionable good times that are often enticing merely because there is nothing else to do. The young people of today will not be content to meet only on Sundays. A variety of activities is a necessity. Let the church aid in its selection.

Does this mean that the church's selection of good times is to be forced on its young people as in olden times? Educational psychology points out that forbidding a child to do a thing usually makes his desire to perform that act all the stronger. Instead, some other idea is substituted in his mind, so that the unfortunate tendency is replaced by a happier one. The "thou shalt not steal" of the Old Testament is replaced by the "thou shalt love" of the New Testament. The idea then is not to judge for the child, but to help him discriminate between the two varieties of "good times."

A boy or girl learns to enjoy the better class of reading by being led to read good books and then to compare them with the cheaper kind he has been reading. He will lay aside his earlier reading when he sees for himself the superiority of really good reading. So young people will soon appreciate the right kind of good times and will take an active part in creating their own fun if they are given a little encouragement by the church.

Let us have organized good times where the young people of our churches may really come to know the people they usually admire at a distance, where fellowship may be more than a word, and where ideals of real fun may be fostered. Our libraries should be carefully stocked with live, ideal-making books. And above all let the young people feel that their church is a home, where they may take their joys and sorrows, their ambitions and their problems; a place of dedication and consecration for their lives.

Dallas Center, Iowa.

I. Religious Education and Democracy. By L. Garvin Smith, M. A., B. D.

During the world cataclysm that has just come to an end, men were educated for slaughter. However, the sorrows and sufferings of the war, the call to sacrifice, the call to face the supreme demands of life and death were, after all, a process of religious education; for millions of human beings are realizing today the sense of man's dependence and God's guidance in a totally unprecedented way. Levity and self-indulgence are not so popular as they once were, and people are becoming sober, chastened and redeemed, as by fire. This was a baptism of fire and blood, and the experiences will not soon be forgotten; for life becomes tremendously real to those who face death and meditate upon eternity.

When we entered this war, hundreds of thousands of young men—the flower of our youth—were looking toward the future, a future replete with the profits and emoluments which reward business genius, mental achievement and integrity. They abandoned cherished life-plans to defend human rights and to preserve our democratic institutions inviolate. Great was the sacrifice they made, and, for the most part, it was cheerfully done. We are told that this supreme sacrifice of human life was made that henceforth the world may have peace, and that all nations may come to a definite agreement as to what powers shall rule the world and what shall be the purpose of such powers. Shall the powers that will henceforth rule the world be spiritual or material? The answer to this question depends upon

what the spiritual forces do in the period of reconstruction and what preparation they make for the future.

This war was the greatest moral catastrophe that has ever come to the Christian world. Both sides of the allies read the same Bible and prayed to the same God; but there was a vast difference between the interpretation of the Bible and God on one side and that on the other. There was also a fundamental difference in human and spiritual values. Nevertheless, we believe, at least, we fondly hope and fervently pray that out of the late war there will come a new, larger and better world-order, the function of which will be none other than to make the democracy of this world the democracy of God.

Now, while some fought, served, sacrificed and died to make the world safe for democracy; others must live, serve and sacrifice to make democracy safe for the world; for if men were willing to die for love of country, others should be willing to live for that for which some were willing to die—to make this world a fit place in which to live.

Far be it from me to even wish to take anything from the glory of the brave boys who have made the supreme sacrifice to make the world safe for democracy, yet we must not overlook the fact that there is a patriotism of peace as well as a patriotism of war; and that while the sacrifices of war were necessary to make the world safe for democracy, democracy must be made safe for the world by intellectual, moral and spiritual forces. I am of the opinion that popular education and intelligent, sincere Christian character

will, so far as the future is concerned, not only make the world safe for democracy but democracy safe for the world. After all, books are better than bullets; industrial tools better than bayonets; truth, love, justice, mercy, brotherhood and Christian character are mightier than powder; and churches and schoolhouses are better weapons of defence than navies, submarines and aeroplanes so far as democracy is concerned. I am of the opinion that the strongest fortresses that any nation can have are school houses and church buildings, and that the most powerful standing army, for the future of the Republic lies in the host of public school and Sunday school children. The enemy of the school and the church is the enemy of the Republic. The fact must not be overlooked that the American Republic rests secure only when it rests upon the solid foundation of universal education and a true, intelligent Christianity. And cursed be the hand that would even attempt to remove from the foundation of the Republic the public school, the Bible, the Sunday school, the church and the Christian home; and substitute, as a foundation infidelity, anarchy and the brothel.

In the Russia of today, we find democracy in the extreme, but Russian democracy is just as unsafe for the world as was Russian autocracy. Russian democracy is an ignorant, unsocial, non-ethical and unchristian democracy, and we do not want that kind of a democracy; because it is not safe for the world. We want a democracy where there shall obtain knowledge, reverence, trust, obedience, faithfulness, industry, sincerity, honesty, truthfulness, kindness, justice, purity, peace, honor, sympathy, helpfulness, mercy, health, wealth, happiness and righteousness; and any other kind is either unsafe or inadequate. True democracy should be a conscious progressive effort to found a society on a basis of Christian ethics and in which the highest available motives are utilized. That is a false democracy which measures its success in tons of steel and bank stock. An industrial order in which children are slaughtered to make possible bargain sales, in which women are emaciated in sweat-shops to pile up wealth for an industrial autocracy, in which men are crippled and killed in the interest of bank stock, and in which girls are bought and sold in the markets to gratify the lusts of evil designing men, is not a true democracy. It is a cancerous system that requires more than a poultice or "the faith once delivered to the saints." Saving a drunken

man every now and then, establishing rescue missions for fallen women and girls, opening soup kitchens for the hungry and buying cemeteries for the premature victims of a heartless industrial system, do not even touch, much less solve, the problem or cure the disease. These things, as good as they seem to be, will never by themselves bring in the democracy of God. It will take something radically more effective and vitally more cogent and dynamic. The cure must go to the source and not only remove the cause, but change both the social and physical environment. Democracy, therefore, must be permeated with brotherhood, idealism, sympathy, sacrifice, service, education, Christianity and faith in a just God who is in the world and who is working out in the world a good, wise and holy purpose, if it is to bring in the democracy of God.

Mr. Herbert Croley says, "Democracy has assumed an express responsibility for the achievement of the stupendous task of making this world a better place in which more human beings will lead better lives, than they have hitherto had an opportunity of doing." The function of true democracy is, therefore, to produce the best possible citizens, to give them the opportunity of free and unlimited approach to God through the medium of the Christian revelation, to safeguard those interests which are common to all, and to eliminate those things which are detrimental to the highest interests and best welfare of all. In a real democracy there must be intelligent, effective, popular control of the machinery of government; public office must be considered a public trust, and the officer an efficient, moral servant of the people. In a true democracy the will of man will be in accord with the will and holy and wise purpose of a righteous God. But a true democracy cannot be brought about by the application of external force, nor the rigid enforcement of law. It is the resultant of properly developed and intelligently controlled spiritual and moral forces within the lives of the individuals who make up the democracy. The Sunday school and the public school are the two most dynamic and cogent institutions for the advancing, strengthening and perpetuating of the sentiments of democracy in this—or any other—country, and for the Americanization of the children of emigrants. These two institutions give to the state better disposed and better self-governing citizens, besides added capacity for appreciating and practicing the principles of good citizenship. (To be continued).

"Life Work Revealed at Geneva." By E. A. Rowsey

The editor of the Evangelist asked the writer to report his trip to Lake Geneva, Wisconsin where the Y. M. C. A. conference for the middle west was in session from June 12 to 23rd.

It would take a lengthy paper to discuss the beauty of the lake, which is said to be more like Lake Galilee than any other lake in the States. Our tent was centrally located. Beyond it was stretched a sheet of water twenty-five miles in length. As the blistering sun parched the faces of my traveling companion Professor J. A. Garber, and myself, we fully appreciated the cool breeze from the lake. This made life a real joy and comfort while we were in the tent. One other incident should be mentioned before the more serious side of the convention is referred to. It was a real pleasure to teach Professor Garber the art of swimming. A picture of his heroic attempt was snapped by a friend on the lake shore. I hope to be able to present the cut for publication before General Conference, or at least before cold weather.

The Geneva conference was permeated with an atmosphere of inspiration more than any conference I have ever attended. It was both inspirational and educational. To be in session with such men as Dr. Mott, Bishop McDowell, Dr. John Timothy Stone, Dr. Taylor, Dr. J. Campbell White, Dr. Gilkey, "Dad." Elliott and others could be nothing less than a spiritual feast. We heard the world's need and America's opportunity and responsibility set forth in a

graphic manner. The entire conference dealt with Life Work. And I wish to give a few suggestions as to how young men and women can secure God's guidance on solving their problems and finding their life work, as given by Dr. J. Campbell White:

1. By realizing that God is all-wise and all-loving, that he knows what is best for each one of his children and that he desires to give the very best to every one and will do so, if we will let him. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Romans 8:28). "For it is God who worketh in you both to will and to work, for his good pleasure" (Phil. 2:13).

2. By realizing that God has a loving and wise plan for the world and for each of our lives in relation to his plan for the world. Since we share God's life, we must share his purpose and program. He desires each one to take the largest place in that program that it is possible for him to take. "For we are his workmanship, created in Christ Jesus for good works, which God above prepared that we should walk in them" (Eph. 2:10).

3. "Obedience is the organ of spiritual knowledge." By doing each day the revealed will of God for that day, one becomes more and more sensitive to his will in all questions of conduct and of life. Only by purposing in advance to follow his will, wherever it may lead, is it possible to discover

with any fulness what his special plan is for one's own life.

4. By regarding all of life as a sacred trust and expecting the same kind of guidance from God with reference to going into business or professional work that one would expect in order to go into the ministry or the mission field.

5. By studying the needs of the world, one opens an important channel of knowledge, through which God has a chance to speak. One of Christ's commands is "Lift up your eyes and look on the field."

6. By developing habits of Bible study, meditation and communion with God.

7. By obeying the command of Christ, "Pray ye the Lord of the harvest, that he send forth laborers into his harvest." One cannot really pray this without being willing to follow God's will concerning his own life work and that of his children.

8. By securing the best possible preparation for the work of life. Many positions are open to college-trained men and women that are not open to others. The more fully one develops his own latent powers, the higher the responsibility he is likely to be able to carry.

9. By using all one's own best powers and self-analysis, observation, experience and judgment.

10. By consulting one's friends, especially those who have learned most about God and his ways of working with men and through them.

11. By proving that temptations, obstacles and difficulties can be met and successfully overcome through prayer and faith in God.

12. By trusting and learning to interpret the highest spiritual impulses that come to young men and women. Many of the present leaders of the church were strongly impelled toward a Christian life work before reaching the age of eighteen.

13. By prayer for specific guidance. There are many promises that God will guide his children as they ask for guidance and are willing to follow it.

14. By asking for, receiving and obeying the Holy Spirit as one's indwelling presence and guide.

Will the young people who have a life choice to make and a destiny to determine remember these principles and also the words of the mother of Jesus, "Whatsoever he sayeth unto thee, do it." Give the morning of youth the tone you would like to have life keep until your friends say of you, "Out of the body he arose and took his seat in the kingdom of God."

Ashland, Ohio.

A Great Need and Our Supreme Opportunity. By Miss E. Mae Minnich

The unfinished task of making the boundless love of Christ known to all mankind is the great challenge of the church today. From the time of the organic beginning of the Christian church on the Day of Pentecost, it has been steadily increasing in numbers, in wealth, and in educational equipment but it has never succeeded in evangelizing the world. The population of the earth is now about 1,600,000,000 and it is admitted that one billion of these are heathen. Missionary experts have shown that the heathen are increasing faster by natural propagation than the church is increasing by spiritual regeneration; so that at the present rate of progress heathenism is gaining upon Christianity.

Thirty-five millions of people who have never heard of God's Great Gift pass out into a Christless eternity every year. Oh what a great need, and what a supreme opportunity for us, the present Christian church. Men are born, and they die whether they are given the Word of Life or not. If we do not evangelize the present generation of heathen, they will never be evangelized at all. "Now is the day of salvation, now is the accepted time."

The last command, "Go ye," has never been nullified nor repealed. The fact that our precious Savior suffered the shameful death of the Cross, not for his own sins but for your sins and mine and the sins of the whole world, should arouse every true believer to definite action, out of gratitude, if not in response to his imperative command. God help us that we may not be satisfied merely to be saved, but "saved to serve."

We should be shortsighted indeed if we did not recognize the terrible depravity of body and mind as well as the spiritual darkness of our unfortunate neighbors. Let us review briefly some of the existing conditions in a few countries.

If the proportion of physicians were the same in America as in non-Christian lands there would be but thirty-two medical doctors for the entire United States. The combined population of Maryland and Virginia would be entitled to one physician. In India less than ten percent of the men can read and less than one percent of the women. Likewise, in China, about ten percent of the men and one percent of the women are literate.

"The citadel of heathendom is in the heathen home and that citadel can be taken only by the assault of the women." For the above reason, I shall deal more largely with the wretched condition of womanhood in the vast non-Christian world.

Confucian, Mohammedan and Buddhist scriptures alike agree in relegating women to a position of inferiority and

subordination. On the other hand, the Bible, the source of Christianity, constantly honors women and inculcates purity of life. The evils that are recognized as sin in Christian lands are practiced unashamed in non-Christian lands because they are imbedded in the religious sanctions of the nation. Do we women of America appreciate the freedom and privileges which we enjoy? And do we recognize the fact that all the reforms of Christendom were based on the principles of the Bible?

In the ancient land of India we see the deepest degradation of womanhood. Enforced seclusion, child marriage and perpetual widowhood characterize the social life. It is the custom for all those except the poorest outcasts to seclude their women to parts of the household to which no men, except those of the immediate family, are allowed to come. The most gifted, most respected women pass their lives from marriage to death in jail-like confinement.

The deepest blot on the people of India is the custom of child marriage by which female children twelve years of age are given in marriage to men of fifty. Throughout India widowhood is regarded as punishment for crime committed by a woman in her former existence. Because she is accursed, she is stripped of her ornaments, her hair shaved, her food restricted to one scant meal a day. All her gaily colored clothes are taken away and only one coarse white garment is given her. She is debarred from all family feasts, shunned, hated, and made the drudge and slave of her husband's family.

The greatest of all defects in China's social life is concubinage with all its attending evils. The women are shut up in the common family home, in which live several families. If the family is poor the wife has little to do to pass the time because she has nothing to do with; but she has other women to gossip and quarrel with her, hence constant complaints and jealousies arise.

The women of China, in the average homes, are the least efficient housekeepers among the oriental peoples. They sweep their floors every so often, but allow the dirt to remain behind the door. The yard is usually taxed to its capacity with the accumulated rubbish of months. They pay little attention to cooking and know almost nothing of the art of laundering. Occasionally they collect the household wash and immerse it in the canal when the clothes are dried the washing is finished. "Bound feet, bound minds and too early marriages are the things responsible for inefficiency of their work as home makers."

The doors of China are all open, so that any one who will may enter; but this new and unlimited freedom is

freighted with many dangers. The unguided Chinese women have found expression in very grotesque and perilous forms and vicious habits. But when they are wisely guided, they develop into splendid leadership, examples of which are Dr. Mary Stone, Dr. Chang and others. Anti-foot binding societies have been formed; rallies of women have been held to combat the use of cigarettes and opium. Now a movement is being launched to debar the American brewers from dumping their blighting curse on China. These capable leaders were educated in mission schools and are object lessons of the power of Christ in the uplift of women. But largely due to indifference of our home churches, such a few Chinese women are trained for positions of leadership.

Vast, black, Christless Africa with its millions of unevangelized people make a most urgent appeal to us to come over and help her. We often hear the expression: "Those niggers aren't worth saving." The story which appeared recently in the Brethren Missionary refutes the statement, "Over on the West Coast of Africa somebody carried the Gospel to a young savage girl, sixteen years of age, and she came into the house of God on Christmas day, to bring her offering, for they have the beautiful custom of bringing their best gifts to Christ on Christmas day. They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl just saved from heathenism, brought a silver coin, worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it, that he thought surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought that he had better take it to save confusion. At the conclusion of the service, he called her aside and asked her where she got that money, for it really was a fortune for one in her condition. She explained to him very simply, that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord!"

What are we as individual members of the Brethren church giving to God for the conquest of lands now steeped in ignorance and sin? The small pittance of forty cents per member is the amount allotted by the Four Year Program,

but shame, thrice shame, upon us that not every church in the brotherhood is even reaching that standard.

South America is another field ripe for missionary endeavor. We claim as our field on this continent a portion of Argentina, a territory as large as the state of Indiana and with a population numbering about a million souls. Our faithful missionaries in this country have to battle against ignorance, superstition, the most corrupt form of the Roman Catholic church, and in the more enlightened classes, the great monster of infidelity. Much good has been done in this field but a colossal task still awaits us.

Conditions in many other countries might be discussed but space is limited. Nor is it necessary to go across the waters to find hopeless conditions which only the Gospel of Christ can remedy. In our own United States not one-half of the population are professing Christians. Statistics show that over eight thousand towns west of the Mississippi have no regular religious services. What unlimited possibilities!

The Brethren church has been expanding but certainly not in proportion to the growing needs of the world. Does this condition exist because we are indifferent to the cause of Christ? I think not. The chief obstacle is lack of information. We find without exception that the churches giving the most men and money for missions are those which have been properly instructed along this line. People cannot be expected to give, to go or to pray for a cause about which they are ignorant.

Missionary sermons, lectures in the Sunday school, etc., help to solve the problem but for intensive work, mission study classes have no equal. Women, let us organize mission study classes for this coming winter; not only organize but strenuously endeavor to enlist every woman in the church in them.

The missionary enterprise was born in prayer and its ultimate victory is absolutely dependent on prayer. Some of our missionaries spend two and three solid hours a day in prayer. How many of us spend "two or three solid minutes" for the cause of missions before our Father's throne each day? It may be well to take inventory. Every true disciple can go to the "utmost parts of the earth" in his petitions. God help all of us to look beyond the horizon of our own interests that we may fervently work and pray for the hastening of his Kingdom.

More About General Conference

The Program

The word "tentative" in the title of the program may prove misleading. It does not mean that the program is to suffer numerous changes. For the most part it was approved by the members of the Executive Committee, and will be changed only on account of inability on the part of appointees to take the assigned part. If silence, thus far, means acceptance, the program will stand as previously announced.

Railroad Rates

We did our best to secure our people the advantages of the one and a third fare on the certificate plan, and have finally heard from Eastern, Central, Western and Southern divisions, that our request is granted. We must however meet certain conditions. One requirement is two hundred and fifty tickets apart from clerical, half-fare and interurban. This condition may seem rather forbidding but we felt that the number could be secured on the basis set forth in the editorial notice of last week. It is here repeated that you may not fail to notice what is required of the various districts if we are to meet the conditions. Let us all co-operate:

Apportionment of Delegates by Districts

Michigan should have at least 4 delegates present.	
Maryland and Virginia,	6 delegates
California and Washington,	10

Kanemorado,	12
Illiokota,	25
Pennsylvania,	65
Ohio,	70
Indiana,	75

Do this and we make our goal and get our rates.

1919 and 1920

Goal 16 of the Four Year Program calls for the "Biggest and Best Conference in 1920 with 400 Delegates." We seem to expect to make that immense gain then without working up on a graduated scale. We may find this to be a most difficult task. The motive to share in the celebration of our achievements may not prove to be a sufficient stimulus. Moreover, if we fail to attain the desired goals, there will be less desire to celebrate. The best way to assure the full attainment of all goals is to have a thoroughly representative conference this year. If every pastor and the key laymen of each congregation will assemble at Winona to receive final instruction and the needed inspiration for the great drive we will be the more likely to go over the top in fine form. Then all will be the more eager to join in the proposed jubilee conference of 1920. Let 1919 be large and great. It can be if we strive to make it such.

J. A. GARBES,
Secretary Executive Committee.

THE BRETHREN PULPIT

Assurance: A Fundamental Doctrine of Christian Standing and Growth

By Wm. C. Teeter

On entering into a discussion of this subject there are several Scripture texts that seem especially fundamental at the very beginning, such as: 1 Peter 1:5, "Kept by the power of God: Kept through Faith." Jude 1:1, "Preserved in Jesus Christ and called," or "Kept for Jesus Christ." 2 Peter 3:18, "But grow in grace, and the knowledge of our Lord and Savior Jesus Christ." Here we find a most satisfactory basis on which to rest "**Assurance.**" May we inquire for the meaning of this term and its basic principle? We notice that **assurance** tends "To inspire credit, and is a pledge, furnishing any ground of full confidence; firm persuasion, firmness of mind; freedom from doubt; courage, confidence," etc. And theologically applied it means, "The full confidence of present personal salvation, wrought by the witness of the Holy Spirit in him who believes in Christ." Hence, the writers quoted above, being inspired by the Spirit of God, have given us absolute confidence of full assurance through faith in Jesus Christ.

The consideration of this subject involves both the **standing** and **state** of the believer in Christ Jesus. It must be apparent to every student of the Scriptures that there is a vast difference between the position and walk of the Christian." The first is the result of the work of Christ and is perfect and entire from the very moment that Christ is received by faith. Through faith alone this standing before God is conferred and gives him perfect security and favor with God whether he be the weakest or strongest person his title to sainthood is precisely the same.

Therefore, "Let us draw near unto God with a true heart in full assurance of faith (Heb. 10:22), for here faith and life are involved. "When you lie down to sleep, whether or not you think to offer up to the good Father a prayer of thanksgiving for the mercies of the day and a petition for protection through the shadows of the night, you close your eyes in faith that you will open them again with the morning's sun. Who will stand by your bedside with bellows to force the air into your sleepless lungs? or, indeed may they not fall asleep and fail you, when you have forgotten them in your slumber? Who will keep his hand upon your heart and see that it pumps on when you are unconscious? When you fall asleep you go out of consciousness with an abiding faith in something or Somewhat, that you will return to consciousness with the new day. You would not dare to close your eyes in slumber this night, if you mistrusted that the machinery of your body would stop before the morning light. You would force yourself into wakefulness by torture and by terror, day after day and night after night, until your will at last succumbed to nature. Take out faith in the safety of helpless sleep, and the human race will become a pandemonium of madmen. So I might go through all the processes of living, and find faith in every step. If you must reason before the trusting, you will die before you reach your conclusions. **You live by faith.** The processes of living are mainly faith in the divine Preserver and in the uniformity of his law. "How much more in the life to come!" Let us see:

The text and other Scriptures support this view. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are **Kept by the power of God through faith** unto salvation ready to be revealed in the last time" (1 Peter 1:5). "In whom also we have obtained an inheritance" (Eph. 1:11). The very fact of sonship give us a **standing** and **title**. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "Whosoever believeth that Jesus is the Christ is born of God." (1 John 5:1). "And if children, then heirs; heirs of

God, and joint heirs with Christ" (Rom. 8:17). "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2).

The believer's standing is not attained by what he does, but by simply accepting Jesus Christ by faith. All the body of Scripture on the question has not one item to indicate that the position is gained by prayer, or diligence in service, or church-going, or any other good works. All, all is the gift of God, through Christ by faith and therefore belongs equally to all believers. His standing is perfect before God, but not so his state.

Then second, the state of the believer is quite another matter and permits an inquiry concerning that condition of the Christian. His state is certainly far, far below his exalted standing in the sight of God. Paul recognized this difference very distinctly, for on standing he says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2). And also, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Tim. 1:9). "And hath raised us up together, and made us sit together in the heavenlies in Christ Jesus (Eph. 2:6). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

But as to the state or walk of the Christian believer, he says, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Col. 2:20). "If ye then be risen with Christ seek those things which are above"; "Mortify therefore your members which are upon the earth"; "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:1, 5, 8, 9). "Walk as children of light" (Eph. 5:8). "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess 5:6). "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12). The salvation here spoken of in the last text is not of the soul, but out of the snares which would hinder the Christian from doing the will of God. Now, you cannot work out what you do not possess within. You must work out what God works in, and do it "with fear and trembling." Let me illustrate.

Suppose a young student is under the training of a great artist. The teacher says to his student, "Tomorrow I am coming to your studios to give you instruction from 1 to 4 P. M." Now this is a new turn of affairs that this illustrious teacher should descend to come into the home of this obscure student, and the man fears. Mark you, he does not fear the teacher, but he fears lest he will miss a minute of the teacher's help; he fears lest he will not catch every feature of exquisite shading, of curve and stroke, and lest he may miss the special suggestion of the artist. Yes, he trembles, not because he dreads the teacher, but fears lest he might lose some hint, or some delicate touch of the brush to the canvas. Oh, he trembles lest he should lose anything! So, my dear Christian, listen: The great God has come into your life to live there and to unfold the new creation that he has begun in you, and he says to you: "**I am going to save you from the power of sin.**" How careful you ought to be! When God speaks, obey. When his Spirit gives a hint, instantly act upon it. Listen for his voice, and act

upon his suggestion, so that he may work out his purposes through your life!

When you have committed a trespass against any one, and God works in you to confess, **confess!** Confess to man, to woman, to child, to servant, to HIM; and his blood will wash you whiter than snow. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7).

It is assumed that we believe in the evangelical doctrine of salvation by grace and reward according to works as Paul teaches in his epistles. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works," which God hath before ordained that we should walk in them" (Eph. 2:8-10).

The doctrine of assurance has its basic principle in the great doctrine of the atonement. "The offering of the body of Jesus Christ once for all, for by one offering he hath perfected forever them that are sanctified" (Heb. 10:10, 14). "He gave himself for our sins; who gave himself for me (Gal. 1:4; 2:20). "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:14). Hence, the doctrine of salvation through the blood of Calvary, stands out paramount in this discussion.

Salvation has several aspects, and has been described as a great prize with two objectives. The first is on the Cross, where Jesus saved from the guilt and penalty of sin. Another is in his second advent, when the body will be raised and married to the spirit and salvation will be complete. Then there is a sense in which salvation is finished. Another sense in which it is in process. Finished by Christ when he died and yet in process by the Holy Spirit in our hearts.

Therefore we see that between his Cross where Jesus put away guilt, and the second advent where the body is married to the Spirit, between these two is the process of being saved from the power and the love of sin. "For the word of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God" (1 Cor. 1:18). "For Christ is the power of God and the wisdom of God" (1 Cor. 1:24). Should a man say to me, "Brother, are you saved?" I can reply, "I was saved when I trusted Christ, in receiving him by faith; I shall be saved when my body is raised; but I am being saved all the time." When I trusted Christ I was saved from the guilt and penalty of sin. Now I am being saved every day from the power and the love of sin. "Kept by the power of God through faith," a process. And I shall be saved by the hope within me, when my body is raised and married to the spirit, from the presence of sin, for sin will then have been fully put away. "I will be complete in him," having obtained his likeness and being conformed to his image (Rom. 8:29).

Let me recapitulate on this subject of assurance! Some one may inquire, "What do you mean by assurance?" "The certain knowledge and abiding conviction that I am a justified and regenerated child of God. It is not simply the essence of faith, but faith made perfect in blossom and fruitage. It is the ring and crown of our espousal to Christ." It makes decided, strong, happy, active, and useful Christians. It stimulates to holiness. It honors God and is a testimony that encourages those who in so great a concern tell us that they would start if they knew they could make a sure thing of it. Christ's finished work makes us safe. Faith makes us sure. **Our walk must determine our enjoyment.** When the disciples of Socrates were asked how they knew certain things, they replied, "He says it." Much more may we be assured by the word of God. "Forever, O Lord, thy Word is settled in heaven" (Ps. 11:89).

"I want no other argument, I need no other plea;
It is enough that Jesus died, and that he died for me."

But some one says, "Now make it simple and practical;

tell me how you know for certain that you are saved." "Well, because I believe for certain on the Lord Jesus Christ as my divine and atoning Savior; and because I am conscious of the exercises and graces of the new life as the fruits of faith. God's word is my absolute warrant for salvation, I understand God's terms, and that settles it. **I go by the Book.** I wait for no sudden or startling experience. What is written down in black and white secures and assures me. God provides salvation and I accept it. I do not try to make merit and supplement the atonement. I do not even try to believe that I am saved, but I believe on Jesus Christ and I know I am saved.

I have voluntarily and heartily committed myself to Christ once for all, as he gave himself for me once for all. I have no self-assurance; I find nothing in my heart or life as a meritorious ground of peace, but I trust my all in the blood and finished work of Christ on Calvary. He made peace and I accept it freely and fully. I surrender, and I abandon myself to my Savior, rest securely in his keeping power, and go about his business in a consecrated life. My hopeless ruin is my recommendation, and my conscious guilt is my fitness. I endeavor to "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," not into grace, but in grace. **Here I rest.** I know that in Christ Jesus I am regarded just as righteous, innocent, pure and safe, just as truly near and dear to God as Christ is. I am one of God's sons and a fellow-heir with Jesus Christ."

God cleanses me judicially, once for all, by the precious blood of his only begotten Son, Jesus; hence my standing is: "So near, so very near to God, I can no nearer be;" For in the person of his Son, I am as near as he."

Let me say in conclusion, that I regard the best treatise ever written on Assurance, to be, the First Epistle of John the Evangelist.

Dayton, Ohio.

BARKING AT THE TRAIN OF PROGRESS

Have you ever noticed a train come thundering down the track and a big dog, barking wildly, come running at top speed out of a farmhouse and make for the train? Perhaps the dog has some dim intention of stopping the train. It never accomplishes anything. The train thunders past. If the dog really tried to stop it, the train would go past all the same and leave a dead dog behind.

Some words are like that, unwise, mere "sound and fury" that accomplish nothing. Before the Civil war many persons waxed eloquent in defence of slavery, but they could not stop the onward march of progress. In our own day some have tried to stop the onward march of temperance. They failed. God is marching on. We cannot stop human progress. We must turn our eyes in faith toward the future. We must range ourselves on the side of right and take God's side on reform questions even against the powerful, who, after all, are like dogs barking at a train.

BIG I AND LITTLE U

A public man, whose duty it was to receive, entertain, and present to an evening audience a literary man, a minor poet, was himself reticent almost to the point of severity. So his chagrin and disgust can be imagined when he found that the speaker of the evening had but one theme—himself. He did bring others into his monologue.—men like Emerson and Longfellow and Lowell,—but only to speak of them disparagingly when compared with himself. His departure the morning after his lecture was a relief to his entertainer, whose own rule of speech was to keep still about himself and in the case of others of whom he might be tempted to speak critically to remember the lines,

"In men whom we pronounce as ill
I find so much of goodness still, ?

In men whom we pronounce divine

I find so much of sin and blot,

I hesitate to draw the line

Between the two when God has not."

THE SUNDAY SCHOOL

The Social Responsibilities of the Church. By W. D. Furry, A. M., Ph. D.

Touching the social functions and responsibilities of the Christian church, the churches are today more sensitive and solicitous than ever before in modern history. At no time in its whole history has the church sought more intelligently and sympathetically to make evident both to itself and the world its relations to the great institutions of human society and the other ends and pursuits which command the time and devotion of mankind. Every local member of the church needs enlightenment at this point and every self-respecting communion will seek to secure and distribute the needed information. After two thousand years of moral experimentation the conviction is solidly established that Christianity is rather a movement than a fixed body of doctrines. Jesus Christ was not a propagandist but an idealist. In an age abounding in social maladjustments and social abuses he championed none in particular but both illustrated and enforced a type of life which if universalized would become the solvent of all industrial, political and moral problems. Christianity is rather a dynamic ideal than a static programme, and increasingly the church must interpret its message in terms of current life and thought. The Christian ideal can be understood only as the church interprets it in terms of current speech. From the Day of Pentecost when every man heard the Gospel in his own tongue until now the church has been the determining spiritual force only in so far as it has been able and ready to interpret its Christian inheritance in terms of the dominant social mind. In his "History of Theology," the late Professor Briggs, has convincingly shown that the type of religious doctrine dominant at any particular time is both determined and explained by the type of public mind effective at that particular time, while Shailer Mathews has shown that church doctrine is only the result of the dominant social mind at work in religion. The message of the church like its Master is eternal but it must be spoken in terms intelligible to the generation to which it makes appeal. The dominant social mind of today and in terms of which the Christian faith must be interpreted if it would be effective is the **Scientific-Social Mind**.

The Triumph of Democracy

The larger concern and the increased sensitiveness of the church touching its social responsibilities is due to the rise of the new social consciousness. Today democracy is triumphant and the world of tomorrow belongs to it. Democracy is here and will remain. We can no longer think in egoistic or autocratic terms and be intelligible or effective. Today the democratic ideal of life pulsates in the awakened consciousness of the multitudes and is the lodestar of individuals in every station of life and in every part of the world who believe that a democratic ideal of life is alone worthy of men and women created in the image of God. To pray as one did recently that the world may be safe from democracy is both an exhibition of moral obtuseness and a pathetic waste of time. For democracy both life and resource have been sacrificed as never before in human history. Today democracy has become a religion to multitudes and if the church could speak with its old time effectiveness to the men of today its message must be socialized through and through since none other will be intelligible to the men and women of this generation. The world is today persuaded that democracy represents the goal of human history and that civilization will have reached its divinely set goal only when men are capable of governing themselves according to the Law of God. The task of the church is not ended when individual believers are created. Our days are too momentous for conventional words and smug, self-centered piety. It is not another faith we need or more Christianity but a more serious and intelligent faith, a less self-conscious and a more self-sacrificing Christianity.

A Fundamental Issue

A fundamental issue is before the church. At the present time this issue is urgent, the alternatives clearly differentiated and defined. The issue moreover admits no compromise. There is no middle ground upon which to take refuge and to refuse to face the issue is the rankest moral cowardice. Today the issue is divisive in the Christian church. To believe, as many do, that the world is soon to come to an end in a miraculous cataclysm, means that in concerning itself about social functions and responsibilities the church is taking upon itself unnecessary and unwarranted burdens. To all such persons it is useless to make appeal, since they are possessed or rather obsessed by an ideal of religious faith which at once removes them from the ranks of responsible leaders. They glory rather in a world undergoing rapid and certain disintegration than in the outlining of a constructive message for a world in the grip of chaos and creation. Others can not share this belief nor can they think that it is representative of the real nature of Christianity. To these persons this is a day of growing, transcendent opportunity and therefore fearful responsibility. They believe that the church has a message for this generation and they are responsible for its giving and application. They believe also that the church has a message that can save the world from materialism, commercial exploitation and a selfish nationalism. They believe also that they have a Gospel to give which can save the world from war and provide an adequate and contagious basis of world-brotherhood. Standing amidst the ruins of a world that has been "shivered to atoms" those who hold the second alternative of the issue believe themselves possessed of a programme of personal and social life which will bear the burden of a new social order and a new internationalism that will enthrone brotherhood where now reigns national aggression and industrial selfishness. The present is not a moment of defeat but of resplendent opportunity. The World War is not the end of the world but the beginning of a new epoch that may be and under God must be more Christian than the best ages of the past have been. The future has greater problems than the past but to those whose eyes have been opened to see the horizon of the limitless possibilities of faith it is full of hope. God has not abdicated the throne; Jesus Christ is not a sentimental anachronism; faith and righteousness have not been defeated on the field of battle; injustice and selfishness are not the ultimate and triumphant forces of humanity. The kingdoms of this world shall become the kingdoms of the Lord and his Christ. To hasten the consummation of the programme represents the social responsibility of the church.

A Three-fold Responsibility

The mission of the church is fundamentally positive rather than negative, constructive rather than destructive, formative rather than reformatory. The formative social tasks of the church and therefore its responsibilities are three: (1) the full recognition of the divine ideal of human life, both individual and social, for itself and the whole world; (2) the initiation and conduct of movements and programmes for the realization of this ideal alike in the individual and the social whole; (3) the possession and transmission of the Holy Spirit as the unique power for the regeneration of the world.

(1) It must needs be believed that the Christian ideal is equally individual and social. Life as we live it consists in large measure of relationships. Religion is relationship. The Christian faith is God's ideal of relationship both as between himself and man and man and man. We have never questioned the contagion and potency of Christ as the ideal of personal life but we must now go on to accept his Gospel as the final order of social life. To criticise existing life and

institutions in the light of this ideal and to seek to establish this ideal in the world of human relationships represents the first social responsibility. For the kingdom of heaven the whole earth is the location, every nation will make room, every community will welcome its humblest messenger and all else will give way. To reconstruct human society so that it shall become a congenial home for the larger ideals of justice, of sympathy, and brotherhood now stirring all about us—this represents the social task of the church. Christianity exists to make the world over after the likeness of Jesus Christ and fit every individual for membership therein. No better opportunity to accomplish this end ever presented itself to the church than today. Will the church see the day of its visitation and rejoice?

(2) It is also the social task of the church to initiate social movements for the realization of the Christian ideal but not to attempt to become their executive. The world will not soon admit another Holy Roman Empire nor is the church called and commissioned to become one. History illustrates that the Gospel has borne its best fruit when the church has given itself to the presentation and initiation of new and higher ideals of personal and corporate life. The social task of the church is rather to educate and inspire

than to execute fixed programmes. It is to be in the world but not of the world.

(3) The church must embody and supply the sacrificial spirit which is the divine method for the regeneration of human life both personal and social. The only infidelity to be dreaded today is the unbelief in the golden rule of conduct. Today as always the world needs a new spirit and the world has seen none higher than that which found its embodiment in Jesus Christ. To hold steadily this type of life before the world and to bring the world to evaluate all its conduct in its terms—and to assist the world in elevating its conduct, private and social, national and international—to that sublime height illustrated by Jesus Christ both in life and death, represents the third social responsibility of the church. And in consequence of the sacrifice of the past few years the world is ready for this message of the Gospel as never before.

To fulfill their social responsibilities let the churches go triumphantly into this century of victorious democracy the conquest of which admonishes the church to examine itself anew and profoundly take heed unto itself that it take not the service of the people unworthily.

Ashland, Ohio.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The Good of Conventions and Conferences

With Some Reference to Winona Lake, 1919

(An adaptation of Dr. Francis E. Clark's article in the Christian Endeavor World, to the Brethren General Conference.—By the Editor)

The very origin of the word itself helps us to answer the question. **Convenio**, to come together.

Robinson Crusoe was about the only man who never needed a convention; for he could build, and, indeed, had to build, his own hut, make his own trousers, cook his own plantains, milk his own goat, wash his own dishes, and do all the rest of his "kitchen police."

In fact, he had no one to convene with until his man Friday appeared, and then he got together with him as soon as possible.

Adam was in the same fix for a while, but God soon said, "I will make him a helpmeet for him."

Now a convention is simply the getting together of kindred spirits for a purpose, and the purpose in our Brethren Conference is to prepare for action.

It is for the very same purpose that Uncle Sam mobilized his troops. Indeed, our dictionary definition of mobilize is, "To assemble together to prepare for action."

We meet in our great conventions, state and national, and in our sectional conference meetings, not simply to sing and pray together, to listen to eloquent speeches, and to enjoy a delightful fellowship; but we meet "to prepare for action," to mobilize our local or our national forces. If we as Brethren are to fight a winning battle in the days to come, we must mobilize our forces; and our great mobilization camp for 1919 is Winona Lake, Indiana.

Plans will there be matured, inspiration will there be received, which will go far to determine the success of our work during the next year. Consider these special benefits:

A Widening Horizon

1. This Conference and others on a smaller scale will do much to widen our mental and spiritual horizon.

You have doubtless heard of the boy who was lying down in his father's pasture, and there made the marvellous discovery that he was in the exact center of the world. The horizon was equidistant on every side. The exact zenith was over his head.

All of us are too apt to get the same impression concerning ourselves intellectually and spiritually.

Our horizon is too narrow. Our village or city is the only one. We come to believe after a while that there is

nothing beyond what we have already done and seen, individually or in our church.

I have a dim recollection of a story I once read of a Norwegian boy, Arne, who had always lived in a valley. The pine trees on the skyline of the hills around his valley had always bounded his vision. One day he climbed to the top of one of the hills near his home, and from there he saw an almost boundless sky, rich fields, and thriving villages, and other hills beyond. He was amazed, and from that moment began to live the larger life of which he was capable.

The Conference at Winona Lake will mean just that to many a Brethren. It will be a mountain-peak experience intellectually and spiritually, and he will return to his home and church to put his Winona vision into acts of genuine service for his Master and his fellow men.

Jolted Out of the Ruts

2. Another blessing of a great convention or conference is that one is likely to be jolted out of deep ruts if he is in them. Not that a rut is always a bad thing if it is not too deep. A well worn path to the prayer meeting is always desirable, as well as one to all the church services. A rut, in its derivation, is near akin to a route; and we do not get very far in life unless we have a definite route and follow it.

But the trouble with ruts is that they are inclined to grow deeper and deeper, until we cannot see over them. There are some churches among the Brethren, I hope not many, that have not had a new idea for the prayer meetings, church services or various departments during the twentieth century. They conduct their Sunday school just exactly as they did in 1899. The Christian Endeavor is run in the very same way. At the consecration meetings the roll is called beginning at the same letter of the alphabet, and there are few in the society that were not there in the later eighteen hundreds. The only difference is that the members are twenty years older.

They have not learned that there are a dozen different ways of making a meeting interesting and yet keeping its spirit of devotion.

They have forgotten that there are books that tell of hundreds of different ways of making the Sunday school,

Christian Endeavor and general church work take on new life.

They need to learn that there are new plans, new incentives, new challenges, to better work, which if accepted, will increase the efficiency of their church one hundred percent.

Now, all these things will be learned at a great conference; and the delegate, if he is a worthy one, will go home with a new light in his eye and a new purpose in his heart.

Inspiring Personalities

3. Again, a good conference will introduce us to some inspiring personalities. We may or may not be introduced to them by name, and have a chance to shake hands with them; but we shall get near enough to catch their spirit and to be inspired by their ideals.

But why go on. Space forbids me mentioning all by name. And the program,—we have already seen that. We know what great things are in store for us. Every person scheduled has something good for us if we will receive it. Some of their words may transform our lives and through us our churches.

Many a life is incomparably richer and fuller because some inspiring personality touched it at our National Conferences.

"By My Spirit, Saith the Lord"

Finally the Spirit of God is never absent from such conferences, and I believe he never will be, since there are so many who take him with them.

Many past conference delegates, who have forgotten every notable address, will thank God to their dying day for some quiet conference hour, some sunrise prayer meeting, some consecration service, when they gave themselves more fully to God, and when they sang with a fervor they never knew before.

"I'll go where you want me to go, dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord;
I'll be what you want me to be."

Such a rare hour or moment would be worth all the time and expense demanded by a conference, though it were a hundred times as much as it is.

All that I have said applies only in a lesser degree to our state conferences and local meetings.

Many and many a Brethren has testified that such and such a conference transformed his life.

Who would miss, were it possible to avoid it, such a widening horizon, such an intellectual stimulus, such a spiritual outlook and uplook?

MISSIONS

Home Mission Notes. By G. C. Carpenter

Opportunity With Urgent Call

Word just came from Brother Drushal as follows: "People at Happy will furnish school building and pay the salary of teacher, if we furnish teacher. The teacher will take the county examination and pay may go as high as \$80 per month. Was there yesterday. Great opportunity! We should take advantage of it and must have teacher there by the first of September. Can you get in touch with anyone?"

Who Will Go?

Some are willing to go thousands of miles away into distant Africa or South America and the need there is great, but who will go a few miles from their own doors and help answer the pressing call for light and life? Who will go as a teacher? Who will write us at once and say "Here am I, send me?" Let the friends and supporters of the Kentucky mission work assist in finding the faithful Christian teacher who will answer this call. Do it quickly.

Winona Lake

The coming conference at Winona Lake should be first and last a missionary conference. Whatever else characterizes the conference the chief note sounding and resounding throughout all the sessions of the conference should be that of missions, missions, missions. "Go ye into all the world and make disciples" is the Master's command to his church. An inventory should be taken and a new survey of the field taken and then the church should break away from the shore line and launch out into the deep as never before. The Macedonian call comes from home and foreign lands. The life and progress of the home churches depend upon the answer given to that Macedonian call.

Krypton

Rev. and Mrs. J. A. Rempel of Long Beach,

California, will be at Krypton by the time our readers receive this report. Brother Rempel will succeed Brother James S. Cook as superintendent of the Krypton field. Brother and Sister Rempel come very highly recommended, our Board having received splendid recommendations from a number of reliable sources. We quote from one: "They have commended themselves to us by their devout Christian and Christlike spirit. They know God in the real meaning of that phrase, and he is their Father and their Friend with whom they are constantly in loving touch. They are people who know how to pray and who pray. It has been wonderful to see how God has been with them. They have been tested many a time but God has always delivered them when the crisis came. They love the Word of God and they love to teach it to others and to bring others to Christ." Brother Cook has done a good work and we regret to have him leave even for a season this great field where the need of such men is so pressing. We rejoice however in the privilege of introducing these new workers who promise to be equally as faithful.

Lost Creek

Sister Drushal writes: "Things are running over here. We never had anything like the attendance we have now, except during the winter term. Our services have been attended all during the summer in an exceptional way. The encouraging part is the large class of men, and the most of them not yet Christians, which means they must be won for Christ. They will be won, for we are praying for them." May souls be saved and the church established.

NEW WORKERS FOR RIVERSIDE

Brother and Sister Alan S. Pearce of Los Angeles, California, are already hard at work

at Riverside, both being teachers and Brother Pearce also helping in the management of the dormitory. Mrs. Woodmansee, also of Los Angeles, is the dormitory matron and is a very capable woman, planning wisely and carrying out her plans in a splendid way. All of these come with the best of recommendations from reliable sources from within and without the Brethren church. Miss Bessie Hooks from Mosgrove, Pennsylvania, is another promising worker. She and Sister Dove Byrd are teaching the grades and are supported by the Kentucky public school funds.

May the Lord bless these workers along with Brother and Sister Drushal and make all of them a great blessing to the large number of students in Riverside, more than one hundred being enrolled so early in the year.

New Pledges for 1919-1920

Every Christian Endeavor society and other organization as well as the hundreds of individual helpers should determine on making a larger allowance for Kentucky Mountain mission work for the coming year than for any previous year. Every society should authorize its representative to make the pledge on Thursday evening, September 4, which will be Kentucky night at Winona Lake Conference. Brother Beachler will call for the pledges and there should be a ready response.

KENTUCKY MISSION RECEIPTS FOR JULY

Mr. and Mrs. H. S. Rutt, Smithville, . . .	\$ 25.00
Mrs. H. J. Frantz, Enid, Okla.,	5.00
Mrs. Sarah A. Cameron, Mulberry, Ind., . .	10.00
Mrs. K. O. Oline, Balsam Lake, Wis., . .	2.25
Primary Dept. of S. S., Falls City, Neb.,	10.00
C. E. Society, 3rd Church, Philadelphia, Pa.,	10.00

Russell D. Barnard, Flora, Ind.,	15.00	Ind.,	5.00	Sunday School, Oakville, Ind.,	7.95
Mr. and Mrs. Harvey G. Mountz, No. Georgetown, O.,	10.00	Rev. Willis E. Ronk, Roann, Ind.,	5.00	A Loyal Friend and Helper, Degraff, O.,	5.00
Mrs. Ora Abshire, Wabash, Ind.,	5.00	C. E. Society, Fremont, O.,	10.00	A Sister in Christ, Balsam, Lake, Wis., ..	25.00
Sunshine Class, Goshen, Ind.,	10.00	Mr. and Mrs. C. G. Wolfe, North Liberty, Ind.,	50.00	Brethren Church, Lost Creek, Ky., on Pastor's Salary,	27.00
Sisterhood Girls, Gretna, O.,	5.00	Mr. and Mrs. M. E. Horner, Goshen, Ind.,	5.00	The Year's Report	
C. E. Society, Leon, Iowa,	5.00	C. E. Society, Roanoke, Va.,	5.00	The books of the Mission Board will be closed for the year on August 20 and all pledges should be met before that date. Do it now. What kind of report your officers will make at conference will depend upon the loyalty of the churches of the whole brotherhood. Fellow-pastor, has your church met its home mission apportionment in full? Brother Orion E. Bowman has labored hard to reach the goal and would reach it yet if all the churches would go over the top. Better act at the eleventh hour than not at all. Do it now.	
C. E. Society, First Church, Philadelphia, Pa.,	50.00	Sunday School, Long Beach, Calif., ...	27.92	Peru, Indiana.	
Sisterhood Girls, First Church, Philadelphia, Pa.,	15.00	Sunday School, Campbell, Mich.,	10.00		
Jr. Dept. S. S., First Church, Philadelphia, Pa.,	5.00	Rev. and Mrs. M. A. Witter, Waynesboro, Pa.,	5.00		
Laura Frey, Philadelphia, Pa.,	10.00	Rev. Roy Brumbaugh, Portis, Kans., ..	5.00		
Elsie R. Shepherd, Philadelphia, Pa., ..	10.00	Rev. Edwin Boardman, Jr., Hudson, Iowa,	25.00		
Minnie Cole, Philadelphia, Pa.,	5.00	Rev. G. T. Ronk, Leon, Iowa,	5.00		
C. E. Society, Dallas Center, Iowa, ..	15.00	Sisterhood of M. and M., Leon, Iowa, ..	5.00		
C. E. Society, Portis, Kans.,	15.00	Sunday School, Leon, Iowa,	10.00		
C. E. Society, Warsaw, Ind.,	15.00	C. E. Society, Nappanee, Ind.,	25.00		
Mrs. E. M. Rodabaugh, Winona Lake, Ind.,		Ida Godshalk, Elkhart, Ind.,	20.00		

NEWS FROM THE FIELD

OAKVILLE, INDIANA

In keeping with our usual custom,—reporting every quarter—we proceed to make good. We have observed all the “special” days during the spring and summer with good results. We have had to “specialize” more than ever before, but we are glad for it, as it keeps a church in touch with the outside workings. Since April 1st, we have been preaching every Sunday for these people, making the long trip from Ashland. Some thought it would “kill” the Sunday school and the church to have preaching every week, the church would need to be buried. But such is not the case; more grace and spiritual bread has made us all the more alive. Then on the first of May the Sunday school decided to make the offerings of the first and third Sunday of each month go toward the church building fund. The pessimist said this will surely drive folks away. Facts speak for themselves. The first quarter of this year the Sunday school’s average attendance was seventy-seven (77). The second quarter, was an average of ONE HUNDRED TWO (102). The average offerings for the first quarter \$....; second quarter, over twenty dollars per Sunday. Another class has been added and organized with charter on the way. Oakville is not “os-ker-spoiled” in any way. We are still forging ahead. Still growing.

We have a Teacher Training class going and it is becoming more interesting to attendants. The prayer meetings are averaging up in attendance very good. The summer slump has not affected us a great deal.

On Sunday, July the 20th, the Sunday school went visiting—over southeast twenty-one miles and had a union service with the “Church of God” people, where some of our members live. There were ninety-eight there; though the day was misty and damp, a splendid time was had. Seventy-six ate dinner at the home of Brother and Sister Sherry, where all congregated after the church service.

The Junior Endeavor meets on Friday afternoons with good results. We have an efficient leader for the children who gives them good care and instruction. It is really a joy

to hear those little folks offer up their little prayers and read from the Bible. The Juniors have had several picnics in the woods nearby.

The Senior Endeavor is holding up reasonably well for the summer. We have used two evenings for returned soldier boys to give their experiences in the army both in the United States and overseas.

The S. S. C. E. is busy most every week with work and the attendance is good. A few new members have been received.

There are two special days for us this month which are to be a stimulus to avoid “slump” disease. August 24, we, with the Maple Grove Sunday school, will have a union service with the Muncie Mission in one of the fine parks in Muncie. I will preach in the morning and Brother Kimmel in the afternoon. August 31 will be Harvest Home, or Home Coming Day in Oakville, to which all former resident members and pastors are invited to be with us. We can take care of you all. Come. There will be some special features in the day’s program.

We have agreed—the Lord willing—to stay with these people another year after October 1st. We are spending the summer months here among them, but will be back in good old Ashland for another year in college this fall, then we will move here permanently. After landing here the first of July, these good people to the number of 116, assembled and gave us a “pounding” which supplied our larder for some time. The association, and fellowship, and good will of the people is appreciated far above the material gifts. THANKS FOR ALL.

Oakville will be well represented at Winona; will YOU? W. R. DEETER.

INDIANA DISTRICT

I am coming to the district to encourage you with words of appreciation for the response thus far given in your reports to me as the District Director. At the same time I am made to believe that the effort has not been as good as it should have been. We

have not completed the task we set out to do and to fall short is to fail in a way. This I am sure no loyal brethren wants to do, if he possibly can help it.

My word of appreciation is, that I have been able to ascertain that many have been endeavoring to accomplish goals, working together in a brotherly way, in an earnest, whole-hearted effort to accomplish the most for Christ and the church. We have not always been of the same opinion but we have born in manifest kindness with each other as brethren.

My word of criticism is that some of the manifested brotherliness and co-operation is so hard to find, because of our selfishness, that our work is hindered and our reports show up bad. We have too many preachers who are so unthoughtful and unwise in their efforts that they talk to their congregations about the “too heavy” of the Program, even making them believe that it can not be carried out and really cause them to be not in sympathy with the effort. The one thing needful is co-operation, and unity among all the brethren, realizing that even if we differ we have need to be co-operative and charitable, rather than antagonistic, and backbiting continually. I am sure that the spirit of such is leaving its impression upon some of the children and such things had not ought to be, brethren.

My appeal, as one of the executive committee, is that we might all come to Winona in the very spirit of prayer, with love of the Brethren cause at heart. Like Paul, let us “forget” and “press forward,” making our goals, to the honor and the glory of God that his righteousness might prevail through us as brethren. Let us put the clouds behind us and let the sun shine in our coming together in the largest assembly we have ever had as Brethren. My desire, brethren, is that we might be in every way a stronger and more efficient people because of the Conference into which we are about to enter. Come, let us glorify God together in the “Spirit and in Truth.”

W. T. Lytle, Burlington, Indiana.

NOTES FROM GARWIN

The times have been busy here since our meetings have closed with the various kinds of field work and church work. Nevertheless we are losing no time. A few days after Brother Coleman left, the people completely surprised me by making me a present of \$10.00. There was still money left after the free will offering had been raised. The surprise was greatly appreciated, and especially the spirit in which it was given. Our Sunday school shows no signs of a summer slump. Brother Oscar Rank, our efficient superintendent, is doing good work. July 20, Art Richards, a recent graduate of the Bangor Theological Seminary of Bangor, Maine, preached for us. A reception was held that day for the new converts. A bounteous dinner was served in the basement of the church and a day of fellowship was spent together by the large number of people who were present.

There are a number of improvements planned; only a few have progressed sufficiently to be announced at this time. It is planned to cement the floor of the parsonage basement, and it was voted to place a light plant in the basement of the parsonage for the lighting of the church and parsonage. The money required for this was nearly all subscribed before the day on which it was planned. This will be a welcome improvement over the gasoline lights that are in the church. There were no lights in the parsonage. This plant will be installed in the near future, but as I am doing all the wiring, we will have to take into account any forces that might delay us in the installation.

Brother Joe Haynes and Brother Joe Smaha (the latter is one of our new members) have been instrumental in the securing of the lighting system.

There are several planning to attend the Conference at Winona this fall. I hope to be able to attend also this year.

May we have the interest of the brotherhood at heart in the work that we are attempting to do for the cause of the Kingdom.

FREEMAN ANKRUM, Pastor.

FROM BEAVER CITY, NEBRASKA

On account of the "flu" and other hindrances our communion services were delayed until June 15th, when Brother J. G. Dodds of Maple Grove, Kansas, kindly consented to come and help us. He gave us excellent help which was much appreciated. In lieu of the coming love feast we did some personal work and baptized three precious souls which gave us cause for rejoicing. One week after our love feast we had reason to expect Brother E. S. Flora, of Indiana, to be with us as our pastor. But when he failed to come on time, we were much disappointed. However for the disappointment Brother Flora more than made good for on Thursday following the 26th, in answer to a knock at the door I found instead of one there were two. They were introduced as Brother and Sister E. S. Flora. And so the Brethren church at Beaver City is no longer without a pastor and all seem to be well pleased. Last Sunday was Brethren Day with us. We had a fine program which was well rendered and could not fail to result in much good. We appreciated the help of the printed program, so well prepared

by the Ashland brethren. With the help of the pastor and his good wife and good help of our local talent we may always expect interesting times. On Sunday evening at the close of the service there was the baptism of an excellent young man which gave us further cause for rejoicing.

With best wishes for the cause of the Master, we are ever yours for Christ.

C. FORNEY.



MISS LUCY COWAN WIMER, B. M., M. M.,
Instructor in Piano, Harmony, and
History of Music in Ashland College

Miss Lucy Cowan Wimer, of Lanark, Illinois, whose picture appears above, is the newly elected Head of the above noted department in the College. Ashland has always had a strong musical department and it is a matter of great satisfaction that we were able to secure so excellent a teacher on the retirement of the former Head of this department. Miss Wimer has had a long and thorough preparation for her chosen work as well as some years of successful experience. She brings to the department a splendid enthusiasm for her work. Moreover, she is a member of the Brethren church which is very desirable and thus the co-operation between her work and that of the religious exercises of the College may be very helpful.

It is the plan now to give the Musical Department a larger place in the daily devotional exercises and both Miss Wimer and the teacher of Voice, Miss Amy Puterbaugh, will find opportunity to be of real assistance to the College in a larger way than usual. Miss Wimer will find the department in excellent condition, due to the work of the retiring teacher. Everything now presages a good year for Miss Wimer.

Miss Wilma Lichty,—an appreciation.

After some five years of excellent service, Miss Wilma Lichty, retires from the department of Piano in the College. Miss Lichty contributed her share in raising and maintaining the uniformly high standards of the department of Piano. After a short period in

which the department was served by several different teachers, the work was a bit disarranged but under the care of Miss Lichty it grew rapidly to its present prosperous condition. Miss Lichty was universally admired and loved by her students, all of whom regret to see her sever her relations with the College. The school is under obligations to her for her work in its behalf and for the lasting impress of her influence.

Summer School closed last week with a social. Plans are already on foot for the enlargement of this work next summer. We are very fortunate in having as a member of the Summer School faculty, Prof. J. A. McDowell, superintendent of the Ashland City schools, former congressman from Ohio, and now president of the Board of Trustees of Kent State Normal College. Also, we were enabled to secure some very excellent men for the convocation hour and at very reasonable terms.

Dean of Women. It may not be generally known that Miss Marie Lichty, teacher of modern language in the College, has been appointed Dean of Women for the coming year. The importance of this office can not be overestimated. The young women of the school must have a woman of experience and good judgment with whom they may consult and advise. I feel that the brethren may be sure of very wholesome conditions at the Hall with this arrangement. Parents of young women who are thinking about sending them to college, should give this matter some attention.

Dean of Men. Several good men are under consideration for this important place. It is an office not easily filled. But the young men of the school who live in the Hall must be under the authority of a capable man. While in the Hall both the young women and the young men have a form of self-government, yet it does not bring the best results unless there is an older head to advise and caution. I am sure the returning men will welcome this arrangement.

Professor J. A. Garber is in Virginia visiting his aged mother. While there he will endeavor to interest young people in Ashland College.

I take this method of expressing my sincere thanks for the many letters and other expressions of loyalty to the College, which have come to me within recent weeks.

Fall Opening Tuesday, September 16. One hundred in the College, and fifty in the Seminary. Why not, try Burnworths' plan at Lanark and have an Ashland College social?
E. E. JACOBS.

LOST CREEK ITEMS

Sometimes we are made to wonder just how deep and how much the spiritual life has taken hold of those who have come under the influence of Riverside, over which our Savior rules. A recent experience has made us to feel that much of the Word of life has found good ground. Some few weeks ago a sister, who lived about eight miles away and who had not been to our services much of late, died. We buried her baby last fall. When she became seriously ill, a couple of doctors were called for consultation. Their

decision was that she would soon die. One of the doctors, a Christian man, asked her if she wanted a preacher to pray for her. Her reply was, "No, I am all right; I do not need to have them pray for me now." Later we visited her, and found her suffering terribly, but trustful, her only request being that the Lord would end her sufferings one way or the other. Later, when within a few minutes of death, her mother asked her: "Elizabeth, are you afraid to die?" Her emphatic reply was, "No! No, I am not afraid to die." Then, just later, just before she drew her last breath her last statement was, "Now I am going home to be with my baby." I have read of and have experienced some death bed scenes before, but never any clearer, nor more emphatic than the testimony given by this member of the Brethren church at Lost Creek. After all, even in the face of discouragements at times, it makes us feel that to have been the means of helping a soul like that is worth while.

Mrs. Drushal's work on Sunday afternoons with the children seem to be continually taking on new life; more are coming and coming from families that have heretofore held aloof, and the interest of the children is growing. A pleasing incident happened recently. They had been taking no offerings in their services, as the children were all so small. One Sunday afternoon, one of the children asked why they did not take an offering. Another spoke up and said that they had been expecting it, and one of them had some pennies along. We were pleased to see this manifestation of service. It is the certain evidence that giving has been taught here at Riverside, else these children would not have asked for the pleasure. If it is hard for the older ones to see the joy of giving, we thank God that the younger ones are seeing it, and that is sure to bear fruit in due time. Needless to say, the offerings were taken, and last Sunday the first opening of the box for one month, was had, and it contained \$1.67. Different things were proposed as to its disposition but the one that appealed to the children most, was to keep it as a starter for a new church building, or rather a church house here at Riverside.

Another school year has begun with an entirely new corps of workers; this makes it harder on those who have now labored these years for our Lord in this place. But we are so thankful that it is not as hard as it might have been, for our new teachers and matron, are taking hold of things in a way that lightens our labors, and presages greater things for Riverside. We thank God for this. Sister Hooks from Mosgrove, Pennsylvania, was the first to arrive. Then followed the three from California, Mrs. Woodmansee, and her daughter and son-in-law, Mr. and Mrs. A. A. Pearce. Sister Hooks is a member of the Mosgrove church, and we hear the scholars saying, "Isn't Miss Hooks a fine teacher?" That's enough. Brother Pearce was taken into the Brethren church at Montreal, Canada, in the Mission there, when it was led by Brother Sands. To know him makes one feel that the mission was not a failure. Mrs. Woodmansee and her daughter came from New York state. They united with the Brethren church at Los Angeles, some time

before coming to Kentucky. They had been in the Bible Institute of Los Angeles. We believe that the church has in these people most excellent workers. They are talented, and capable, and their only desire seems to be to honor and glorify him who died for us.

But one of the best things yet remains to report. Your child here has outgrown its clothes. We are "full up," or practically so. Dormitories are full, school rooms overtaxed right here at the beginning of the school year. We never had such a turnout before, and it means just one of two things. That we must either provide larger clothes for the child, or the other alternative is, let it suffer. Heretofore the cry has been, furnish the workers, and the money will be found. We have the workers, and the opportunity; will the money be found to provide for the larger demands? God certainly is able. Will we let him have the chance? We need first, a better lighting system or, a lighting system. This is needed just as soon as possible. The evidence of its need accumulates constantly. Then we need more room for those who want to board at Riverside, and we also need more room for recitation purposes. As new points are opened, they are being opened and must continue to be opened, the need of Riverside looms larger and larger. We are praying in faith believing that God will raise up the necessary funds to meet the very urgent needs at Riverside. Will you pray with us for this? and all the work of our brotherhood?

G. E. DRUSHAL.

WAYNESBORO

No report from Waynesboro has appeared in the Evangelist for some time but the work has been moving along very smoothly. Early in the spring we had a successful evangelistic meeting under the leadership of Brother Morton L. Sands, which has already been reported. The impetus given the work helped to make possible a continued increase in attendance at church and Sunday school services. Steps have been taken to equip the Sunday school for better work. Through the efforts of Brother J. H. Gehr two rooms have been partitioned off in the basement, which, when completed will provide nicely for two of the largest classes in the school, relieving the crowded condition of the main room.

There is also a movement on foot to recarpet the church and to decorate its walls. When these improvements are completed our church will present a more attractive and inviting appearance.

The church has responded quite loyally to the appeals of the Four Year Program. All of the financial goals have been met save one and it will be met before the end of the year just as it has in other years. The attendance at our last communion exceeded the required three-fourths of the membership and was the largest attendance at communion since the organization of the church.

The auxiliaries are doing good work. The S. S. C. E. expects to be able to claim a banner again this year. In the Christian Endeavor, a small but loyal band of Endeavorers are faithful in the work of their society.

October first will complete ten years of the present pastorate. Those ten years have been

blessed with the most cordial relations between pastor and people and by an encouraging growth in membership and in the equipment for the work. The kindness shown the pastor and his family and the consideration for their welfare ever manifest has been such as to knit our hearts together in ties not easily broken. However, the conviction has been growing in the mind of the pastor that ten years is long enough for one pastorate and that a change of pastors would be best for the work here and that a change of pastorates would enable him to do better work. Accordingly I have resigned the pastorate the resignation to take effect October first.

For four weeks I have been absent from the work on the saddest mission that ever took me back to the old home near South Bend, Indiana, where I was called by the death of my father June 21. Father had lived four years beyond the allotted three score and ten and he and mother had been granted nearly fifty years of happy wedded life together. He was ready to go home and did not shrink from the death angel that came to relieve his suffering. After the last sad rites were over and we had heeded as best we could the comforting funeral message by Brother Rench, we returned to the old home and to the sad task of breaking up that old home which to mother had been home for over 66 years. After the personal property had been sold at public sale and such keepsakes and articles that we could not bear to part with had been packed for shipment, we locked the old front door and before we sped away in the waiting auto we turned to take a lingering look at the old familiar scenes of childhood's play and of farm work with father in those days before I left home to take my first charge 21 years ago. I say "we" for mother was going with me and she was leaving the home where she had spent her childhood, where she had raised her children, and where she had toiled a half century with her faithful husband who has now entered into his rest. We are now back in my home and mother bravely says that she is going to be contented and like it in her new home with us.

M. A. WITTER.

THE TIE THAT BINDS

BREWER-FRALING—At the home of the bride's sister, Mrs. Chas. Dewart, 2318 47th, Denver, Indiana, on Wednesday evening, June 25th, Don C. Brewer of Peru, Indiana, and Laura M. Fraling of Twelve Mile, Indiana, were united in marriage, the ceremony being witnessed by a large number of relatives and friends. Ceremony by the writer.

GEO. W. KINZIE.

YINGLING-MENTZER—At the First Brethren church of Waynesboro, on June 7, 1919, Paul G. Yingling and Margaret L. Mentzer were united in marriage by the writer in the presence of a few of their closest relatives. Both are members of this church and their many friends wish them every blessing in their wedded life together.

M. A. WITTER.

IN THE SHADOW

RONK—David William Ronk was born in Putnam county, Indiana, March 23, 1847, the son of Samuel Ronk and wife. When 9 years old his parents moved to Iowa, living in Marion and Monroe counties until their death. He was married in 1874 to Susan Elizabeth Teller. Eight children were born. They are: Mrs. Daisy Johnson, Turlock, California; Henry R. Modesto, California; George T., Leon, Iowa; Albert T., Warsaw,

Indiana; Herbert J. Ripon, California; Willis E. Roann, Indiana; Mrs. Mary Schmidt, Manteca, California; Kenneth Turlock, California. He was one of twelve children, three of whom still survive, Miss Ann Ronk, Marshalltown, Iowa; Frank M. Ronk, Des Moines, Iowa; Columbus Ronk, Abbia, Iowa. There remain fifteen grandchildren and a host of other relatives and friends. His wife died July 18, 1917.

The deceased moved to California with his family in 1887, settling at Turlock. He was one of the organizers of the Turlock Brethren church of which he was ordained an elder. He assisted in guiding the church through her early and pastorless days by his good counsel and exhortation. His ministry was limited to teaching and exhortation as he held that the pulpit should be filled by those who were better equipped. He assisted in launching the Berryessa Brethren church, moving later to Lathrop and still later to the mission church at Ripon where he had his last home. Less than two months ago he laid the foundation for another Brethren church at Abbia, Iowa. One of the last letters he wrote was filled with enthusiasm for this new Brethren project. He was first and last a teaching pioneer of the church. Four of his sons are in the ministry of the Brethren church, three in the active ministry and the fourth a theological student.

The deceased lived an exemplary and active Christian life for 44 years and was loved and respected by all who knew him in the work of the church. He had the satisfaction of seeing all his children united with the church. After a long life well spent he fell asleep at the home of his son at Warsaw, Indiana, on Sunday morning, July 27th, 1919, aged 72 years and 2 months.

A funeral service was held at Warsaw in the home of his son, where the deceased in his last illness was ministered to by the children who could be present. The service was conducted by the writer. The body was taken to California accompanied by the son, Willis E., a second service and the burial taking place at Turlock Sunday August 3rd.

G. C. CARPENTER.

ROUGH—Joanna Sellers was born in Seneca county, Ohio, March 15, 1856, and fell asleep in Jesus early Sunday morning, July 13, 1919, at the age of 63 years, 3 months and 28 days. While yet a child with her parents, William and Elizabeth Sellers, came to Indiana. On December 8, 1881, she was united in marriage to E. F. Rouch, at Warsaw, Indiana. About four years later she moved to Lapaz, Indiana, where they lived happily together until about five years ago, when her husband departed this life very suddenly as a result of heart failure.

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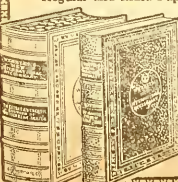
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Business Manager's Corner

GO FORWARD

That is what the Children of Israel were told to do many centuries ago, and we have never found the place where God has countermanded those orders to his children. The children of God must go forward or forfeit their right to his care and protection.

The Brethren church must go forward or cease to call itself a whole gospel church. The gospel is a forward moving force and to get its benefits we must constantly go forward. The goals of the Four Year Program demand this going forward, and we are glad to be able to report again that the Evangelist is going forward toward its goal. This week we add another church to the HONOR ROLL, and this comes from a pastor who has already seen three of the churches under his care reach this goal. George T. Ronk, who has been doing pioneer work in and around Leon, Iowa has laid good foundations for the work. White Chapel, Missouri; Crown Chapel, Iowa; Leon, Iowa have all been on the HONOR ROLL for some time and now the fourth congregation, Union Chapel, has achieved like success. This list of names was sent in by Sister Ronk, but we take it that she and Brother Ronk are ONE so it matters little to whom we give the credit. But for one pastor and wife to bring four churches over the top with Evangelist subscriptions in one year is an achievement worthy of special mention. We thank you Brother and Sister Ronk, may your tribe increase.

WATCH THIS COLUMN—Unless we are badly misinformed the natives will have to sit up and take notice of an announcement we will be able to make within a week or two. It is slow coming, but it is worth waiting for.

R. R. TEETER,
Business Manager.

With her husband, she united with the Brethren church at Lapaz, about the year 1890, and remained a loyal and consistent member until the death angel came and took her away as suddenly as Brother Rouch had gone, the only daughter remaining at home finding, upon arising in the morning, that her spirit had taken flight some time previously. May the God of all grace comfort the bereaved family. Services conducted by the writer.

GEO. W. KINZIE.

HOOVER—Jefferson, son of Jacob and Sallie Hoover, was born December 3rd, 1831, near Hagerstown, Indiana, and died July 26, 1919, aged 63 years, 3 months and 23 days. On December 25th, 1886, he was married to Fannie E. Smith, who departed this life March 15th, 1902. Since that time the husband has lived in Oakville, alone most of the time. He was a man of few words, honest in business, and a true citizen.

Funeral services were held at the Church of the Brethren near Hagerstown, Indiana, and burial was made there by the remains of his wife. Our good old Brother L. H. Teeter, assisted us with the service. Text: 2 Corinthians 4:18.

W. R. DEETER.

VARNER—Carrie A., youngest daughter of Mr. and Mrs. Amos Connell, of the North Georgetown, Ohio, congregation, was born of her flesh May 2, 1888, and was born of the Spirit at twelve years of age. She was translated to see her Lord March 21, 1919 in the thirty-first year of her age. She was married to Carl P. Varner, June 12, 1907, to which union three daughters were born. Sister Varner was a victim of the dread influenza, and lived but a few days after being stricken. She leaves the husband, three daughters, father, mother, two brothers and one sister to sorrow at her early demise, besides the large circle of neighbors and friends. Funeral services from the family home at Alliance, Ohio, conducted by Rev. Moore of the Disciple church.

DYLOE BELOTE.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	D. A. C. Teeter
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 2nd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.),	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutekton, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Eaton, Ind., (Maple Grove),	J. H. L. Kimmel
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr.,	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Ft. Scott, Kansas,	Mrs. L. C. Webb
Fostoria, Ohio,	M. S. White
Fremonet, Ohio,	H. M. Oberholtzer
Grottna, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel),	Geo. T. Ronk
Leon, Iowa (Union Chapel),	G. T. Ronk
Liswood, Maryland, 2nd Yr.,	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana,	W. T. Lytle
Los Angeles, Cal., 1st, 2 Yr.,	N. W. Jennings
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Los Angeles, Cal., (Compton Ave.),	J. C. Beal
Meyersdale, Pa., 2nd Yr.,	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
Philadelphia, Pa. (1st Br.),	Alva J. McClain
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr.,	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana,	W. E. Ronk
Roann, Indiana (2nd yr.),	Willis E. Ronk
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr.,	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 2nd Yr.,	B. S. Stoffer
Waterloo, Iowa, 2nd Yr.,	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

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1919

The BRETHREN EVANGELIST

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APPEARANCE OF CHRIST TO ST. PETER

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George S. Baer, Editor

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EDITORIAL

Hopes for the Coming General Conference

Our Hopes for the Coming General Conference or the Pulse of the Average member as to what the Conference should mean.

The coming conference of the Brethren church at Winona Lake, Indiana, gives promise of being different from preceding conferences in that the spirit of consideration will prevail among the brethren. Each man will have consideration for the feelings and toleration for the convictions of others, while at the same time being true to his own convictions. Every speaker, in presenting his message, will seek to display the spirit of Christian love; he will not seek to send words like daggers out in the audience, but like the gentle rain from heaven bringing blessing and received with joy. Every speaker, while giving his message to conference with emphasis, power and holy passion, will at the same time temper his enthusiasm with wisdom and, looking upon every member of that conference as his brother or sister, will seek to manifest such a spirit and speak such words as will be fitting to such a relationship. There have been messages prepared and delivered as a bomb-thrower prepares and hurls his deadly instrument, and they have resulted in explosions which stampeded entire conferences. There have been efforts to compel conformity of opinion in certain matters not thought to be essential that have resulted in causing a spirit of animosity to pervade the assembly and setting brother against brother with unyielding determination. These things shall not be so this year. Things will be different in every way. Bitter, insinuating, keen-edged words will not be spoken and divisive moves will not be launched. Anything in the past that has been unpleasant will not be resurrected; the memory of such is sufficient to cause us to be temperate in speech, wise and tolerant.

This conference shall be one of great and inspiring addresses. Every speaker will come with a message over which his heart has been praying and his mind has been laboring until he is able to discern God's truth and God finds it possible to speak through him to his people. No one will presume to come to conference unprepared, uninspired, unenthused and attempt to direct men's thoughts in things divine. Over long distances many delegates will come, and whether form far or near, the time of all is valuable and they will be there for a purpose. They will not be disappointed but will be rewarded for their coming by stirring music, rousing addresses and spiritual sermons. They will carry home with them new ideas and suggestions, new enthusiasm and inspiration, new encouragement and strength and will impart to their fellow-workers in the home churches much of the profit they have received. From such a conference delegates will return home as from a transfiguration scene, loath to leave, for they will say, "It is good for us to be here."

This conference will be one of great vision and far-sighted planning; from this point of view especially it will excel all previous conferences. "Their people perish for lack of vision" and this must not

be said of the Brethren church. There is nothing more sorely needed today than a great vision. The boundary of our interests have been too narrow. It has been hard for us to see out and beyond our past endeavors and plans. The work of the kingdom of God has been growing more varied, more taxing, more urgent and more challenging and we have been slow in catching a glimpse of its compass and urgency. This conference must, and doubtless it will, give the people a vision such as they have not received before of the possibilities and demands facing the church of Christ today, this it must do or fail. The church of the present that will be satisfied with the plans and endeavors of the past, however noble they were for the church of the past has no future, and if it continues in, its self-satisfaction its own hell will soon be tolling its death. These times are exacting of every institution that would be their servant. The church, less than any other institution, can afford to "mark time" and fret itself over childish plans. Set to do the greatest work in the world it must be able to see something of the bigness of its task, plan with the far-seeing eye of a true statesman and set itself with all the strength and vigor of an athlete to execute its plans. It will require a vision and wise planning of which we are capable to enable the church to take her rightful place as God's agent for remaking and regenerating the world in an hour when the souls of men were never more disturbed and sick of sin nor when the panaceas for the world's ills were never more numerous and loudly promising,—this it needs, together with all the strength and perseverance that Divinity is able to impart.

"To serve the present age, my calling to fulfill,
O may I all my powers engage to do my Master's will."

With such vision and plans and determination to work our plans, as will enable us to serve our present age best and make us most effective in bringing in the kingdom of God, our coming General Conference must, and under God will, send forth every delegate. In this let us have confidence and to this end let us pray and go.

EDITORIAL REVIEW

Dr. Miller, president of the Foreign Missionary Society, calls for a meeting at Winona Lake, on Tuesday afternoon of conference week.

All prospective students of the Seminary should not fail to notice the announcement of the Dean of the Seminary concerning entrance requirements.

Our correspondent from the Oak Hill, Virginia congregation sends us a short but interesting letter stating that the Sunday school and prayer meeting are holding up well. Brethren Day was observed by

an interesting program, the principal feature of which was a sermon by Brother A. B. Duncan.

Dr. J. Allen Miller arrived home last week from his western trip and reports a most pleasant time among the Pacific coast churches. He says the Long Beach and the Spokane Bible Conferences were great successes. He found the people everywhere warm-hearted and loyally Brethren.

The Indiana Conference program is contained in this issue and will be studied with interest by all, especially by the Brethren of the Hoosier state. It is a good program and is gotten out in good time, giving those assigned parts plenty of time to prepare. It's a good precedent for the other district conferences.

Dr. J. Allen Miller preached in the Ashland Brethren pulpit on Sunday morning. Dr. R. R. Teeter who had been secured to fill the pulpit became sick during Sunday school and just before time to go into the pulpit found that he would be unable to preach. Dr. Miller had a very strong sermon "up his sleeve" and met the emergency in a splendid way.

The Inn will be headquarters this year same as heretofore, and the rates are certainly all that could be asked for. They are \$9.00 per week two in a room for board and room. Children who occupy the same room as their parents will get through on a "five dollar bill" per week. Every one who can possibly get away from home from September 1 to 8 should not fail to attend General Conference.

Brother Teeter just received a post card from Beulah, Michigan, addressed to "Brethren Publishing Co., Ashland, Ohio," but the message side of the card was blank, not even a name was signed and he says he finds it a little difficult to comply with the request. If whoever intended a message to the Business Manager will note the mistake and write him he will be glad to serve you.

Another report of White Gift offerings is found in this paper. It should have appeared sooner but was mislaid and so is two weeks late. Brother Trent has been very patient with us this year and another year we will all doubtless be more prompt. But we have had reason for tardiness in taking some of our offerings this year, and our churches that were hindered from taking their offering at the time set, are to be commended for their determination to do their share even though they must be late.

Brother A. P. Reed is very regular in his reports of the work of First church of Los Angeles, of which Brother N. W. Jennings is pastor. Our readers would appreciate it if more correspondents were as regular. Various evidences of growth are observed in the report of this work. The Easter offering was generous, the new church project is going forward and souls are being born into the kingdom. This church is justly proud of the fact that they were able to supply three new missionaries for Lost Creek. We notice Dean Miller has been in that congregation, and of course his services were greatly appreciated.

We wish to thank our Lathrop, California, correspondent, Sister Reynolds, and the good people for whom she writes for the kind words regarding the Evangelist. We look upon the whole brotherhood as our parish and we are sincerely seeking to be helpful to all. With every paper goes a prayer for God's blessing on its mission. The Lathrop people are loyal folks. They were loyal to Brother Platt during his successful pastorate and are now giving loyal support to Brother Leatherman in his faithful leadership. A very sure evidence of growth is the fact that a number of new members are being added to the church.

It has been a long time since we have heard from Highland, Pennsylvania, but since Brother Thomas F. Howell is on the job as pastor we are expecting to hear from that place more frequently. He writes of his trip from Michigan through Ohio and the mountains, coal and foreigners of Pennsylvania to his destination. He got immediately to work after he arrived and finds the people steadfast and truly "progressive." The reception that was given him in his own home was doubtless greatly appreciated and left his larder well filled. He reports a number of special events which were successful and show that the church is taking on new life.

President Jacob's "College Notes" this week contain some important announcements. Miss Amy Paterbaugh who taught voice last year but whose picture has never been run in the Evangelist is pre-

sented to our large family of readers. Mr. R. R. Haun, the new head of the exact sciences, receives commendation. A teacher of elocution and physical culture for women has been secured in the person of Miss Dora Zimmerman, a graduate of Dr. King's School of Oratory. This is one of the important departments of the college from the standpoint of the prospective minister. Every man ought to take work in this department before he graduates from the Seminary. It is hoped that this may prove a strong and helpful department.

Brother S. E. Christiansen, pastor of the Columbus mission writes of the progress of the work at that place during the past year and the progress has been very commendable. However he is not satisfied with what has been accomplished, but is making plans for still larger things in the coming year. May the praying people of the Brotherhood heed his request for prayer. You can support our missions with your prayers as well as with your money.

Prof. J. A. Garber is home from the Miami Valley Life Work Conference held at Gratis, Ohio, from Friday to Sunday, August 15 to 17 inclusive. He reports that the interest was good and the people were pleased with the experiment sufficiently to plan for its continuance next year. We hope to hear more about it.

Brother Beachler reports his pleasant visit to the Michigan churches in the interest of College endowment. He found the people responsive to a commendable degree, especially did the Campbell church give generously considering conditions. The results of faithful work by the present pastor and his predecessor were seen. The Campbell church got in on the Benevolence offering and the Easter offering in a splendid way and now she has gotten in on college endowment. This new and larger interest speaks well for the future of the Campbell work. As for the endowment campaign, the progress made to date is certainly cause for rejoicing to every lover of Ashland College. We did not realize the power and willingness of our people when we set out on our campaign and we set our goal too low, but now that they are doing far above that which we thought to ask, we are all with one accord raising the goal more nearly to what is a worthy estimate of Brethren ability and willingness. The new goal, \$200,000, is not one whit too high and with the co-operation that he should have, Brother Beachler will surely raise the entire amount. A great work has been done and we can go to conference with a feeling of satisfaction with the past and a confidence as to the outcome of the future.

Conference Rates Pointers

Inquire immediately if your local ticket agent has certificates for sale to Brethren General Conference at Winona Lake, Indiana.

If your town is small and your agent has no certificates, get in touch with the nearest station that keeps them.

When the day comes for you to make the trip, be at the station at least 30 minutes before train time to be sure that the agent has time to make out your certificate (This is important).

If you live in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington or Wyoming 23 and 29; if you live in any other state you may purchase certificates as early as August 28 and not later than September 3.

You must pay full fare on the going trip.

When you reach Winona Lake, get your certificate endorsed immediately by J. A. Garber, secretary of the executive committee.

On September 5 and 6 there will be a railroad representative at Winona Lake; be sure that you get your certificate endorsed by him at that time.

You cannot return home on one-third fare before your ticket is endorsed by the railroad's special representative on the 5th or 6th of September.

If 250 full fare certificates were purchased to Winona Lake for the purpose of attending Conference, none of which certificates cost less than 75 cents, you may purchase a return ticket for one-third the regular fare.

Your certificate is not transferable.

You must return home by the same route that you went.

You must leave for home not later than September 11.

The one-third fare home is dependent upon there being 250 full fare going certificates sold. We can make that number if we all co-operate. If at all possible to go by railroad do so, if not too inconvenient, even though other means of travel are open to you. That will be practicing the Golden Rule in this matter.

(Keep these "pointers" for future reference).

GENERAL ARTICLES

The Education of the American Youth. By L. L. Garber, Litt. D.

"But I count the gray barbarian lower than the Christian child."—Tennyson.

The educational demands of this age differ from those of any other. As civilization grows in complexity, education becomes more necessary and more important. As man rises above barbarism, the years of childhood are prolonged, the plasticity of the brain is less evanescent, and the possibility and opportunity for effective education are largely increased. The education of the American youth thus offers a greater opportunity and is of more vital significance to civilization, to Christianity, and to the progress of the world than that of any other time or people.

The Christian American will be the most potent factor in the world of tomorrow. America is wealthy, opulent. She is wealthy beyond the dreams of the past or the understanding of the present; and her wealth is increasing at an unprecedented rate. What she shall do with these uncounted billions will be determined by the educational forces of society and the church. Education, religious and secular, will determine whether she shall use this unparalleled wealth in furthering Christian ideals or in lazy luxury and frivolous delights, and in vain glory and bizarre extravagances, so that some future poet pondering over her sad and tragic history will write again,

"Lo, all her pomp of yesterday are one with Nineveh and Tyre."

America has vast possibilities. Great as are the material forces already in her hands and now developing under the direction of her inventors and scientists, large as is now her dominion over Nature, bountiful and superlative as are the products of her millions of acres of almost virgin soil, these are but a promise of what she may yet develop and create under the inspiration and direction of proper education.

In leadership, America commands the world. To be a Christian American never before meant so much as it means today. We were never before so well known, so deeply respected, so fondly loved, so wisely hated. We are the cynosure of the world's eyes. We stand upon the vantage ground of compelling opportunity. The grim wheels of time have turned us the golden niche. We carry the torch of civilization. "Quo Vadis?" Whither do we lead? This too, is determined by our education.

As respects human affairs, the creating of educated Christian American citizens is the most important and significant task that can engage the attention of an individual or organization. Let the church take notice, and parents and teachers be advised.

As leaders in the world's affairs, every American boy and girl, too, should be educated in a Christian high school and college. Women as well as men are voters, legislators, and sovereigns of the destinies of humanity. They too feel the great forward impulse toward a larger freedom from the bondage of ignorance, militarism, and autocracy, and toward a larger "freedom under God." They too, sense a vision of a world-wide brotherhood and the coming of an international state. The world is becoming one great family. As a matter of intellectual isolation, distance is not, and there is no more sea. The thoughts, sentiments, and ideals of every child make and concern every other. That the German child was steeped in the militaristic spirit and trained to fight and hate was a matter of deep universal concern but the world heeded it lightly. That three-fourths of Russia's one hundred and seventy millions were submerged and held in bondage, illiteracy and ignorance, while her wealth was squandered by a military autocracy, was our concern, but we passed by unheeding. Whether China and

Japan develop a commercial-materialistic civilization or a Christian-idealistic one is our deep concern. Will the church take notice? The world is just emerging from a great war, the outcome of ignorance and vicious education, a very debacle of death and destruction, which swallowed up in its vortex millions of innocent children and of the flower of young manhood, and the accumulated wealth of uncounted millions of years of toil. Whether the nations engaged in this war shall again break up into mutually hostile and selfish sovereign powers or be organized into a world democracy in which

"The common sense of most shall hold a fretful realm in awe
And the kindly earth shall slumber lapt in universal law,"
is of tremendous concern to us.

We, a people pregnant with power and possibility, face mighty movements. With wisdom, confidence, and Christian idealism, it will be ours to transform the earth. The opportunity of the centuries is upon us. The great questions now challenging us demand the largest preparation and clearest thinking of educated Christian citizens. Our democracy demands an educated citizenship. Democracy cannot prosper on barbarism, ignorance or irreligion. If our democracy is to be a light to the world, if it is to progress and lead, it must be made safe and illuminating through Christian education which embodies the spirit and gospel of the Great Idealist, the Christ.

As believers in democracy, we must provide for every youth a fairly complete education. The welfare of both the democracy and of the child demand this. We must not endanger democracy by half or perverted education nor defraud the child of his twentieth century heritage. In the last analysis, in its deepest meaning, democracy means equality of opportunity. But there can be no equality of opportunity without equality of education. Millions of Negroes, Chinese, Russians "who have never stood upon the vantage of truth," or garnered from the rich fields of literature, history, and science, or read the "sweet story of old" from the printed page, have had no equality of opportunity in life. Somewhat better but much like this is the lot of many American youth whose education is comprised and encompassed in a scrappy six or eight years. They too are denied their rightful heritage of appreciation, opportunity and power. Such meager training in this great wisdom-loving century is neither prudent, democratic, nor Christian. These youth are handicapped for life. They have not the education that makes them "at home in all lands and all ages, that puts the keys of the world's libraries in their pockets, and its resources behind them in whatever they undertake; that makes them friends among the leaders in all walks of life; that frees their generous enthusiasm in cooperation with others in the common good of all. To these are likewise denied the possibility and opportunity for that large and efficient Christian service which is a blessing to the world and a satisfaction to him who gives it.

The father and mother of American youth, who believe in Christianity or the gospel of equal opportunity will see that their sons and daughters are generously educated in a Christian college where sentiments and ideals that give power and meaning to life are part and parcel of their equipment for right living in this democratic age.

It is necessary to learn to say "I will!" and do it, and to say "I will not!" and leave it undone. Never must the necessary task be left undone for reasons of personal dislike. A learned psychologist advises people to do every day something that is not wholly agreeable for the sake of strengthening the will.—Youth's Companion.

The Art of Courtesy. By Dyoll Belote

The prevalence of the spirit of discourtesy has become a matter for real concern with people who wish to be classed as refined and worthy of respect. Time was when an elderly person received respectful consideration from the younger folks, and any little kindness the youth could show to the aged was deemed a duty to be performed.

Courtesy is consideration, inbred good breeding, **courtliness**. It should be noted however that it is a matter of habitual exercise. The following story very aptly illustrates the spirit of real courtesy. A little boy was given permission to spend three or four days in the home of a friend in a town a few miles distant from his own home. He returned from the visit filled with boyish enthusiasm and delight. He could talk of little else but the pleasures of his visit. At the table in the evening he revealed some of the cause of his enthusiasm:

"Harry's folks didn't have any better things to eat than we have, but they didn't do as we do at the table."

"Didn't they?"

"No, mamma: they were just as polite to each other as if they were all company. It seemed kind o' queer. They'd say 'Please' and 'Thank you' just to each other. Wasn't that funny?"

"It was right," said the mother, with a blush, as she remembered her own indifference to these forms of politeness at her own table.

"And they said 'Good morning' and 'Good night' to each other, and 'I beg your pardon' and 'Excuse me' and 'Thank you, dear,' and Harry would get up and open the door for his mother or grandmother if they were going to leave the room. And nobody was cross once all the time I was there!"

And part of the blame for such discourtesy is to be laid at the door of parents. A venerable veteran of the Civil war, who is also slightly lame, was crossing the veranda of a hotel when some boys, racing and shouting, ran against him and threw him violently to one side. He staggered to his feet and said gently:

"You should be more careful, boys."

"Oh," replied one of the boys, "when people get too old to keep out of the way, they ought to leave the hotel."

The mother of the boy, who happened to be sitting near, listened, smiling, to the answer, and then remarked to a friend, "Jack is so bright; he always has a retort ready."

Instead of laughing at the impudent retort of that boy

the mother should have compelled him to apologize to the aged veteran, and seen to it that he learned to think of the aged and infirm always.

Some years since the following incident occurred at a summer resort in Virginia. The place was visited by the Chinese minister and his suite. The minister bore himself with the dignity and reserve befitting his rank and office.

While sitting under the trees one day a young American contrived to tie the queue of the minister to the tassel of a lady's parasol. When the young lady arose she jerked the minister's head violently. Her apologies were profuse and sincere, and were received with gentleness and courtesy by the minister. The young man tittered in the background. The minister and his attendants left the hotel that day. More trifling insults to the representatives of other governments have caused international alienations, and sometimes wars.

The insulted representative came from a great nation in which reverence for age and courtesy are enforced as absolute rules. They are a heathen people, and we profess to represent Christian civilization.

Springfield, Massachusetts, has started a "Courtesy Campaign," perhaps one of the most unusual campaigns ever attempted by a city. Perhaps there is a certain measure of mercenary motive in the undertaking, but it will pay from that standpoint as well as make the community life and home life and social life of that city finer and more attractive.

To me one lacks considerable of comprehending the real genius of Christianity, who claims to be a Christian and still can be discourteous to others. Frequently one sees illustrations of the spirit of discourtesy when traveling. The instincts of true gentleness or ladylikeness are somewhat lacking in folks who can and do sit in a car or train while those older, or mothers with babes, or infirm people stand during transit. Nothing more quickly gains a boy or girl favor in the sight of respectable, influential people than the habitual exercise of the grace of courtesy.

There is no sweeter, more attractive grace than this. We seldom find friction, jarring, crossness, in the homes in which courtesy is regularly exercised. No flower sends forth more sweetness into the world. And the homes in which it has no abiding place are lacking in what constitutes one of the sweetest elements of home life. Let us cultivate with tenderest care for this sweet grace of courtesy.

Canton, Ohio.

General Conference Once More

By J. A. Garber, Secretary Executive Committee

Since the Railroad Administration has granted the courtesy of one and one-third fare on account of our General Conference every effort should be put forth to secure the required minimum number of two hundred fifty tickets exclusive of half fare tickets. Particular responsibility for this achievement rests with the directors of Goal 16 in the Four Year Program. Pastors should take seriously their appeal and make a persistent effort to have a full quota of delegates from the churches.

An Appeal to Laymen

A little study of the summarized report of the delegates attending the last conference will convince anyone of the relatively small number of laymen serving as delegates. Out of a total number of 269 delegates 85 were ministers. Judging from these figures it would be quite easy for them to exercise the balance of power and to effect decisions favoring themselves, if they were so disposed. The surest way to avert this peril, if it may be so regarded, is to increase largely the lay delegation. Ample provision has been made for lay representation, and the ministers without exception, we believe, earnestly desire the presence and assistance of their

brethren engaged in business and the professions. Such men can contribute to the conference a fund of business and professional experience that will give balance and practicability to all our deliberations. Other churches are enjoying the substantial aid of their talented and experienced laymen in their councils, why should not we? Are Brethren laymen less loyal? We believe not.

Concerning the Reduced Fares

We feel that the reduced fare will be of particular advantage to our lay people and trust that all will co-operate in securing the two hundred and fifty ticket purchases. We will be greatly helped if some from nearby points who otherwise would come via, of interurban or automobile, will travel this year by railroad, even though they may be slightly inconvenienced. This brotherly consideration will assist others coming greater distances in securing the advantage of the reduced fare. Every ticket of and above the amount of seventy-five cents counts. Let the Brethren of Indiana and Ohio remember this. In purchasing your ticket be sure to request a **certificate**. If you expect to leave from a small station it may be well to make inquiries several days in ad-

vance of time of departure, and, you should be at the station at least 30 minutes before departure of train. You will be required to pay the normal one-way fare for the going journey. Immediately on arrival at Winona, you will present your certificate to the secretary of the Executive Committee for endorsement. Later, on September 5 and 6, it will be validated by the special agent of the railroad. Then you will be able to purchase a return ticket for one-third of the regular fare from Winona to the point from which your certificate was issued. Tickets with certificate may be secured from August 28th to September 3rd, inclusive. Pastors and church officers who read these instructions are asked to pass them on to their people. Now let everybody pull together in this effort for the good of all. Some can afford to leave the

automobile at home this year for the benefit of those who may not be the fortunate possessors of machines.

Be sure to ask for a ticket on the certificate plan on account of the General Conference of the Brethren Church at Winona Lake, Indiana, September 1st to 8th, 1919.

Entertainment Rates

A letter just received from Mrs. O. F. George, manager of "The Inn," says, "My rates will be \$9.00 per week two in a room for room and board. If children under six years occupy the same room with parents the rates for them will be \$5.00." These rates are as low as any one could expect and no one need stay away from Winona on account of exorbitant prices. May every church co-operate.

Religious Education and Democracy. By L. Garvin Smith, M. A., B. D.

(Continued from last week)

Now, since education is the chief agency for establishing and perpetuating democracy, there must be the right kind of education, or else the democracy of this world will never become the democracy of God. Education is both growth and development. It is not something done for the child, but something the child does for itself under proper leadership. It does not mean to educate or draw out positive activities, as some outworn educational doctrines would have it. Education may be defined as an individual process of physical, mental, social, moral, spiritual and religious development unto the fullness of one's own powers for efficient control of will and conduct, functioning in efficient mental, social, moral and religious adjustments. If this be the true conception of education, and it is, so far as modern students of education are concerned, then it is essential that the future citizens of democracy shall be placed in an environment that will awaken and stimulate their unfolding and development so that they will be able efficiently to adjust themselves, not only to their social and intellectual environment, but also to a proper religious environment; that is to the moral character of God as revealed through Jesus.

Fellowship with God is the true environment of man, and he can realize his true environment only by intellectual, social, moral, spiritual and religious processes. The agency most concerned with the proper functioning of these processes is the church, and the church may bring about an efficient functioning of these processes through what is technically called religious education. It is evident, therefore, that the church has a task of no small magnitude to perform. That the educational work of the church is both large and important, all modern students of education and religion agree. So prominent an authority in the field of religious education as Prof. Walter S. Athearn recently said, "New sciences, new psychology, new sociology, new wealth, new forms of amusement, are decreasing interest in religious training. We are fast drifting into a cultured paganism. Unless the church takes immediate steps to stem the present tide of indifference, luxury, and commercial greed, this country will soon cease to be a Christian nation, if indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian nation. . . . Sixty millions of our one hundred million citizens have no connection with any church. There are fifteen million children in this country who receive no religious guidance whatever. There are thirty-five millions over ten years of age outside the membership of any church. There are ten thousand small towns west of the Missouri river in which Christian preaching is rarely, or never, heard."

If the above statement is correct, then, if we are to have a true democracy, we must admit that religious education has a serious task to perform and the church has a vital and important mission to perform, especially in the educational work of the nation. Will the church of this day rise up and meet the opportunity that now presents itself and do its divinely appointed work? The answer to this question

depends largely upon the decisions the church makes. The church sacrificed its mission in the fourth century to become an empire; in the sixteenth century the church set aside its divine mission to war on sects and creeds. What will it do in this century? The church will not succeed in this century, if it decides to spend its time and sap its vital energies quibbling over disputed questions of Biblical Criticism that can never be definitely settled to the satisfaction of all, and which in the past have caused wars, burned men at the stake and divided the forces of the church. The chief business of the church of today is, not to decide questions of Biblical Criticism, but to serve the purpose of God, to instruct in righteousness, to lead men to see and know God as revealed through the person and work of his only un-created Son, and to lead men to realize and achieve, in so far as is possible for human beings to do, the divine standards of life. The success of the church of today and tomorrow does not depend upon its position on such foolish and absurd questions as, "Who wrote the book of Genesis?" "Was there one Isaiah, or were there four?" "Are the Hebrew vowel points the result of an infallible and static inspiration?" "Do the reported sayings of Christ from the cross agree or no?" Or the question of the second coming of Christ. Such questions have no proper place in the modern church that aims to lead men to God and thereby to bring in the democracy of God. The success of the church depends upon how it meets the needs of life, upon the kind of men and women it produces, whether or not it regenerates the down-fallen into good, Christ-like men and women and conserves the boys and girls for the democracy of God. Permit me to give an illustration of what I am trying to say. Students of Comparative Religion agree that Mohammed was the greatest religious genius since the days of St. Paul. The boy Mohammed drove camels from his home to the ancient city of Bozrah. At Bozrah the camels were rested from two to three weeks in order to store up fat and water for the return journey. Bozrah contained both a Jewish synagogue and a Christian church. It is reported that the church spent most of its time arguing over questions of dogma and quarreling with the Jews of the synagogue. Young Mohammed had a passion for a better knowledge of things divine than his own people could give him. He attended, so it has been reported, both the church and the synagogue in Bozrah during his frequent visits to that city, to satisfy his passion for a better knowledge of God. What a great opportunity that church had, but it failed to feed the mind of Mohammed as it should have fed it, and he went away from that church with a distorted knowledge of God and the Christian religion. What a sad commentary on the religious life of that church, that it failed to capture the boy Mohammed for Christ and Christianity. What the world has missed because that church was not living up to its opportunity, when it failed to win the boy Mohammed for Christ, no one can exactly determine. He might have been a second Paul. What the Armenians, Greeks and Christian missionaries have had to suffer because that church failed to win Mo-

hammered for Christ, every intelligent and well informed person knows.

Will the church of this century succeed? Yes, if it will go through the garden to the cross of Calvary and remain there long enough to learn the lesson of supreme sacrifice and service and then say, "Not my will, but thine, O God be done;" then into the rock-hewn tomb and bury there all non-essentials; and then come forth, like the divine Master and in the power of the divine Spirit go to work in this world of suffering, sorrow and sin, to open the eyes of the blind, to heal the sick, to feed the hungry, to bind up the broken-hearted, to raise the fallen; give strength to the weak, hope to the despairing, a new opportunity to those who have failed, the peace of God to the troubled, the means of salvation to those who repent, and establish such a religious, social and moral environment that all who so desire may come into the fellowship of God through the power of the divine Spirit.

If the democracy of this world is to become the democracy of God, the church must be the determining factor and active agent in the educational work of democracy. Very early in the career of the church, the leaders realized that teaching was to have a large place in the work of regenerating the world. John Mark, some scholars say, was entrusted, as he accompanied the apostles, with the instruction of the children. It is evident that much of the work of the disciples, like that of Jesus, was religious education. In fact, early Christian life was a schooling in the vital and important matters of religion. It was not so much of an intellectual character (at least not for the first centuries), but rather a training tendency toward moral growth and reformation. The aim of the early church was to reform society. To accomplish this aim, the church proceeded along two lines: (1) by elevating the moral standards of its own members, and (2) by setting before those outside the church high standards of moral conduct as ideals of life as objects worthy to emulate. The moral education of the church gave to the world of that day, based on the Mosaic Law and the Sermon on the Mount, was far in advance of anything the pagan and Jewish masses had seen until then. The unswerving purity of life upheld by the church for two and one-half centuries, enforcing new ideas and ideals of life, is one of the most remarkable phenomena of history. So thorough was this moral instruction, and such a hold did it take upon the people who received it, that many of them were ready to die rather than violate their new ideals of morality; and Roman history was made red by the blood of those who died because of their new moral conviction. This moral courage, born of a holy conviction, and stronger than life itself, not only became a leaven in Roman society, but has influenced society from that day until our own time. The educational work of the early church was a success.

Will the church of today succeed in its educational work? That depends largely upon the way in which the church interprets education and to what extent the educational forces of modern life are used. The function of any specific educational agency is to furnish those who are to be educated with the experiences of the race, and then give them such training that will enable them to interpret the experiences of the race in a way that will be profitable to them, and to adequately adjust their own experiences to the conditions of life about them. When the institution does this, it succeeds; when it does not, it fails. It is evident therefore, that the function of the church as an agency for educational development is to furnish its members, and those who may come under its influence, with the religious experiences of the race, together with such training that will enable those within the church to interpret correctly those experiences, and to interpret and adjust their own experiences to those of the race, in connection with the ultimate interests of like, in such a way that will give to things spiritual the greatest possible efficiency. Has the church done this? No, not to the extent that it could, and should have done it. Whether we are willing to believe it or not, in a large measure the church has failed to adjust its religious

education to progressive life. The church has kept its great religious truths and experiences in terms of the past. In many respects the church is trying to furnish to a world that is hungry for the great, vital, living truths of the Christian religion, the dogma and experiences of the Middle Ages, interpreted in terms of an outworn philosophy and an antiquated science. Most of the dogmas inherited from the Middle Ages have lost their force; they have led to the decline of the church, and have made it static when it should be dynamic. If the church is not effective today, and we must admit that in certain quarters it is not, it is not because the church's message—the Gospel of Christ—is weak, but because the church has failed to clothe its message in thought adapted to meet the needs of our modern life, and because it has placed the emphasis upon things secondary rather than on things primary. The church ought to set before men the highest ideas and ideals of life and then influence men to accept these ideas and ideals of life by interpreting them in the light of modern experiences and intellectual achievement. But instead of doing this, instead of following the example of the greatest Teacher of life and religion the race has known, most of the church's educational activity is spent in an attempt to compel men to believe certain dogma, and to accept, in blind faith, asserted authority.

In the past the aim of the church has been to prepare men for heaven, not for life. This, it thought, could be accomplished only by arresting mental development, curbing and inhibiting free thought. Heaven, however, has all the inhabitants it now needs, or will need, until the organization of the "new heaven;" but the world needs men who are prepared to live in it, to serve in it. The so-called "old time religion" as it was practiced may be entirely satisfactory in monasteries and cloisters, but it does not meet the needs of our day. The religious interests which concern us today are not academic; they are real, living issues that must be met and controlled and so directed that society may be more efficiently served and the religious yearnings of the soul more adequately satisfied.

We now need a revival of church teaching, a revival of religious education; not one that will simply make men read their Bibles more, pray longer and more fervently; but one that will make men realize that God is truth, and that all truth comes from God, that all must square themselves with the truth of God, whether it comes through the faith of the saint or the laboratory of the scientist, and of the further fact that no one man has a monopoly on divine truth. We need a revival of religious education that will lead men to see that religion within the realm of belief is not sufficient; that religion must function not only in belief, but also in ethical living and practical serving.

Now, there was a time when the church controlled education, both in Europe and America. However, we are now confronted with the fact that the church has lost most of its former control of educational activities and institutions of learning. Nevertheless, the church must concern itself with modern scholarship: the church can no longer ignore modern scientific scholarship, for modern scholarship is a determining factor in the thought-life of today. It is expedient, therefore, to say the least, that the church should go hand in hand with the school to render society the most efficient service, to make human life more valuable and to co-ordinate all the religious, social and intellectual agencies that serve the interests of life. If the church will do this, it will follow the example of the world's greatest ethical and religious Teacher—the Supreme Educator of the race—incarnating his spirit and his life into modern scientific thought.

The church may become a cogent force in education, if it will modify and modernize its educational ideals and methods, and re-adjust its dogma to meet the needs of modern life. Science, education and religion should co-operate to acquaint man with God and to enable him to think God's thoughts after him, to realize God's purpose in the world,

(Continued on page 11)

THE BRETHREN PULPIT

Seeing Greater Things. By W. M. Lyon

TEXT: Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree believest thou? thou shalt see greater things than these.—JOHN 1:50.

God wants to do and will do, wonderful things for every true-hearted believer. In John one, fifty, we find a great lesson. Read it once more and from its light get a new vision, and a new picture of yourself. God wants us to see "greater things." And once having seen them in the light of the Spirit, we will be found doing them also. Surely it must be a very pleasing thing to God when he really finds men and women of the Nathanael type.

He is looking for men and women of that kind today. His eyes are running to and fro throughout the whole earth, searching for people of that class, if we are to believe Second Chronicles, sixteen, nine. And don't you believe, too, that Jesus is going to use just that kind of people when the time finally comes for rulership with him in the coming Kingdom? My heart leaps with gladness, too, at the thought that his all-seeing eyes never search in vain!

Yes, praise his dear name, we not only have the promise of seeing greater things, but of doing them also. The Holy Spirit leads into all truth every sincere and true-hearted seeker. One who is truly led of the Spirit is assured from the Christ himself of coming into the beautiful sunlight that streams forth from John fourteen, twelve.

Beloved, have you seen the "greater things" of the Spirit? If failure has been yours, there can be but one reason. O, how sad that many there are who have never caught the vision! Isaiah six, five is a stranger to many. No wonder so many churches are either dead or dying! Death always follows the absence or loss of vision. But when once we get a glimpse of Isaiah six, five we will soon realize the still more blessed experience of Isaiah thirty-three, seventeen.

Brethren, God really wants to do greater things for all of us, but he must first do for us, before he can do through us any of these greater things. Yes, I believe that he is exceedingly desirous that the Brethren church should share largely in the seeing and doing of the "greater things."

Just think of our claim, "a Whole Gospel for the Whole World!" And yet, too often, does it not mean that we stagger at mole hills when he would have us removing mountains? Let me put it all very plainly and in few words: Listen! Be willing, Nathanael-like to be a guileless, true-hearted believer, and let the channel in your life enlarge until it is big enough to let the whole gospel flow through you, and then see what happens! Ah, the greatest things will follow every time. God wants to do infinitely greater things for the Brethren church today. We seem to object to the deepening of the channel. It costs too much. We seem to be satisfied with a tiny rivulet, when, if he had his way an Amazon would find its way through us. That "great door and effectual" of First Corinthians sixteen, nine stands wide open before us today. True, we have the many adversaries also. Shall we enter the door regardless of the adversaries? Yes, most surely, if—that "if" must be reckoned with,—but that "if" soon gets out of the way, provided we really know the God of Philipians four, nineteen! Brethren, what shall the answer be?

But perhaps some of us have not been quiet before God so that he might have a chance to work. God surely must like an abundance of life, but he wants it divinely directed. Once upon a time I was trying to make a visit in a certain home. Two little boys spoiled the visit. On their account the call turned out to be a very short one indeed. It was one of the kind that made the poor mother glad twice. At any rate I am quite sure she was glad when I left, and she was

not the only glad person. I had seen lively boys before, and I have seen them since, too, and it makes my heart glad to see them bubbling over with life, but these two little fellows were painfully full of life, so much so that twice during my short stay the mother took them back to the kitchen, and from the noise, I am inclined to think that perhaps the little fellows felt a slight pain while there. It must have been slight, for they almost beat their mother back to the front room where I was being entertained (?). Well, those two little fellows were so noisy and boisterous that I soon took pity on the mother and tried to find my way to the door and thus relieved both of us from the awful embarrassment. I paused a moment, however, in the vestibule, so as not to appear to leave rudely, only to find those two little boys busy trying to untie my shoes. And they tried successfully, too. They were surely experts in the business. I will let you imagine my thoughts while I tried to lace my shoes again after getting around the corner of the next street. But why tell all this? Listen! A lot of little people with big bodies act that way with God. Have you never seen actions of that kind? God really wants to pay them a visit; yes, more than that, he would come and abide, but they force him away; they never get quiet; he can never have a heart-to-heart talk with them. Talk about the "greater things"! Such people never learn even the A, B, C's of his presence. The greater things promised can not be ours until we open up the channel of Psalms forty-six, ten. We need, too, the quietness and confidence of Isaiah thirty, fifteen.

Let us also bear in mind that God is able to keep his ark, even though at times the way seems perilous. Why should we be so slow in learning the lesson of Second Samuel six, six? It takes a stronger hand than Uzzah's to keep the ark of God in rough places. Are we able to stand the final fire test of First Corinthians three? There are those who still think that zeal can take the place of knowledge. All of that class will eventually be permitted to witness a great fire. Wood, hay and stubble are easily consumed, when once the match is applied.

For my part I much prefer to have the fire here and now. Why should we not believe in the literal fulfillment of the words of the Baptist in Matthew three, eleven? Would there not be "greater things" in the Brethren church today if we were to interpret that literally as we do some other things? Can ours be a whole gospel if we pass lightly by this great doctrine? On the Day of Pentecost, Peter seemed to believe this to be very important according to Acts two, thirty-eight.

Beloved, suffer a word of personal testimony in closing. I can testify in all sincerity that we have seen some of these greater things. So far but few of these greater things have been published. And even now I refrain from mentioning things in detail. We can only say to the praise and glory of God, "The Lord hath done great things for us whereof we are glad." God's wonderful guidance and presence has been manifested again and again right in the face of many adversaries. Yes, while we have more than once realized something of the meaning of the passage through deep waters and fiery trials, in witnessing for Jesus Christ, doing in his name the work committed to us in this great city, we can truthfully say, "It is the Lord's doings and marvelous in our eyes." To him be all the praise and glory! O, brethren, he wants all of us to share in these greater things. And thus shall we be prepared to reign with him in the glory of the coming Kingdom.

Washington, D. C.

OUR DEVOTIONAL

Christ the Great Provider

By Miss Etta Lichty

OUR SCRIPTURE

He giveth to all life, and breath and all things (Acts 17:25). Thou visitest the earth and waterest it; thou greatly enriched it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof; thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness: and thy paths drop fatness (Ps. 65:9-11). He giveth power to the faint; and to them that have no might he increaseth strength (Isa. 40:29). For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly (Ps. 84:11). For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding (Pro. 2:6). Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you (Joh. 14:27). Blessed be the Lord who daily loadeth us with benefits (Ps. 65:19). But my God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19).

OUR MEDITATION

What a blessed thought that our dear Lord supplies our every need, that "no good thing will he withhold from them that walk uprightly"! And O! how many are our needs, both temporal and spiritual, they cover every department of our life, yet Christ has promised in his Word to supply every one of them. "My God shall supply all your need according to his riches in glory by Christ Jesus." He does not promise to supply a part of our needs but all of them,—every need will be supplied.

Christ is the medium through whom God ministers to our needs. What are some of our deepest needs?

We need strength and constancy, inward re-enforcement and comfort, peace, knowledge and love, hope and joy. We need forgiveness, yes how much we all need forgiveness.

We should praise God with our whole heart for his wonderful love to us, his children, for it is his love that prompts him to give us these great blessings we are receiving daily.

Christ said, "Freely ye have received, freely give," and truly, how freely, and cheerfully he has provided for us. "He giveth to all, life, and breath and all things." He has provided us with health and strength, the beautiful sunshine, the rain, the bountiful harvest of fruit and grain. He gives us all these things because he loves us. What are we doing for him?

Not only does he provide for us freely and cheerfully, but the gifts he provides are most valuable. What a great blessing is life, the most highly prized thing in the world, and the breath by which life is sustained. These are such common provisions that we seldom think of them or thank God for them. And yet nothing is so important. If we should cease to breathe for a moment we would die. But God has made it possible for us to breathe without ever taking thought. He provides us with strength. "It is God that girdeth me with strength, and maketh my way perfect" (Ps. 18:32). It is God who gives us "all things" that make life pleasant and happy.

How I love to read over and over again that beautiful twenty-third Psalm that points out so plainly that we need not want any good thing. "The Lord is my shepherd I shall not want,"—he supplies our every need.

These are some of the things that David points out in this Psalm that we shall not want, for the Shepherd supplies them all for us: We shall not want rest, nor drink, neither shall we want forgiveness nor guidance; and we shall not want companionship, comfort, food or joy. And then we shall not want anything,—not anything in this life, nor any-

thing in eternity. And how beautifully was this all fulfilled through Christ. Listen to his words:

"Come unto me all ye who are weary and heavy laden, and I will give you rest." "If any man thirst let him come unto me and drink." "The Son of man hath power on earth to forgive sins." "I am the way, the truth and the life." "Lo I am with you all the days." "The Father shall give you another Comforter." "I am the bread of life, he that cometh to me shall not hunger." "That my joy may be in you and that your joy may be filled full." "If ye shall ask the Father anything in my name he will give it to you." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "I go to prepare a place for you. . . I will come again, that where I am there ye may be also."

Do we appreciate the great goodness of our Lord as we should? Let us show our appreciation by praising him with our whole heart. "What shall I render unto the Lord for all his benefits toward me?" Let us serve him as we have never served him before and be ever ready and willing to do whatever he would have us do.

"What shall I render to my glorious King?

I have but that which I receive from thee;

And what I give, thou givest back to me,

Transmuted by thy touch; each worthless thing
Changed to the preciousness of gem or gold,

And by thy blessing multiplied a thousand fold.

All my desire thou grantest, whatsoever

I ask! Was ever mythic tale or dream

So bold as this reality,—this stream

Of boundless blessings flowing full and free?

Yet more than I have thought or asked of thee,

Out of thy royal bounty still thou givest me."

OUR PRAYER

Dear heavenly Father we thank thee for the gift of thy dear Son, Jesus Christ our Savior! We thank thee for his beautiful life, for the beautiful example he set for us to follow.

Dear Lord, help us to follow more closely in thy blessed footsteps.

We thank thee for so richly supplying all our needs. How great is thy goodness to us, how wonderful are thy blessings, yet how often do we thy children fail to appreciate as we should, thy great goodness to us in providing so bountifully for us. We pray, Father, that thou wilt forgive us and implant in each one of our hearts a spirit of gratitude and a greater desire to serve thee more acceptably. We ask this in Jesus' dear name. Amen.

Waterloo, Iowa.

BEST EVIDENCE OF CHRISTIANITY

Many books have been written in defense of Christianity; but the dust has gathered on most of them. Long arguments and eloquent sermons have been made and preached to convince men of the truth of Christianity; but the impression made by most of these has been temporary. There are two arguments in favor of Christianity which no sincere soul can resist. One is the life of Christ as it is mirrored in the gospels, and the other is the life of the Christian which is the reflection of the life of Christ. "I must leave you," said an infidel to the Christlike Fenelon, "for if I stay with you much longer I will be a Christian." In the devout Fenelon that infidel saw an argument in favor of Christianity which compelled belief in its truth. It was the South African explorer, Stanley, who said that his association with Dr. Livingstone compelled him to be a Christian. And so it has ever been. The life of Christ is mirrored in the Christian. Men see it, admire it, and feel its power. The godly father, the saintly mother will go a great deal further to make saintly sons and daughters than eloquent sermons. After all, it is not so much the sermons men hear as the sermons they see that brings them to the feet of Jesus.

THE SUNDAY SCHOOL

The Sunday School as a Missionary Agency. By Mrs. Iva M. Kolb

"What are churches for but to make missionaries? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

If the church is to fulfill this high mission it must teach its people the needs of others and consequently make them appreciate their responsibility to "all the world." The church is largely recruited from the Sunday school. If a love for missions is instilled into the hearts and minds of the children of the Sunday school, then it must follow as the day the night, the church shall be filled with the bright and stimulating rays of missionary enterprise. If the Sunday school does not teach the child to think of and to love others less fortunate than himself, he becomes self-centered and in later years the church cannot expect him to have a great desire to be helpful to others. His outlook becomes most narrow: he fails to see the crying needs of others; he lives in a little circle of which he is the center; the Great Commission was intended for others,—true, but he seems to think that "Ye" was not meant for himself.

Missionary education is emphatically a vital need in the religious education of every child. Some one has said, "The aim of the Sunday school is to develop to the utmost the religious life of every pupil." If this be true, how can we conscientiously conduct our schools without some definite, practical and systematic missionary teaching, consistent with the age of the pupil? Even a tiny "Beginner" can be taught to pray for others, to give to others and to go on errands of love for others.

One of our foremost Sunday school workers has said in order to be successful in giving missionary instruction the teacher must understand the "purpose of the work." This purpose she says, "is to cultivate feelings of love and sympathy for others; to arouse interest in the various needs of

others; to lead the pupil to respond to these various needs of others; to show that the greatest need of the world is to know Jesus Christ; to help the pupils to do their part in telling the gospel story and in extending the Kingdom of God."

This is the aim of the missionary instruction in some of the departments of our school in Philadelphia. We have a certain period every Sunday, which we devote to this important work. Do the children love these pictures and songs? Do they listen with keen interest to the stories of those far-away lands and what the soldiers of the Cross have done and are doing for those who live there? Are they anxious to know what they can do now and may be able to do some day for their little brothers and sisters in these lands so far away? Well, just a peep at the class, when these lessons are being taught, will convince you that it is well worth while.

Every Sunday school should strive to create a wide-awake interest in the needs of others; if wide awake, then shall that interest grow and growing, far and near, shall its power be felt. Have we not been playing too much with the missionary part of our religious education? Nineteen hundred years have passed since our Master's great command and still there are millions who have never heard the story of his love. May the Sunday school awaken to its responsibility and opportunity. Let us make of it the powerful missionary agency which it is capable of being—an agent that shall create a strong missionary church, whose intense desire shall be the enthroning of Jesus Christ in the hearts of all men.

"Is it nothing to you, O ye Christians!

Dare you say you have naught to do?

All over the world they wait for the light:

And is it nothing to you?"

Philadelphia, Pennsylvania.

Three Questions Answered

The answers to the following three questions are taken from the "Superintendent's Record Manual," by E. W. Thornton (Have you heard questions like these raised before? Dr. Thornton is an authority and his theories are practical, try them out—Editor.)

1. How may we get our teachers to do their best?

Appreciate their work, and tell them of your appreciation. Bible school teachers—all teachers, in fact—do not receive the commendation that is due them.

Provide a small library of the very best books on Bible teaching and Bible school work. Keep these books in circulation among your teachers, and discuss selected chapters in your workers' conferences.

See that your teachers are regularly provided with all necessary helps. Take an enthusiastic interest in equipping them for the best possible work. If their departments or rooms need chairs, tables, blackboards, screens, sand tables, maps or pictures, cheerfully furnish them.

So plan your school program that no secretary, visitor, distributor of papers, or anybody else, will interrupt the teacher during the class period.

Ask your minister to commend frequently the work of the teachers before the whole church, and, in his visiting among the people, to encourage parents to co-operate with the teachers.

Put high ideals before your teachers. Encourage them to attend schools of methods, institutes and conventions.

Provide opportunities for teacher training, selecting such books as best meet your teachers' needs, whether the books are in a stipulated "course" or not.

Have a reception at least once a year in honor of the Bible school teachers. You may thus magnify your work.

2. How may we increase and stabilize our attendance?

There are three special methods that have been tried with marked success—the house-to-house canvass, the Bible school rally and the contest.

The main essential in increasing attendance is the attractiveness of the school.

The public school is backed by vigorous laws and strong public sentiment, while the Bible school depends upon its power to make itself attractive.

Personal work, habitual sociability and enthusiasm are strong factors.

Special attention paid to absentees increases attendance by lessening absence. Cards sent to absentees are good, but a handshake is better.

Birthday letters sent by teachers to their pupils, and by the superintendent to teachers and officers, strengthen the personal factor and help to insure attendance. Letters should be real letters, not forms.

Rendering practical assistance to the unemployed, and helping those who are in distress, inspire respect for your school. People want to attend a school that is everybody's friend.

Prompt and thoughtful attention to the sick is a merit the Bible school should not leave altogether for lodges.

When newcomers settle in the community, visit them at once, and invite them to your school.

The Cradle Roll increases attendance by winning the friendship of all members of the family to which the baby belongs.

3. How may we secure and maintain punctuality?

The habit of shifting the beginning time to suit different persons never promotes punctuality. The time of beginning must be definitely fixed and definitely adhered to. To encourage punctuality, be punctual yourself. Wait for nobody.

Run your school neither ahead of time nor behind time. Instead of making speeches on punctuality, be punctual.

Make your program attractive from the first minute to the last.

Instead of reserving surprises until the school is assembled, move such features around so that no one can tell when you are going to have them.

If you have an orchestra, begin a good musical program ten minutes before the regular beginning time of the school.

Use sparingly, if at all, such devices as "on time" and "late" cards. At best, they are only temporarily in effect.

In private conversation with your teachers and officers, urge, encourage, command or chide as the case demands, but insist upon universal on-timeness.

The moment of beginning the Bible school should be as dependable as a public school bell or factory whistle.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

To Fathers and Mothers

(The Editor's Preface)

There are few who have a deeper and more intelligent interest in young people than our good friend and fellow-editor, Rev. Alva Martin Kerr, of Dayton, Ohio. A first page editorial in his publication, "The Herald of Gospel Liberty" is of unusual interest and appropriateness just now to all members of the Brethren fraternity. It is a message of such importance that we are adapting it to our own purposes, thanks to the indulgence of Brother Kerr, and placing it on the "Young People's" page. While it is a message to fathers and mothers, it is of vital interest to every boy and girl, young man and young woman, and we are depending on them to bring it to the attention of their parents.

(The parenthetical remarks are the editor's).

HAVE YOU FIGURED ON WHAT GENERATION YOUR CHILD IS TO SERVE?

That boy or girl of yours is not yet out of their teens—so this is not their generation. This is yours and mine. Theirs is coming yonder, twenty years from now. Have you figured on what type of life will be demanded of them then, and how much more imperative a college education will be then than now? Or have you made the fatal mistake of thinking, and permitting them to believe, that what is good enough for now will be good enough for then?

(Ashland College will prepare your boy or girl to serve their generation).

ARE YOU SURE OF WHAT THE LIFE-WORK OF YOUR CHILD OUGHT TO BE?

Are you positive just what God meant your boy or girl to be? Are you sure that you are not making a mistake when you think that they will not need a college education and that their whole life will not be diverted into a wrong channel from the lack of it? Are you sure that that child of yours does not need the college influence and association to help it to choose its life-work?

(Ashland's influence would be wise and safe; it is genuinely Christian and loyally Brethren).

WILL YOUR CHILD BE EQUAL TO ANY EMERGENCY THAT MAY COME?

Do you realize what a gamble you are making on what will happen in the future if you permit your child to start out in life without a college education? You think he is to be a farmer, or a carpenter, or a business man, and will not need the college training? But suppose an accident, after it is too late to go to school, makes him a cripple? Or sickness takes from that daughter of yours her husband? What will they do then without an education? To permit them to start out without a college training is to gamble on the future—and the stakes are your child's welfare. It is too great a risk.

(Whatever the life work of your boy or girl may be, Ashland College can multiply the chances of success many fold).

DARE YOU TAKE SUCH RISKS WITH YOUR CHILD?

Facing all of these facts, dare you as a father or a moth-

er accept the responsibility of permitting your child to drop out of high school or to fail to get a college education? Its destiny is in your hand, and surely you will not take so great a risk on its future!

(Avoid such a risk by sending your boy or girl to Ashland College and he or she will bless you in later life for doing so).

(Continued from page 7)

and to know him as the absolute holy and wise Personality "whose thought is true, whose feeling is beautiful, and whose will is good," and whose word is moral law. It is through religious education reconciled to modern thought and adjusted to meet the growing demands of life, that the church may realize its aim; namely, to bring man into a deeper conscious union with God through Jesus Christ.

Since it is the function of the church to bring human beings into conscious relationship with God, and since it can do this in a full measure only by developing the soul-life, then it follows that the church should not only be the dynamic force in the educative process, but that it should furnish both the inspiration and aim for all educational institutions. This the church may do by using the educational agencies it now controls or influences. The institutions are:

First, the theological seminary or distinctive church school. Here a revolution, in most cases, is needed. In most of the seminaries the students are required to spend their time studying antiquated dogma, musty creeds and dead languages, to save scholarship, when they ought to be in vital touch with human beings, studying the living language of the human heart, to save men.

Second. The Sunday school. The church is connected with education through the Sunday school. The Sunday school is the strategic point from which the church may direct the unfolding and developing lives of the future citizens of democracy. It is through the Sunday school that the church can most effectively participate in educational work, because in the Sunday school the church deals most directly with the developing life which will not only direct future religious education, but also determine the educational ideals of the future. The church should seek to discover, through the agency of the Sunday school, the religious characteristics that are present in the life of the child and to develop those potential characteristics according to the general laws of physical, mental, social and religious development, so that the child will always remain within the democracy of God, developing the inherent divine life and coming into a conscious union with God, which is the true destiny of man; for the origin of the child is from God, pure and free in its beginning, and its true destiny must therefore be with God. The church has delegated to the Sunday school the important task of developing the child's conscious and spiritual life and the success of the Sunday school depends upon how effectively it performs this function.

Third. The family is a social institution that has great capabilities for democracy, and which needs the direction of the church. The germinal type of the democracy of God is the ideal Christian family. The end of religious education

is the realization of those social and religious ideals found in the ideal Christian family, expanded into a larger social area. But when we realize that one marriage out of every twelve in the United States is broken by divorce, it is clearly evident that the church has a big task to perform in educating and Christianizing the American family to a realization of the sacredness of the marital relation and the true function of the family life.

Fourth. The church may also become a factor in education through the public schools. While the church does not now have any direct control over the public school system, it can make the public schools more efficient agents for the development of religion and morals, by establishing and maintaining such moral and religious sentiments that only the best men and women of the community can be elected members of the school board, who will, in turn, elect to teach in the public schools only such teachers who can qualify in manhood and womanhood as well as in the academic branches, so that the public schools will make for the best development of mental, social and religious life of those who attend them. The teacher who does not attend prayer meetings and Sunday school is not the best kind of a teacher in a democracy.

Within the past decade there has arisen a strong demand that the public schools give ethical instruction, because many homes do not give such instruction and many children never so much as see the inside of a Sunday school, and for the further fact that childhood and youth are the periods when moral character is formed, if it is formed at all. Almost any subject in the curriculum may be taught in a way that it will develop the religious life of the youth. Hence the school should seek to instruct the youth in the principles of right conduct; for character is the chief aim of school instruction, and the true aim of education may be defined as intellectual, social, moral and religious efficiency,—to develop within the soul loftier ambitions, a desire for truth, greater sympathy, and a desire for sacrifice and service. The church therefore has a splendid opportunity to influence education by furnishing the materials and ideals for the schools that will awaken within the mind of those under instruction love for the beautiful and good and that will enable them to adjust themselves to their intellectual, moral, social and religious environment. For, says Prof. Horne, "Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man."

Fifth. The church may become a larger factor in education by realizing and governing itself in accordance with the now acknowledged fact that all religious activities should be educational and that all educational activities should be religious; for religion is a part of the content of culture, and education is a part of the content of religion. Every teacher should be essentially a religious teacher and each subject taught should lead toward the highest conception of life, truth, duty, service and righteousness. Every minister should be a teaching minister—Christ as a teacher comes before Christ a preacher. Every church should be a teaching church (an *Ecclesia Docens*). In many respects the church has ceased to follow the example of the Head of the church and has emphasized pulpit oratory more than a teaching ministry. The Sacred Writings frequently tell us that the great Teacher entered the synagogue on the Sabbath day to teach the people and that to do so was his custom. His work was a work of instruction—to lead the people to a clearer revelation of God and his truth, to a conscious union with the life of God, and to live in a conscious at-onement with the divine Being.

The religious life of man is a continuous educational process, extending across the ages into the vale of the infinite, where the soul continues to develop like unto the image of the Son of God, and comes into a complete realization of ultimate truth, knowing what God would have man know, feeling what God would have him feel, seeing what God would have him see, doing what God would have him

do, being what God would have him be and enjoying what God, through the long ages of the past, has been wanting him to enjoy,—namely, fellowship with God the Father, God the Son and God the Holy Spirit. Such is the complete realization of the democracy of God—the peace of God which passeth all understanding.

A Christian Dedication

There is no more beautiful sight than the dedication of a building to the high and noble purpose of the worship of God, unless it is the dedication of a life to the Master's service. In view of the fact that there are some churches in the process of erection, others being planned and some about to be dedicated, the following responsive service will be timely and may prove suggestive. The Christians of Buffalo, New York, who banded themselves together to give their fellow citizens the good news from the lips of William A. Sunday nobly set forth their high purposes in the dedication of their tabernacle in these words:

Leader: As an inspiration to make our virile city a veritable city of God;

People: We dedicate this tabernacle.

Leader: For the rebuilding of broken homes and neglected family altars;

People: We dedicate this tabernacle.

Leader: For the re-establishment of broken faiths and the payment of forgotten vows;

People: We dedicate this tabernacle.

Leader: For the mending of broken hearts and the healing of shattered lives;

People: We dedicate this tabernacle.

Leader: For the encouragement of everything wholesome, uplifting and righteous;

People: We dedicate this tabernacle.

Leader: For the inspiration of the young, for the strengthening of those who bear the tug and strain of middle years, and for the heartening of the aged;

People: We dedicate this tabernacle.

Leader: For the destruction of evil in places high and low;

People: We dedicate this tabernacle.

Leader: For the winning of the lost through the power of a crucified and risen Redeemer;

People: We dedicate this tabernacle.

Leader: For the honor of Jehovah God who through the centuries has led his people in love;

People: We dedicate this tabernacle.

Leader: For the honor of Jesus Christ, only begotten Son of the Father, despised and rejected often, and yet today the supreme Lord and only Savior of men;

People: We dedicate this tabernacle.

Leader: For the honor of the Holy Spirit, revealing the light and life and love of Father and Son, and bringing the mind of the Master to our remembrance;

People: We dedicate this tabernacle.

Leader: For the glory of God the Father, God the Son, and God the Holy Spirit;

People: We dedicate this tabernacle.

Here is beautifully and powerfully outlined the whole purpose of evangelism, whether in church or tabernacle.

A man received a letter from a missionary on the west coast of Africa, in which, as a curiosity, some serpents eggs were contained. He laid them aside carefully, thinking to preserve them as they were; but one day, when he went to show them to a friend, he discovered, to his dismay that the heat of the drawer had hatched them into serpents, and there was a heap of crawling things before his eyes. Sometimes our curiosity causes us to cherish evil thoughts in our minds and often before we are aware, they have developed into evil deeds.—B.

NEWS FROM THE FIELD

HIGHLAND, PENNSYLVANIA

After three months as pastor of the Highland church, I will report a few items hoping to find space in the so much loved Evangelist.

We were called to this field in the early spring, making our trip March the first. The story of our trip is pleasant beyond expression. We left Michigan in the evening, traveling by the way of Fort Wayne to Pittsburgh. The morning dawned finding us in the state of Ohio. Then up the Ohio and Monongahela rivers. As the train found its course through the hills and valleys, sometimes the engine in view, sometimes behind the hills and rock, we were made to recognize the handiwork of God.

As we sped on, looking upon the things of nature, our minds were drawn to the works and habitation of man. What we saw can hardly be described, as we wound our way through the coal mining and steel construction districts. There were powerful machinery and coal in great amounts being taken from beneath the earth, and with thousands of people of all descriptions and from all parts of the world residing among the hills and mines and shops. We were made to shudder to think of the drastic condition of the people of whom the greatest majority are not only slaves to capitalists but slaves to sin and wickedness. This question came to us, Have American Christians done their duty to save such? If not, why not? Why send missions aries across the seas to teach and to save the heathen when we have a multitude in our own gates?

We arrived at our destination about five A. M., to learn that we must fill an appointment at eight o'clock. Here we met a congregation which gave us a hearty welcome. We preached four sermons on our trip and to our surprise, despite the inclement weather, with rain, mud and snow, we had fair crowds. The church gave us a unanimous call to the pastorate. After learning that there was no parsonage, the question of a house was left with the Lord and people. We returned home.

In a few days we were notified that a house had been secured. But in the meantime, we were taken sick which delayed our going for several days.

On April the 13th, we began our pastoral work with services morning and evening each Sunday.

The Highland church has been without a resident pastor for several years, only having services once a month, or as they could secure a supply. We found here a few faithful, steadfast members, who said we can support a pastor for full time, and they are doing it.

On May the 14th an automobile drove up to our home and on inviting them out we found, to our surprise, baskets and bags which made us know that something was happening. This was duplicated until several families had arrived. A supply of lard, flour, fruit and other things useful in the home was presented. After a visit the good sisters

spread a dinner which would delight a king. After the dinner was over a gift of several dollars was laid in our hands and for these gifts we were very grateful.

On May the 25th a revival effort was launched with the writer doing the preaching. On June the 8th, the Lord's Supper was observed. An electric storm in the early evening delayed many from coming to the service, although we had a good attendance.

The following Sunday we held an all day service. Brother H. M. Myers of Pittsburgh preaching two excellent sermons, after which the congregation retired to the water where two young ladies received baptism.

On Sunday, July the 20th, Brethren Day was observed. Brother Henry Wise of West Virginia was given a special invitation to be with us on the occasion as he organized the church in 1885. Many changes have taken place since that day. Brother Wise greatly enjoyed the day with the large host of friends and the delicious dinner which the faithful sisters spread at noon.

To add to the pleasure of the day the brass band of the community gave some fine music for which it was highly complimented.

On Wednesday we greatly enjoyed a visit of Brother Wise in our home.

On August the 3rd Children's day was observed with great success. We had present the largest crowd for many years and a fine offering for Missions was taken.

Arrangements have been made to paint the church building, and put an iron fence and concrete walk in front.

Our Sunday school is taking on new life in attendance with a contest between the men folks and the gentlefolks.

We have a large attendance at preaching services each Sunday and one of the finest communities in America. The church is strictly Progressive Brethren and believe in moving forward.

We covet the prayers of the brotherhood that we may live at the foot of the Cross and meet the needs and obligations of the day.

THOS. F. HOWELL.

FIRST BRETHREN CHURCH

Los Angeles, California

Notwithstanding the vacation time is on, our services are quite well attended. The greatest falling off is seen in the Sunday school. There has been an increased attendance at the mid-week prayer meeting which has greatly encouraged Brother Jennings.

On July 13th, Brother I. A. Miller and Joe Shively were ordained as deacons. These brethren had been chosen by the congregation at the regular quarterly business meeting in April.

Since last report two have been received by baptism. Mrs. Woodmansee and her daughter, Pearl, who became the wife of Brother Allen Pearce the day before they left here for their new field of work at Lost Creek, Kentucky. An ordination service was held for these three workers on Sunday evening, July 13th, just previous to their departure on Tuesday, July 15th. Brother Pearce

has especially endeared himself to our people here by his faithful service in the Sunday school and the Christian Endeavor. As an evidence of our goodwill to these young people an offering was taken in the Young People's Class and the Men's Bible Class which resulted in a substantial gift of money to assist them on their journey to their new work.

As we have not mentioned it before we wish to now mention the fact that our Easter offering reached close up to \$200.00, being the largest offering we have yet received on such an occasion.

The building committee is getting busy on the new church edifice. They have the blueprints now ready and the work will be carried right forward. The principal need of a new church building, perhaps, is in furnishing sufficient rooms, light and airy, for the work of our Sunday school. This will be a real service to the immediate community as well as for the membership both near and far in this city. We owe it to ourselves and especially to our children to have a suitable place to worship God in, a place to which we can point with pride and to which we shall not be ashamed to invite our acquaintances who are outside the fold of the Good Shepherd. The present building has served its purpose well and has been a monument to the faith of the pioneers of the Brethren church in this city, but it has now become inadequate to our present needs. That this is the general opinion among us is evidenced by the substantial subscriptions received by the finance committee.

Just preceding and during the District Conference at Long Beach, we had the honor of two sermons by Dean J. Allen Miller of Ashland College. These were greatly appreciated and enjoyed by all who heard them.

His visit to the churches on this western coast has been no doubt a great inspiration to all their members who were privileged to hear him. It is certainly great to know that all our young men and women at Ashland College are privileged to sit as learners at the feet of such a man as Dr. J. Allen Miller.

Our congregation was able to make a good report at District Conference on all the goals of the Four Year Program except the S. S. C. E. and efforts are being made to bring this up to the standard by next year.

Let us encourage one another to loyalty and faithfulness. Now is our opportunity to work for the Master.

A. P. REED.

4910 Wadsworth St. Los Angeles, California.

LATHROP, CALIFORNIA

Dear Evangelist:

Lathrop sends Christian greetings after a long silence. We are very much gratified with the improvements and the beauty of our church paper, both as to contents and appearance. It has always been good, and now even better.

It was our good fortune to have Brother J. Allen Miller with us a few weeks ago, and were glad to hear him again, he having preached at one of our state camp meetings

when a young man. His messages remain in the hearts of the people.

Last spring it was thought best to give up our much loved pastor of the last six years, Brother J. Wesley Platt, to the Manteca congregation as there was great need of his entire time and work there in view of the fact that they were contemplating the building of a church house. Though we feared we would not soon find one who could fill Brother Platt's place, we rejoice to say we found that one in Brother N. V. Leatherman. We surely are blessed to have such a devoted Christian man to succeed our busy self-denying Brother Platt. Our pastor now has the Ripon colony, and Lathrop churches to preside over; preaching three times each Sunday, also holding three prayer meetings and Christian Endeavor services. Since last April eleven young people have been added to the Lathrop church by baptism and two young men lately returned from overseas are awaiting baptism. Brother Leatherman has baptized six of this number.

Our young people gather at the church Thursday evening for Christian Endeavor and remain for the Bible study and prayer meeting which follows.

We expect to hold Communion next Monday night. Though we are small in number we hope to enjoy the Lord's blessing at our Love Feast.

Sister Hannah E. Beer, widow of one of the chief founders of the Brethren church is still living and, though eighty years of age lives alone—no not alone! for she has "Jesus with her all the time." A more cheerful, thankful, uncomplaining Christian it would be hard to find in our church, east or west, yet poor in everything but spirituality. Her husband lies in an unmarked grave and it would surely be to the credit of the church to start a fund for the erection of a suitable monument for the last resting place of this veteran of the Cross, who in the long ago actually sacrificed his home and gave his time to the interests of the Brethren church. None have done more than he, to uphold a "Whole Bible church." Let us not forget his dear wife, who shared in his every sacrifice and labor. Pray for us of the west. We have perhaps the trials and hindrances in common with all God's people, so we will pray for you of the east. May we all be found worthy to partake in the first resurrection is our prayer. With Christian love.

LUDA S. REYNOLDS.

OAK HILL, WEST VIRGINIA

It has been some time since there has been any report from the Oak Hill church but we are still existing.

The Sunday school at Salem is being well attended also the cottage prayer meeting each Thursday night. The Sunday school is planning a picnic for the children soon.

We had our two hundredth anniversary celebration at the Oak Hill church on July 27. We had a fine gathering and all seemed to enjoy the day. Dinner was served on the ground and we had a fine sermon in the morning by Rev. A. B. Duncan. We also had a number of splendid songs by the Duncan Brothers and essays by Miss Lottie Riner and Miss Lillian Duncan.

ESSIE BOOTHE.



WM. H. BEACHLER

The Campaign Director of College Endowment may be surprised to see himself at work in the Evangelist but as this is his last report before General Conference, we wish to honor the man who has been honored of God and the church to lead us thus far to victory. The thermometer stands at (\$112,000) or a little better.

CAMPAIGN NOTES

My trip into Michigan took me over territory which was new to me. I had never been in any of the Michigan churches before, and I had only met those of our people from that state whom I had met at our conferences. But our people in Michigan are like our people everywhere in that they are hospitable, and cordial, and easy to learn to know, hence very little time was needed to become acquainted.

Our first stop was at the Campbell church. This is a country congregation and the house of worship is located perhaps five miles out from Lake Odessa. It was in this congregation that our late Brother J. G. Winney served as pastor for many, many years. It was my privilege to meet his widow, Sister Winney, in her home and to have a very enjoyable visit with her. I found this good woman not only interested in the local work of her church, but also interested in the college and all of our denominational enterprises.

Brother Martin Garrison is the present pastor of this flock. He was preceded by Brother C. C. Grisso who served this field four years. As I looked the work over I was made to feel

that Brother Grisso must have done good, sound work during his stay with the Campbell people; and I was also made to feel that Brother Garrison and his wife are doing earnest, devoted work to carry the cause forward. The present status of the Campbell work speaks mightily well for those who are at present, and for those who have been in the past responsible for its care and promotion.

I preached to splendid, earnest audiences during my stay at this place. And, all things considered, the result for endowment was very satisfactory. When I left Campbell the result was \$1100. There was still other work to do and when Brother Garrison has finished the report will look still better. I am very much indebted to Brother Garrison for the excellent assistance he rendered me in the use of his Ford and for all of his other kindnesses to me. The home of Brother and Sister Garrison was headquarters for me and it was a real pleasure to be in their home. I was also treated with real kindness in the Mote, Henney, Miller, Darby and Nickerson homes. And for these and all of the Campbell people whom I met I can say, they are a splendid, loyal people, and my canvass in their midst was a real pleasure.

From Campbell I came to Glendora and New Troy. Either fortunately or unfortunately these two points are very close together. Glendora is a small congregation which has lately purchased a church property. This obligation, and the upkeep of current expenses is about all this little congregation can handle. Under the circumstances I did not feel to press the endowment matter very hard. However, one brother enlisted in the cause of endowment, and thus Glendora has at least some part in the good work. I am grateful to the two Weaver families for their kindness to me. I preached two nights at this place.

New Troy is the place where our good Brother J. H. English worships. Brother English has preached a great deal in the Michigan churches and he is a noble man to know. The work here at New Troy has its struggles too. With a small congregation, it makes the current expenses come heavy on a few. However, the New Troy people believe firmly in the importance of Ashland College and when I say that this little band is going to enlist for at least \$100.00, it means more than folks not acquainted with the situation might think. I am glad to see New Troy have a part too in the great work we are doing for the future of our school. I preached two nights also at this place. Brother English and son took the best of care of me in their home, and I thank them, as I also want to thank Sister Penwell for her kind hospitality. Brother A. E. Thomas has been preaching for these two churches every two weeks this summer. When he closes his work there these two churches will need some man to come on, the ground and take care of their work.

There remain yet two small churches in Michigan which I may visit at some later time. This will be our last report until after conference. The mercury now stands at approximately \$112,000. This looks good, but it will look infinitely better when the task is done and the mercury has gone up to the \$200,000 mark.

WM. H. BEACHLER,
Campaign Secretary.

ASHLAND COLLEGE NOTES



MISS AMY GENEVIEVE PUTERBAUGH,
Soprano, teacher of Voice

Miss Puterbaugh came to the College last fall and took up the work of the Voice Department. She had a very successful year, the enrollment in that department increasing very considerably and it gives promise of doing so again this year. During the summer, Miss Puterbaugh has been studying in Chicago. Those who are contemplating work in Vocal should not overlook the fact that Ashland has a teacher of Voice who can not only sing but one who has been trained in the best schools.

The College has been fortunate in securing two new teachers during this past week. First, is Mr. R. R. Haun, of Virginia, who takes the place made vacant by the resignation of Mr. A. A. Grubb. Professor Grubb's work, the physical sciences, was hard to provide for. First because Professor Grubb set an exceedingly high standard, and secondly, because the work is very difficult. I want in this very brief way to express on behalf of the college our very deep appreciation of the work done by Mr. Grubb.

However, we feel confident that Mr. Haun will more than measure up to our expectations for the position. He is a member of the Brethren church, an A. B. from the University of Virginia, and lacks but a summer term of his M. A. from Vanderbilt University. Mr. Haun comes with the enthusiasm of youth and the Prudential Committee feels certain that a good year awaits the new head of the department.

The other teacher is Miss Dora Zimmerman, graduate of Kings School of Oratory. Miss Zimmerman will have charge of the Elocution work of the College and will also be director of Physical Education for Women. Miss Zimmerman is very talented and can play the violin, recite, and give a whole evening's program herself. Miss Zimmerman is a sister-in-law of Rev. Victor Leatherman, of Ripon, California, and is a member of the Brethren church.

This leaves but one vacancy, that of Director of Physical Education for men. Several men are under consideration and it is hoped

that this place may be filled before the opening of the college in September.

Every room in the dormitory for women has been taken and unless there are some who will room together, other rooms will have to be provided. New men are enrolling right along and it looks now as if our goal, "One Hundred in the College and Fifty in the Seminary," may be realized.

Fall Opening, Tuesday, September sixteen.

EDWIN E. JACOBS.

**Program Thirty-Second Annual
Conference of the Indiana Brethren
Churches, Goshen, Indiana, October
6 to 9, 1919**

Monday Evening, Opening Session, October 6
7:00 Service of Song and Prayer.

John Clark

7:20 Missionary Address—Paul's First Missionary Journey. H. H. Wolford

8:00 Conference Sermon. C. A. Bame, D.D.
Tuesday Morning, October 7

8:30 -9:30 Ministerium and S. S. C. E. Conference. Ministerium:

(a) Discussion of Constitution and By-Laws.

(b) Election of Officers.

S. S. C. E.—(Note) Program will appear elsewhere in this paper.

Note No. 2. S. S. C. E. failed to arrive.—Editor.

9:30 Conference Session.

(a) Moderator's Report.

(b) Business.

10:50 Sunday School Session.

L. L. Kilmer, Presiding

(a) Reports of Indiana Sunday Schools and Suggestions by District Superintendent.

(b) Better Sunday Schools for Indiana. E. E. Frantz.

(c) "Teacher Training" the Hope of the Sunday School. C. A. Stewart

11:45 Adjournment.

Tuesday P. M.

1:15 Devotions. Homer Anderson

1:30 Miscellaneous Business.

2:00 District Supervision Conference.

(a) Four Year Program. W. T. Lytle

(b) The Appeal of the Weak Church.

A. T. Wirick.

(c) The Call and Ordination of Church Officers. J. A. McInturf.

(d) District Evangelism. C. C. Grisso.

7:00 Prayer and Praise. W. E. Thomas.

7:30 Missionary Address—Paul's Second Journey. H. H. Wolford.

8:00 Address—Religious Education.

Dr. E. E. Jacobs.

Offering, Benediction.

Wednesday A. M.

8:30 -9:00 Ministerium and S. S. C. E.

Conference.

Ministerium:

Devotions. L. W. Ditch.

Addresses—A Prepared Pastor.

S. C. Henderson.

A Prepared People.

A. E. Thomas

Business.

Y. P. S. C. E. Session.

E. A. Myer Presiding.

9:30 Quiet Hour. A. E. Ronk.

9:45 District Christian Endeavor Reports by District Presidents.

(a) Northern. Cora Culp.

(b) Southern. E. A. Myer.

10:00 Christian Endeavor Training for the Future Church. L. A. Myers.

10:15 What and Why of Christian Endeavor. W. E. Ronk.

10:30 S. S. C. E. Session.

Mrs. U. J. Shively, Presiding.

Wednesday P. M.

1:30 Devotional Song and Prayer Service. P. M. Fisher.

1:45 Miscellaneous Business.

2:30 State Mission Reports:

(a) Secretary. J. L. Kimmel.

(b) Treasurer. J. A. Collins.

3:00 Report of Mission Pastors:

Huntington. J. W. Brower.

Peru. G. C. Carpenter.

Muncie. J. L. Kimmel.

Teegarden. J. W. Clark.

3:40 Election of Member of Mission Board. Adjournment.

6:30 Devotional Service. G. W. Kinzie.

7:00 Sermon. Geo. C. Carpenter.

8:00 Missionary Pageant.

South Bend Sisterhood

Thursday A. M.

8:30 -9:30 Ministerium and S. S. C. E. Conference.

Ministerium:

Devotions. O. E. Oxley.

Address. The Preacher for the Times. Chas. A. Bame.

Business.

9:30 Final Conference Business Session, including reports and election of conference officers.

Thursday P. M.

1:30 Farewell Praise and Prayer Service.

Led by A. S. Menaugh.

1:50 Address—Two Hundred Years in America: Why we have failed; Why we have succeeded. C. E. Kolb.

Executive Committee

G. W. Rench, Moderator.

J. A. McInturf, Vice Moderator.

C. C. Grisso, Secretary.

Notes.—If persons whose names appear on the program find it impossible to be present, you will please notify the secretary in due time.

It is not too early to begin planning to attend state conference. Every pastor should see to it that his church is represented with a full quota of delegates.

Goshen is a beautiful town, and our people have a splendid church. We ought to have a great conference.

For details address the secretary,

C. C. GRISSE,
North Liberty, Indiana.

COLUMBUS, OHIO

This conference year is drawing to a close. But as I look back over the past year I see the desired accomplishments were not all realized. The pastor regrets so many days past with but a few souls saved. During our last revival nine were gathered, five by baptism and four by letter. The rest who confessed Christ refused to follow Jesus the remaining steps. Sunday a week past we had two more confessions, one was formerly a Dunkard,

ON FOR WINONA LAKE, INDIANA

The Bi-Centennial General Conference of the Brethren Church, September 1-7 Inclusive

SOME WILL GO
THIS WAY



OTHERS WILL GO
THIS WAY



BUT IT WILL BE CHEAPER
TO GO BY

TRAIN

But Some Way Let Us All Go. That Will Help Make It the Greatest Conference of Brethren History.

William Smith, the brother of John Smith, a Dunkard preacher, and the other was his wife, formerly a Baptist. This concludes the year with nineteen additions, four by letter, one by relation and fourteen by baptism. This coming year the pastor is planning for more effectual, fervent prayer among the church members, more Bible study and more personal work. By the grace of God and these means we hope to add 50 percent to our membership before the end of 1920. Do you, reader, believe in prayer as a means of saving souls? If so, we covet your prayers for our coming revival the last two weeks in October and first week in November. These weeks were thought best by us. We will have Brother I. D. Bowman with us, and we are praying and planning for a great harvest of souls.

Our heartiest thanks to the Brethren church at large for the financial aid granted the Columbus Brethren, and our hope is to serve you better in the 1920 conference year than any year preceding.

Your servant

S. E. CHRISTIANSEN,

536 W. Third Ave.

WHITE GIFTS OF VICTORY AND PEACE

The following "White Gifts" have been received since last report:

Warsaw, Ind.,	\$20.00
Long Beach, Cal.,	10.00
Ft. Scott, Kan.,	5.00
New Enterprise, Ind.,	2.00
Pike, Pa.,	1.00

Total,\$38.00

Delinquent on Reporting

The writer has sent out a second letter with report blanks to superintendents of a number of schools requesting a prompt return of the report and even to several schools the third call has been sent and we are still without a response from the following number of schools in each district given below:

California, four schools; Illiokota, two; Indiana, seven; Maryland-Virginia, eight; Ohio, eight; Pennsylvania, eight. That means that thirty-seven delinquent schools in the Brotherhood will be reported DELINQUENTS at National Conference unless these reports are received within a few days.

Come, brother superintendent, show your loyalty to the work by giving this important matter your immediate attention.

ALBERT TRENT,
General Secretary-Treasurer.

PENNSYLVANIA PASTORS AND ENDEAVORERS

Owing to the fact that mail has been delayed or gone astray, we, the Christian Endeavor officers of Pennsylvania, have been delayed in mailing the Christian Endeavor report blanks. Nevertheless the blanks have no doubt reached you by this time. If you have not yet returned them with reports, kindly do so at once. It is necessary for us to receive your reports immediately as we need them for General Conference. Mail such to your secretary at the address below.

Thank you for your prompt attention.

NORA BRACKEN, Secretary.

Williamsburg, Iowa. R. F. D. 3.

OFFICIAL NOTICE

The annual meeting of the Executive Committee of the Brethren Foreign Missionary Society will be held at Winona Lake, Indiana, Tuesday, September 2nd, at 2:30 P. M., on the South Porch of the Inn.

J. ALLEN MILLER, President.

THE SEMINARY

The first semester of the coming scholastic year will open Tuesday, September 16. All who are contemplating entering the Seminary for the first time should write for admission and scholarship blanks. Those who are admitted to the Seminary will receive a scholarship sufficient to cover cost of tuition. Blanks and any information can be had for the asking. Address,

E. E. Jacobs, President, or

J. Allen Miller, Dean.

Ashland Ohio.

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Fall Semester opens Tuesday, September 16, 1919.

Write Concerning Self-help. Address,

J. ALLEN MILLER, D.D.
Dean of the Seminary

or E. E. JACOBS, Ph., D.
President

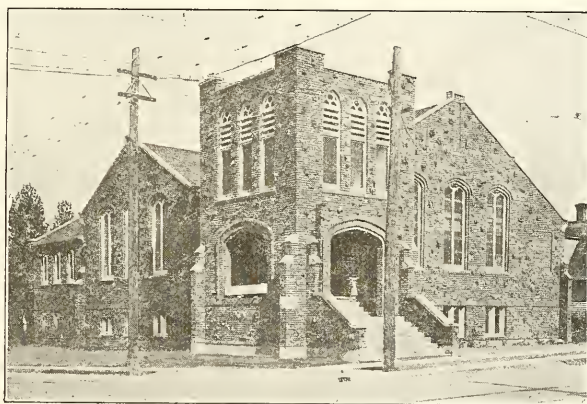


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AUGUST 27
1919

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



THE BEAUTIFUL NEW SPOKANE BRETHREN CHURCH
DEDICATED AUGUST 10, 1919

(SEE REPORT ON PAGE 13)



BASEMENT IN WHICH THE SPOKANE PEOPLE WORSHIPPED
FOR NEARLY THREE YEARS

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Holy Spirit at Work and Some Hindrances

The Holy Spirit's presence in human lives is one of the most precious and vital truths of Christian teaching and experience. That Jesus taught it no one, who has read John 14, can doubt. The Master said to his downhearted disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth: whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him for he abideth with you and shall be in you." Again in the 20th chapter and 22nd verse we are told that Jesus breathed upon them and said "Receive ye the Holy Spirit." That this promised Holy Spirit is a fact in human experience is demonstrated by the marvelous exhibition of divine power on the day of Pentecost, by his guidance of Philip to the place where he baptized the eunuch, by his coming upon the Samaritans when Peter and John had laid hands upon them and by Paul's experience on numerous occasions and by his frequent teachings and declarations. Twice in one epistle (1 Cor. 3:16, 17; 6:9), Paul declares in the most emphatic manner possible that the Spirit has his abiding within us. And down through the Christian centuries, thousands of zealous, empowered, transformed souls have borne eloquent testimony to this fact.

We have no desire to make an extended discussion of the varied functions of the Holy Spirit. Suffice it for us to note one important function to which Jesus repeatedly directs attention. It is expressed in the title, "the Spirit of truth." He is to be the bearer and mediator of the truth which Jesus embodied in his revealing, saving work. For the unsaved soul, God's redemptive action is the first great work to be wrought. But for the regenerate child of God he contemplates the translation of the motives and principles which reigned in the life of Christ into his conduct and character. That is the work he seeks to do; that is what he is trying to bring about in our lives, collectively and individually, at this very moment. His great purpose is to extend his inspiring, sanctifying, spiritual presence into every life and into the life of the church in such a way that "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control shall everywhere prevail and characterize God's children in all their relations with another. He desires that these shall be their everyday qualities as well as their virtues on special occasions. These plain-est qualities are the things that ennoble the human heart; they are the finest things in the life of man. To develop these virtues within us is his aim and mission. How well he is succeeding God only knows. And yet, as by its fruit we presume to judge a tree, so we may also judge men's spiritual growth by the presence or absence of the "fruit of the Spirit." And it is to be noted that such fruit consists not primarily of the extraordinary or miraculous element of life, but of those which cover the common duties, such as patience, sym-

pathy, generosity, helpfulness and their like. Opposing characteristics if found in the life would indicate the Spirit is being hindered and made ineffectual in its influence.

Extreme sensitiveness of temper is a hindrance to the Holy Spirit's desired work in us. The man who is irritable and peevish, who is slighted when no slight is intended, who is angered because others seek the same rights which he assumes, who thinks when others do not say "Yea, yea" to all he says, they are designing against him, or becomes impatient and hastily and harshly condemns those whose plans, conceptions and ideals are not in accord with his own, such an individual can hardly be a congenial dwelling place for the Great Spirit. A peevish Christian cannot be a growing Christian. Irritability is not conducive to strength of character. The temperamentally sensitive soul is never a great soul. God's Spirit cannot work within him that which he would; he is hindered.

Lack of brotherly love is a serious hindering element in many lives to the operation of the Holy Spirit. In fact, it is difficult to see how any life can presume to claim possession of this representative of the Great God and Father of our Lord Jesus Christ when his heart is filled with hatred rather than love, when harshness and cruelty characterize his life rather than charity and consideration. God's highest attribute is love, and so distinctively characteristic of him is this that the disciple nearest his heart declared without qualification, "God is love." And he prefaced his definition by the declaration that "He that loveth not knoweth not God." The Holy Spirit can make no compromise; it must be true to the character of God. In that life where bitterness and intolerance prevails, he can perform no work of grace. Where there is no place nor desire for his loving presence he will not abide. And when he is absent life is stripped of all that is noblest and most permanent.

Where there is no love there is a decided indisposition to co-operation. Each individual is for himself and by himself. Everything must conform to his own ideas, redound to his own interests and be governed and executed by his own important person. All others are insignificant beside the greatness of his own being. To bring glory to himself, to have his own plans to carry, to hear the shout of his own name from many throats, to be a little demigod in his tribe or community, such are the aims of his selfish striving. Selfishness is the pervading spirit of life; extreme individualism is the rule of conduct; there is no team work, no co-operation. Such a spirit is not a fruit of the Holy Spirit; it is contrary to his very life and hinders the working of his good pleasure in that which is his rightful temple. He causes men to co-operate, to work together for the best good of all and to seek each man his neighbor's welfare. He will cause pastors to work not against each other or separately and unco-operatively, but

together, harmoniously and for the good of the whole church. He will cause deacons, superintendents and other leaders in the local church to plan and work co-operatively, not thinking of personal glory or position. In whatever relation men find themselves, the Holy Spirit will cause them not to be self-seeking and individualistic, but unselfish, co-operative, doing all to the glory of God.

There is a spirit of willfulness growing among men, perhaps not more than ever, but it is often conspicuously demonstrated, that prevents the Holy Spirit having his way with them. If he is to be our Helper, Guide, Advocate or Comforter, or whatever office or title of his we prize most, we must be surrendered to his will and way. If two people are to walk together, one must be surrendered to the other as to their walk. If a number of Christians are to work together for the advancement of the Kingdom of God, they must be surrendered each to the other. If some are bent upon having their own way and others are equally determined on having their own way, there will be no agreement and no progress. How many are the object lessons in this matter! How many churches are wrecked today, because at some time in the past there were two or more persons absolutely unyielding and persisted in their willfulness until the entire church was divided into irreconcilable factions! Such a spirit of perverseness will divide denominations and the whole army of God, delay the work of Christ's kingdom and make it impossible for the Holy Spirit to "lead into all truth."

Suspicion is a most effective hindrance to the work of the Spirit of God. When fellow-workers in the cause of Christ begin to suspect each other of ulterior motives and of untrue leadings, it is not long till they are far apart and the grace of God is spent in vain on their lives and efforts. In the home a suspicion of unfaithfulness on the part of husband or wife soon results in that home being rent in twain. Suspicion on the part of certain members of a congregation of the motives and faithfulness of other members of that body will soon result in rumors, slander and division. That spirit will work the same ill between congregation and congregation, or between one group of churches and another. It is diametrically opposed to the Spirit of truth and makes impossible the working out of his great mission among men. Nothing can so soon separate the hosts of God, make enemies out of friends and delay the progress of the Kingdom of God, as the toleration of the spirit of suspicion.

The Holy Spirit is ever on his mission seeking to convince the world of sin, of righteousness and judgment and ever seeking to lead our hearts into all truth. He will never cease to woo us from the dead past of wasted opportunity into the living presence of duty and service, if we will hear his voice. This is the day of our visitation. Will we hinder or permit him to have his way?

EDITORIAL REVIEW

Brother W. R. Deeter, pastor of the Oakville, Indiana, Brethren church, announces a Home Coming Day for his church on August 31. Doubtless it will be a very enjoyable and profitable occasion.

Rev. Miles J. Snyder, pastor of Milledgeville, Illinois, Brethren church, is visiting relatives in Ashland. He gave the Publishing House a call last week. On Sunday morning he preached a very carefully prepared and effective sermon in the college chapel.

Last week we mentioned the fact that Prof. Garber was in attendance at the Miami Valley Life Work Conference. After going to press we learned that President Jacobs was also one of the special speakers at the conference. Dr. Jacobs preached in the Dayton church on Sunday night as he was making his way home.

Brother E. A. Rowsey, president of the Ashland College Y. M. C. A., has a message in this issue for new as well as returning students. The "Retreat" idea is a splendid one and the place selected is ideal. Every fellow will want to be in on it. Notice the other announcements he makes.

Brother I. D. Bowman, for many years pastor of the Second Brethren church of Philadelphia, announces in this issue his resignation so that he may give himself wholly to evangelistic work. Brother Bowman has made a heroic struggle in his effort to build up the "Whole Gospel Mission into a self-supporting church. His effort has been constantly against odds, many of which were due to conditions in the community and its constituency. He deserves much credit for

his sacrifice and perseverance as well as for the success which has attended his efforts.

A good sister from the Spokane, Washington, church recently renewed her subscription to the Evangelist and said, "I don't see how I could get along without it, I don't want to lose a single copy." It is encouraging to receive such testimonies as to the value of the paper and it is our desire to make it more and more an organ of usefulness and blessing.

"The Passing of a Brethren Church" is not a very welcome phrase, but as it comes about by the passing of a city it can with better grace be received. Brother W. C. Benshoff, pastor of the Altoona, Pennsylvania, Brethren church, reports the disbanding service of the Rosedale church. It is seldom that a church disbands in such an orderly and impressive manner. And because of the attendant circumstances we believe the Brethren church is no poorer in membership with the passing of this congregation, for they have already allied themselves with other churches and will still be loyal Brethren. And we will continue to thank God for the far reaching influence of the Rosedale church even though it is no more.

All will be interested in the letter from Brother W. H. Bock, our missionary in Carlotá, Argentina. He is confident that things are coming our way, so he states in his personal letter to the editor, but it will take patience and plodding. He also says it will be a wonderful help when the property is bought and fixed up. Our foreign missionary offering has already made possible the meeting of that need. He finds that his constant distribution of literature, personal conversation and visits are opening up the eyes of the people and preparing the way for a harvest. Much sickness and the plague in neighboring towns has hindered their plans. Brother Bock also states that their little Miriam is a great help in getting into many homes. The people don't seem to be able to shut the door on her.

A new church is dedicated; you have heard of it before, but you have not heard of its completion until now. It is the thriving congregation at Spokane, Washington. It was dedicated at the close of a Bible conference at which time this congregation and the Sunnyside church were organized into a conference district. Though only two churches are at present in this conference, we dare say they will not remain two very long. They have a missionary board composed of wide-awake energetic men who will see to it that the Brethren faith is established in other needy fields in the near future. This conference was attended by Dean J. Allen Miller of Ashland College, Brethren W. S. Bell and H. V. Wall of Long Beach, California, besides the pastor of the Sunnyside church, Brother C. H. Ashman, all of whom were prominent on the program, and a large lay delegation from Sunnyside. The Spokane people were greatly inspired and encouraged as well as given financial help by the visiting brethren. Brother R. Paul Miller is the energetic pastor and Miss Vianna Detwiler is the efficient personal worker and missionary. We are pleased to give our readers some pictures of the church and the leading workers.

The entire brotherhood will regret to learn of the death of Brother J. C. Cassel of Lansdale, Pennsylvania, which occurred at his home, August 20, 1919, at the age of 70 years, 3 months and 1 day. His funeral was conducted at the Tenth and Dauphin Street church, Philadelphia, Sunday the 24th, preceded by a service at the home. Dr. W. D. Furry preached the sermon. Burial was made in the old Germantown cemetery.

Brother Cassel was widely known and loved. He has always been active in the affairs of the church. For years he was secretary of the Home Missionary Board, a trustee of Ashland College, a member of the Brethren Publishing Company and treasurer of the Foreign Missionary Board. Only last year he was relieved of the last named position but was retained as a member of the Board. He was the father of the Montreal mission project and invested much money and effort in the work. He has always taken an active interest in the councils of the church in every way and his passing will mean a distinct loss to the entire brotherhood. Even during recent years when his activity was hindered on account of declining health, his counsels were sought and his interest still gave inspiration to those who were called upon to take up the work he laid down.

GENERAL ARTICLES

Necessity of More Intelligent Concern for the Church of Tomorrow

By Prof. W. Irvin Duker

Man's ability to be of real use to his fellow-man is largely determined by his power in forecasting the future. A writer of no small prominence speaks of the "future overworked" and quotes 2 Corinthians 6:2—"Now is the accepted time." However the man that lives in the present with no intelligent thought of what the future will be, will continually find that the efforts that he puts forth will fail to function even in the present. The present and the future are so related that any action in the one becomes a part of the other.

In speaking of the "future overworked" David Swing, says: "Among the supposed virtues of this world, men have assigned a high place to its great law of progress. It is the consolation of all hearts that we are moving forward to all that is noble in intellect and sentiment. The privilege of this forward movement is at least supposed to be offered to all, and there are many who contend that not simply the privilege but the destiny of progress rests upon all. This at least is true, that a grand law of advance pervades the universe, and reveals itself in the seed of the oak, in the development of animal life, and in the unfolding of the human intellect. We look back and at once pity our fathers, for our boat has floated away from their barren, wintry shore, far down to what seems to us the land of spontaneous harvest and perpetual spring. Progress is real and beautiful, a great law of man full of present happiness and hope. Of this great good what now is the evil side? What is the drop of poison in this cup? It is found in the fact, that this coming glory of the future is always drawing the heart away from the present. In our inability to see two objects at once, we gaze at the future and sit down and wait for it to come. Thus the great outlook of the soul is suffered to neutralize the idea of doing with one's might what the hand finds to do."

We now see with startling distinctness that to exercise any wise concern for the "Church of Tomorrow," we must be tremendously interested in the "Church of Today." The man that fails to function in the present activities of the church because of some slight difference of opinion as to methods, will find in the future that he will have no place in its activities. It would be a great gain to our store of practical philosophy and religion if we could learn to feel that the future does not create nor bring progress: it only receives it. It is only a storehouse into which the present empties itself. If the present be barren, the future remains empty also, and, moving itself further away, waits for a laborious, patient present to precede it.

In the present, well developed plans of our church we

are finding two classes of local churches with respect to co-operation. In one we find a happy, ready and enthusiastic response. This church is busy with the present and will have a glorious future. In another, for reasons not evident, all definite co-operation is lacking. This church has no future for as we have intimated, the future is only "a storehouse into which the present empties itself."

There is great need, however, of giving proper attention and study to our present activities. Simply to be busy in the "present" does not assure us of constructive work in the "future." It is altogether possible for a church to be quite busy and yet fail to function in work that will be of real value to posterity. This makes quite necessary definite plans for our churches both local and general. Our church in general conference has given much time and thought to constructive work for the church as a whole and each local organization ought to be equally interested in the work of the "home church."

How can we hope to awaken interest and promote a spirit of industry in our local churches? How can we avoid that spirit of procrastination so common in many places? For after all, the principal cause of our inactivity is found, not in a spirit of antagonism to the work at hand, but in a spirit of indifference or rather in the spirit of delay. Some of the most biting aphorisms of the great writers have been uttered against the spirit of delay that broods over the soul. One says, "We pass our lives in deliberation, and die in it." "Delays have dangerous ends," says Shakespeare. "Tomorrow is a satire on today," said Young. But Cervantes states well the folly of feeding eternally upon hope. He says, "By the street called By-and-by, you reach a house called Never." The great mission of hope is to inspire the present. The dazzling glory of the future is only to make the present all light around the foot. But if man sits down and waits till he shall come to the dazzling morrow, the morrow at once becomes dark; it takes back every banner of light, because the gazing soul has not read aright its significance.

Our only hope for the "Church of Tomorrow" is found in a thorough understanding of the plans of the leaders of the "Church of Today." The methods now in use should meet with our hearty approval. A campaign of education through our church paper relative to these plans should be continued with renewed zest. Those that refuse to co-operate in the general plan should be made to "see the light." Then with high hopes for the future and a feeling of satisfaction with the present, knowing it to be grounded upon intelligent, constructive effort, the "Church of Tomorrow" will come into its own.

Goshen, Indiana.

The Riches of the Divine Revelation. By J. L. Gillin, Ph., D.

The Bible is the record of God's dealings with the Hebrews, Jews and early Christians. Its various parts were suited to different conditions in different ages. It also was intended to meet the religious needs of these peoples in each age. God revealed his will according to the needs of each age and according as men were able to receive his message.

As each age differed from another so the message varied. The conditions in the days of Moses were different from those in the days of Jesus; in the days of Paul than in the days of Jesus. In the time of Moses, the Hebrews were wandering tribes. They needed discipline and unity in the face of other strong religions. He gave them the law and inspired them with fear of their mighty and jealous God. He only was their God. Other peoples might have their own gods, but Jehovah was the God of the Hebrews. Only as

they were faithful to him could they hope to be blessed. He took their old belief in bloody sacrifice to teach them loyalty to him and sacrifice of their best possessions to their God. The law was their schoolmaster to teach them a lesson for which they were ready. Like a wise teacher, he taught them as their experience had prepared them to learn.

In the days of the Prophets, conditions had changed. Ceremonial formalism had borne the fruit he desired. They had now learned that for them there was but one God, Jehovah. But they also had come to think that formal loyalty to Jehovah was sufficient. Riches had increased. From being a people of simple shepherds and farmers, they had developed commerce. There had grown up classes of rich and poor, noble and plebeian. The old tribal unity had been loosened. The rich had become careless of the poor and were

exploiting them. Then he inspired the Prophets to teach them that ceremonial sacrifice was no substitute for righteous deeds to one's neighbor. "I desire mercy, not sacrifice," was the message of one prophet. These prophets plead with the people to learn the lesson of social righteousness. Only so could God bless them and save them from destruction.

When they refused as a people to learn this lesson of social righteousness, God allowed the Syrians and Babylonians to drive them into exile. Only a few learned the lesson. They suffered with the guilty. No longer did the people need the message of social justice so much. That lesson was now taught by the iron heel of oppression. What the poor, oppressed remnant now needed, as they sat by the rivers of Babylon and wept, was to be taught to remember Zion. They must now be saved from despair. Out of that dark period of the exile came two cries—one the message of Ezekiel counselling faithfulness to God even in a strange land, calling upon those who had not given up faith to remember that they were suffering for the sins of the nation, and the other, begun by Ezekiel but developed by others, extolling the glories of a restored Zion. Out of this latter need sprang the beginning of apocalyptic hopes and the Messianic restorer of Israel. In every period of oppression, this apocalyptic hope sprang into fresh activity in order to keep alive drooping spirits. It appears with renewed vigor again when the successor of Alexander the Great, Antiochus Epiphanes, oppressed the Jews in Palestine, and again when the Romans succeeded. The century preceding the coming of Christ was especially productive of apocalyptic writings as witnessed by the large number of extra-Biblical writings which have come down to us, such as the **Book of Enoch**, the **Ascension of Isaiah**, and the **Testament of the Twelve Patriarchs**.

In the days of Jesus, new conditions obtained. Classes again rent the body of the people—Pharisees, Sadducees and "common people." Jesus spoke in the face of these conditions. No reader of the Gospel can forget his words concerning the Pharisees. He linked his message to the common hopes, but he gave a new meaning to them.

So when Paul carried the Gospel to the Gentiles of the Greek and Roman worlds, new conditions must be met. Hence, Paul broke with the idea prevalent in Christian circles up to his time of activity; viz., that people must become Christians by first becoming Jews through circumcision, the sign of Judaism. Other examples might be given, but these suffice.

Moreover, God's message in each age was varied enough

to meet the needs of all honest souls. Doubtless in the days of the strictest legalism expressed in the minute regulations of Leviticus there were many pious souls to whom the answer of God to their needs was in personal communion, while others found access to God only through the sacrifices and ceremonies of the Temple worship. Some found edification in the appeal of Paul to experience justification by faith, while others got more out of the legalistic exhortations of James to show their faith by their works. Just as in modern times, some in earlier days found God's message in the legal writings, others in the Psalms, others in the Proverbs and still others in the Prophets, so some early Christians found food in Paul's Epistles while others found hard to understand. Some were fed by the Gospel of John and others by the simple Gospel of Mark. Even the Epistle to the Hebrews recognizes that God has spoken in many different ways to his people (Hebrews 1:1). His message has been adapted to the experience of the people. Even to the Twelve, Jesus could not speak all he wished. They were not ready for them. Even the coming of the Spirit at Pentecost did not reveal all of God's will, else Paul and Peter could not have disagreed about eating with Gentiles.

The glory of the old Book is that it has a message for every soul, adapted in some of its diversified writings to every type of mind. To one type of mind one writer has a message, and to another type another writer speaks the truth needed. Perhaps few would find Chronicles as inspiring as the Psalms. Perhaps more find God's message in the Gospels than in the Epistles of Paul. But in some portion is God's message for each and every soul.

Furthermore, for our varying moods and different stages in our development there is a message in the Book. When our souls are cast down how that Psalm beginning "Why art thou cast down O my soul; Why art thou disquieted within me?" inspires us! When the Germans seemed about to triumph, how other Psalms, written out of a sore and troubled but faithful heart and Isaiah lifted us up, and made us hope against hope! How the Book of Job inspires us when we suffer what we consider undeserved punishment! How we cling to Daniel and Revelation when persecution tries our faith in the triumph of the Kingdom when the forces in the saddle of this old world seem about to stamp out our faith!

O, the riches of the old Book! How wisely God has spoken through it to every crying need of man! O, the riches of the wisdom of God!

Glen Ellyn, Illinois.

Shall We Lose Our Sabbath? By H. M. Oberholtzer

Radical moral changes have taken place in the world during the recent years, not all of which are for the better. Some of our most sacred institutions are being endangered, and very notably our Christian Sabbath. Disregard for and desecration of the Christian Sabbath is becoming so alarmingly prevalent that many are asking the question, Shall we lose our Sabbath? Christians of former days may have been too extremely strict in their observance of the Lord's Day in some respects; but there is grave danger that we will swing just as far, and perhaps farther, to the other extreme, if present tendencies continue. Perhaps we have already done so. The "Continental Sunday," so lacking in religious spirit, cannot fulfill the purpose of the Christian Sabbath. A day given over to recreation, extravagant indulgence or idleness is not a Christian Sabbath.

The world is going so fast these days and the people are living such a strenuous life that the demand for relief in recreation and amusement has become very urgent. This demand is being very promptly met. Pleasure resorts and amusement places are provided abundantly for all who wish to enjoy them and care to pay the price. However, the work-day duties are so urgent that few people find time to enjoy them during the work-days of the week. Therefore, their need of recreation and amusement is considered suffi-

cient justification for their taking the Lord's Day for that purpose. Consequently the pleasure resorts and amusement places are crowded on the Lord's Day, and many church people are found in the throngs. The proprietors of these places have expended enormous sums of money for buildings, equipment and ornamentation, and claim that the patronage on the Lord's Day is required in order to meet the expenses, which, to their minds and the minds of their patrons, justifies their operating upon the Lord's Day.

Modern methods of traveling are very convenient and inviting and make it possible for people to easily visit distant amusement parks and pleasure resorts or other places upon the Lord's Day. As a further inducement, railways run special excursions on the Lords' Day, with reduced rates of fare, and many church people patronize them. Many have purchased automobiles, which they have but little time to use during the work-days of the week, and in order to realize sufficiently upon their investment feel compelled to use them upon the Lord's Day and seem thus to justify themselves in neglecting the religious services of the day.

Sunday baseball has been legalized in Ohio, and I suppose in other states as well. Sunday sports have become so common that sports upon any other day seem ordinarily to command but little interest.

Theatres and moving picture shows operate in many places on the Lord's Day, and that in open violation of the law, and wield unchecked their corrupting influences. Church attendance has been greatly reduced in many places on this account, and some churches have been compelled to abandon their Lord's Day evening services. Many who attend the morning services of the Lord's Day attend the picture show in the afternoon, which destroys in large part the influence of the religious service. What wonder that so many youths become criminals, children are disobedient to parents and home and church are reproached. For it is generally conceded that, notwithstanding the censorship, the picture shows, as well as the theater, is very corrupt in its influence. Although it has the possibilities of great educational and moral benefit, it is without doubt one of the greatest evils of our times. An effort is being made to legalize the operation of moving picture shows on the Lord's Day, and if money has power to move a legislature, the moving picture syndicate has the money. If this is accomplished the demoralizing effect will be amazing.

Certain factories and corporations require their employees to work on the Lord's Day. The filling of orders seems so urgent or the loss of one day's shut down so great, that they consider themselves justified in operating on the Lord's Day. To them the making of money is everything and the worship of God or the nurture of the soul is very insignificant. Of course the war did much to encourage this state of affairs. We have become accustomed to it now and few people seem any longer to be very much concerned about it. Laborers seem to have come to submit willingly to the order, and to suffer no compunctions of conscience whatever. They have become so accustomed to working on the Lord's Day that many of them, when permitted to spend the day at home, do not hesitate to perform any kind of labor that needs to be done. They seem to persuade themselves that they might as well work for themselves on the Lord's Day as for anyone else. They work in the garden, mend furniture, repair their property or settle accounts. In many places they hammer and saw or run noisy machinery without fear of rebuke or molestation. Neighbors seem to raise no objections. If laborers demand and are given the Lord's Day, usually it is not that they may spend it as the Lord requires, but for their own carnal desires. They seem to find but little delight in the worship of God, in Christian fellowship or other things spiritual.

I have only hastily mentioned a few facts which seem to me should cause alarm and stir the faithful to action. Perhaps I have omitted facts even more alarming, but in consideration of these, I ask seriously, Shall we lose our Sabbath? Of course the loyal and faithful servants of God will answer, "No, by God's help we shall not lose our Sabbath." But it will require much prayer and earnest effort. Sentiment favorable to the restoration and preservation of the Sabbath must be created. The pulpit must diligently and enthusiastically sound forth both warning and appeal, which must be faithfully re-inforced by the lives and influence of the laity. Let the people turn from their desecration of the Lord's Day and find delight in the worship of God and in Christian fellowship. Let the day be spent as the Lord requires. "The Sabbath was made for man," because God knew that man needs the Sabbath, and he knew just what kind of a Sabbath is needed. The Sabbath God made is the best and will adequately fulfill every Sabbath requirement of man, no matter how strenuous his life may be. Some may find it easy to excuse the things they do on the Lord's Day, in the light of present day standards, but God's Word will not excuse them. If recreation and amusement is needed, we should arrange for their enjoyment on some other day, perhaps a holiday or half holiday in the middle or at the end of the week. If it is urged that work must be done on the Lord's Day, let us remember that no material gains can compensate for our spiritual losses. We must restore and preserve our Christian Sabbath or great calamity will befall us. Destroy the Sabbath, with its sacred instruction and uplifting influences, and you strike a death blow at the very vitals of our religion. The Christian Sabbath is the bulwark of our religion and of civilization. Material as well as spiritual prosperity is conditioned upon the proper observance of the Lord's Day. God has said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the month of Jehovah hath spoken it" (Isa. 58:13, 14). Let us be "in the Spirit on the Lord's Day" and "remember it to keep it holy."

Fremont, Ohio.

General Conference Finals.

By Prof. J. A. Garber, Secretary, Executive Committee

We are now ready to write the final words of instruction preparatory to the coming General Conference. Certainly no reader of the Evangelist can plead ignorance on a single point. For, in addition to the contributions by others, the Editor has done his utmost to popularize Winona and to prepare the mind of our people for a great conference.

Transportation

Knowing that many conferences had enjoyed the advantages of the certificate plan devised by the Railroad Administration, we feared that our people would ask why no effort was made to secure for them the one and one-third fare. Not wanting to be charged with default we communicated with the proper authorities. Realizing that it would be difficult to secure the required minimum number of 250 tickets we deemed it worth while to make the effort. If we fail it will not be for want of people, but because many of them do not travel by rail. While in southern Ohio we learned of churches that would send scores and dozens of delegates. All who will should purchase the going ticket on the certificate plan (See detailed instructions in the last Evangelist). Should we fail to secure the 250 ticket purchasers you will have to return at the rate of full fare, which, in most cases, all would have to do. Thus we have tried and you have a chance to save some expense.

Board and Room

As previously announced, the rates at The Inn, which

is regarded as headquarters for us, will be as follows: Room and Board for two in a room, \$9.00 per week; a charge of \$5.00 per week will be made for children under six years occupying, of course, the same room with their parents. These quotations were made by the Management without any persuasion of ours, and we are assured satisfactory entertainment. They tell us that some needed improvements have been made in the building. Other places, we presume, will be open at about the usual prices. Families desiring cottages for light housekeeping may secure them without serious difficulty.

Large Attendance

The prospect of relatively low cost of travel and entertainment should encourage our people to attend in unusually large numbers. The late date promises a conflict with the opening of public schools, but in some sections this difficulty has been removed through the postponement of the opening of school. It is needless to say that a large attendance is earnestly desired. Come early and remain until the closing session if at all possible. Those nearby people finding it impossible to spend the entire week at Winona will be helped by coming for the week-end. Sunday promises to be a record-breaking day. Sunday school will open at 9:00 o'clock at the call of Superintendent Harry E. Price, Brother J. W. Dewey having had to decline the superintendency. Brother Price will doubtless bring his entire Nappanee school to

Winona. Goshen has been doing so for several years. Other Indiana schools may follow suit. The morning sermon will be preached by Dean J. Allen Miller. At the Bi-centennial Celebration in the afternoon addresses will be delivered by Brethren Shively, Burnworth and Jacobs. The evening message will be brought by Brother Reagan.

Real Brethren

The stage is set for a real conference and we can have

Love of the Brethren, the Proof of Discipleship. By Ora E. Oxley

In this subject we have two things that we will consider, first, LOVE, second, discipleship of Jesus. Love is one of the many things that is easily talked about, but not so easily defined and still harder to find it exemplified in the lives of the professors of Jesus Christ. A colored man once said when he was in love he felt like the angles of heaven had poured "lasses" all over him and when asked how he felt when he was out of love, he said he felt like a "lot of little devils had come and licked it all off." Now this is a true illustration of the way human love works, but the love we speak about here is a love that came from God. It will abide because it is from above. When I speak about "Brethren," I do not mean those who belong to the Brethren church only, but all of God's people, black or white, male or female. And in fact we can not have this great love that comes from God unless we love all brethren. A minister in a popular church said he loved the black people, but he wanted them to keep their side of the street. How about when he goes to heaven, if he does? A question.

Have you noticed how we came to have the love and how it shows itself? It is because the sinful, suffering condition of this old world touched the heart strings of God that he gave us of his love. He so loved us that he gave his Son for us. This is a proof of true love. There are those who say they love God, yet down deep in their hearts they have ill-feeling or even hatred for a brother man. Let them read 1 John 4:20, which says, "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his own brother whom he has seen, how can he love God whom he hath not seen?" Now this is the first proof of discipleship, that we love our brethren. We need in our hearts that love which is from above that will cause us to love others. We need that love which will cause us to reach out to every soul as to our own brothers in need. Especially do we need a larger portion of that true love for those who are members of the church of Christ with us. We cannot say we are Christ's disciples unless we have this. That love will cause us to stand by them in the work of the church, to work in harmony and to do our part in bearing the financial burden of the church. We say we love our brethren and love the church, and then we let others do all the work and give all the money and the church gets nothing to prove that we really do love it.

We need to bear full proof of our love and so of our discipleship in many ways. We hear of ministers who are leaving the pulpit to take up other lines of work. Why? Because, in a large measure, of the lack of the proof of true discipleship among the churches. People do not love one another and the church enough to support and to carry on the work of the church in a business like way. Men love their own business and look after it in a businesslike way. And they are faithful to its interests in every way. But they have not love for the church and their brothers in Christ enough to do their part in the Lord's work. There are those who love pleasure enough to drive their automobiles many miles to a "fair," but they have no time to attend prayer meeting. They love the shows and amusement places, but do not care for the church. And yet they are members! Brethren! What is wrong? They need the love that is the proof of discipleship. They need to heed the words of the Lord, "Awake thou that sleepest, and arise from the dead." They need to get out into the deep waters of God's love. Too

it if we are real Brethren. Will any brother of the New Testament type say or do anything that will mar the unity of the church? Will he not out of love for his brothers accord them the same rights he desires for himself? Will he not cultivate a fuller understanding of possible points of disagreement that differences may be reduced to a minimum? Will he not maintain a teachable spirit and a prayerful mind? Will he not always remember "One is your Master and all ye are brethren?"

many stay at the water's edge and gaze out upon the ocean of God's love. We must get in, be immersed, be overcome completely with his love. Then the pastors will not have to care for the members as for a little child, and the leaders too will be strong and friendly and kind. Then we shall dwell together and work together in harmony and with power. Then prayer meetings will be revived, souls will be converted and there will be rejoicing around the throne of God. There is too much hatred in our hearts; too little of the true love of God. We are killing the church, ruining our own spiritual lives and destroying our hope of glory. If you are a child of God you will know it by 1 John 3:14. "We know that we have passed from death unto life, because we love the BRETHREN."

About the saddest thing I ever saw was what was called "the devil's lane." It was a lane built between two farms both of which owners professed to love God. Do you say you love God and not your brother? But both of you expect to go to heaven. To which part of heaven do you expect to go? If you do not love your brother whom you see, how can you love God whom you have not seen? Remember love of the brethren is the proof of discipleship.

Tiosa, Indiana.

Teacher Training Progress

We are glad to report the graduation of another class. The work had been slightly delayed but through persistent effort the students finished their work in fine form. No little credit is due the teacher, Brother E. L. Miller, who believes in having a class each year. Those graduating are, Ailee I. Wolfe, Ethel Conaway, Mrs. Anna Miller, Walter Hibbs and Charles Solomon. The Uniontown school may take pardonable pride in their training work which, doubtless, will be continued without interruption.

A Successful Year

Because of serious interruptions last fall when classes were being organized we questioned our ability to make a gratifying report at the end of the year. The recent tabulation of results shows that our fears were not well grounded. Against the 19 classes with 116 students of last year we now report 27 classes with 254 students. This encouraging record should inspire other schools to take advantage of the offer made recently. By certifying the organization of a class between this and General Conference you will qualify on point 5 of the Standard. Do it now. J. A. GARBER.

The difference between life without Christ and life with Christ is the difference between ebb and flow—the one is growing emptier and the other is growing fuller.—Charles Cuthbert Hall.

If the owner of the beast that was to bear Christ through the streets of Jerusalem refused the disciples, they were to say, "The Lord hath need of him." How strange that the Lord should have need. Here in the same sentence is expressed Lordship and necessity, royalty and need. It seems unthinkable that the Master of men and things should be in need. And yet it is true according to the divine plan from the beginning that God needs man. He needs him redeemed to bring joy to his Fatherly heart and he needs every redeemed man's help to save the evil world.—B.

THE BRETHREN PULPIT

"Some Invincible Things." By W. T. Lytle

TEXT: Herod said that John the Baptist was risen from the dead.—MARK 6:14

This incident brings to us a wonderful story of a human soul. King Herod was a Sadducee. He belonged to that particular class that believed death ended all and there was no ground for hope of immortality. He held the opinion that death came to man as to the beast, or the leaf and the grave ended all this little episode of life.

Of course for a man with as black a past as Herod this would be a very comforting way to look at things, a very satisfactory philosophy of life and death. The record of his life brings us face to face with a career of a man whose works were evil continually; it is a biography that is blackened from first to last with sin.

Many a villain has been content to pass out with only one great crime to his record; it was true of Achan the thief; Judas, the betrayer; Arnold, the traitor; Macbeth, the murderer; but Herod, like Wilhelm, the second, gathered all the crimes common to man in his arms. His selfish ambition causes him to turn against every friend and to tear asunder the most sacred ties. Even his own wife he strangled and thrust aside. Then in defiance to all decency and even the public sentiment of his day he boldly drove down the public thoroughfares, in all his royalty, sinning against God and the homes of his day.

In that hour the people muttered their indignation, and the reformer, "John the Baptist," hurled his voice like a flaming sword at his royal highness and brought forth conviction to a guilty soul. Herod, in an angry mood and for his oath's sake, had John the Baptist beheaded, and John's disciples laid his body to rest. They soon had completed their task and Herod returning to his palace, counted the incident, as far as he was concerned, to an end.

But memory keeps record and here we see the evidences of it. When conscience is offended it remains like an ever burning fire. Months have passed and at a banquet while Herod was conversing with his guests, the conversation was turned toward the acts and the deeds of a new teacher, a wonderful young Rabbi who had appeared in Galilee. Memory aroused the conscience of Herod and he became a coward so that his voice trembled and in his cowardice he rose from his throne crying as a man in pain, and in his travail of soul, he declared "That John the Baptist was risen from the dead."

Gone now are all his fanciful dreams that death ends all, and he stands in awe convinced beyond a doubt that there was another life and the horror of it faces him.

This incident ought to convince us of some of the invincible things in life, that have their abiding place in man's soul.

Conscience is Invincible

May we be mindful of the evidence of this fact, my friends. One weapon after another may be used against the intellect and attacks may be made upon man's finer sensibilities in a number of ways, but heed this admonition, **conscience** stands like a strong and mighty fortress, victorious midst the universal ruins. **Conscience** like color that is fast finds its place in the very fiber of man's soul. Certainly, neglect will sear conscience, and as a result sin will dull its sensitiveness, but remember when the "Word of Truth" is heralded by the man of God it always awakens the most dormant.

Our CONSCIENCE is universal in power. The poets tell us that it is like an avenging messenger and the scientists tell us that what the magnetic pole is to the needle, conscience is to the thought of man. Day by day we behold our conscience at work; no matter how we try to lose ourselves amidst the various activities of life or how we are pressed in our different vocations, we often feel the grip

and sting of conscience. It follows us wherever we go. As an illustration of this let me remind you of the "Conscience Fund" at Washington. Note the many confessions of various crimes that have been made because persons have not been able to get away from their consciences. Friends, conscience lays hands upon the doer of wrong as strong as an iron vice and with all its tenacious hold, and the only way of release is by surrender.

Here is a worthwhile illustration, a story told by Prof. Park, of an English judge. One day, sitting with his fellow judges, fully conscious of his possessions of wealth, also of the honor of his office, the aged judge passed sentence upon a young servant who had slain his master, hidden his body, and stolen his gold, and fled into the city. After passing the sentence the aged judge laid aside his robes and the wig which he wore (representing the dignity of the law), passed into the prisoner's box, and standing there beside the boy, the old judge of the past made this confession,—"that in his youth he had slain his master, robbed his treasure box and had used the money for travel and study having succeeded in getting himself fitted for one position after another until he had mounted the height of his ambition in the present office as the judge to whom many had looked for justice." Success was his, but not peace. His soul by sin had become a solitary dismal place, yet there was not the quietness that gives rest. Day after day his conscience scourged him, night after night vision of ball and chain, and prison haunted him like the hound after the stag, and in the dark hush of the weary hours of night, conscience drew hideous faces upon the canvas in the gallery of his memory.

No weary traveler tired and hungry for bread ever hungered like this poor mortal; no lips were ever so parched and no thirst was ever so haunting as that which caused this old judge to seek the waters of justice. The conscience cried out for an everlasting JUSTICE. This is one of the experiences common to man. This experience happened to Judas, and in tones of bewildering pain he cried out, "I have shed innocent blood." It was Peter's experience when at the early dawn he listened to the rooster crow, and he realized he had denied his Master. This was David's experience and many were the times he watched in the night the picture of the troops as they marched away to battle and an innocent man placed at the head so he would be killed, that he might have his companion, for his wife. It was that experience that made him say, "I cannot build the temple for I have shed blood."

Many are the reminders of guilt to the guilty, that conscience points out until the soul becomes reconciled to the prosecution and punishment that it deserves or until some one comes alone to take away its guilt.

Memory is Invincible

Conscience has made and is ever making cowards of men, and it will continue to do so as long as conscience is a supreme moral faculty. From the decree of conscience, man unaided cannot flee; just as long as God is God, right will be right, and wrong will be wrong. Just that long Herod with all others of his type will tremble at every unknown face that appears; every foot that approaches in the corridor of the palaces of sin will bring a quickening of guilt, and the crimes of the past will appear with all their living presence. We might be able to lose our sight, hearing and our sense of smell, also all our limbs might be severed, but one thing we touch at our own peril, and that is our conscience. It proves an angel to keep watch at the gate of man's soul.

We may busy ourselves to the extent that in our hilar-

ity, there will seem to be no reckoning taking place, or we can keep ourselves as men drunken, and stupid by the various ways we storm this moral faculty, but memory keeps record, and in the "sometime," as memory has bound together the years of conduct into a continuous whole, it will read aloud what has been written. Nothing seems to be forgotten. It takes only a suggestion, some likeness of the past to prompt conscience to open memory's record and the account becomes clear and stands open to haunt its victim. Many are the events that bring forth past deeds. We can find in Paul's experience many a thing that happened on his missionary journeys would revive again the attitude he had formerly taken against the church and the believers, and many a time did he make full confession because conscience opened the record of the past until he would plead and pray that he might yet prove his ministry to the place of making full restoration for the past.

Events like the presenting of a farthing make men think of the price that was paid to the betrayer for the Master. Events like beholding a mite, makes us think of the woman at the treasury casting in her two mites. When we listen to the playing of the patriotic music by band and on the piano we are made to think of what our liberty has cost the heroic of the past. Every time we think of sacrifice, it makes us recall to mind that "he was bruised for our iniquities, and that by his stripes we are healed."

The many contributions to the Washington Conscience Fund that have been made by various transgressors, who have evaded the hands of the law, testify to the fact that memory cannot be conquered and will demand that we make full restoration. Truly "the way of the transgressor is hard."

The value of the memory to the good man is highly appreciated for by it he recounts the many things that enable him to grow into the image of God, but the bad man becomes as one haunted when his memory recalls the things of the past and he is ever trying to justify his selfishness and crimes, as Herod and others tried in the past to do.

What Must Man Do?

Lastly, as conscience and memory are invincible, what must man do? That is the question that demands our careful consideration. There is an invincible plan; GOD has given man a way of escape. Not that he can escape suffering. Herod was not made free of the crime of the murder of this reformer. That would be unthinkable. Herod like all mankind must suffer for his sin. Sin had left its record on the very personality of Herod, but with that he became convinced that death did not end all and in his agony refreshed by the lash of conscience he recalled his horrible deed.

Therefore we must be mindful that sin is not blotted out by law, and for us to seek justification by justice administered at the hands of the executioners of the law, does not bring peace to our souls. He must seek peace and light in the midst of the darkness of sin in the Hope of all ages. He alone can enable a man to walk uncondemned from this life of sin into the eternal life of righteousness and truth. In conclusion, we must be mindful of these facts. We cannot hide one crime by committing another. We need to answer the demand and cry of our own conscience, when we have made it subject to the Christ, by confessing our guilt, seeking daily to make restoration as a true penitent believer, knowing that, "He (CHRIST) is able to deliver us."

The court of justice being in the soul of man; and as conscience, the prosecutor, brings the transgressor to judgment, and as memory calls the witness at the end of every day, may we be able to say as those who are kept by grace through faith,—

But drops of grief can ne'er repay

The debt of love I owe,

Here Lord I give myself away

'Tis all that I can do,"

Burlington, Indiana.

OUR DEVOTIONAL

The Quiet Hour. By Mrs. George S. Baer

OUR SCRIPTURE

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. (Mark 14:32-42).

OUR MEDITATION

In the rush and turmoil of our present day the Quiet Hour comes to us as a calming blessing from God refreshing the soul. The very words suggest rest and composure. They speak of being alone with God! How beautiful is the thought! And how enriched and ennobled is the life that is found daily in the secret of his presence! When all else is excluded from the mind God speaks to the soul and listens to our inmost longings. I wonder if we realize our need of the Quiet Hour as we ought. Doubtless we have some feeling of our need; but do we understand how very important, how absolutely necessary it is? I once knew a dear, old, Christian lady who said, "The days when I have the most to do are the days when I spend the most time in prayer." Why was it? Because she knew that God gave wisdom for her plans and strength for her work. He is our silent partner and we must depend upon him for wisdom and strength for everything we do. Therefore we should undertake nothing without consulting him. No one can grow spiritually apart from God. And we cannot keep in touch with him unless we pray. Christ himself spent much time in prayer. On different occasions we find where he departed into the mountains and continued all night in prayer. If it was necessary for him to pray, who was Divine as well as human, certainly we poor, weak human beings should pray without ceasing, remembering that all we are or ever hope to be is by the grace and mercy of God.

When our trials and difficulties are more than we can bear we talk to our nearest friends or loved ones about them. Do we talk to God about them? Do we remember that he is our ever present help in time of trouble and that our weakness becomes strength through him when all else fails? Many times he allows us to be put to the test, and if through him, we win the victory we are rewarded with the development of traits of character which otherwise would lie dormant. Some of the most beautiful characters are those that have experienced the severest trials, but they have had their quiet hours to help them in their time of testing.

When blessings and enjoyments come into our lives we tell those who are near and dear to us, but do we, with praise and thanksgiving, tell God from whom cometh every good and perfect gift? It must bring great joy to the Father's heart to hear his children tell him of their appreciation of his blessings. We express our gratitude to our earthly friends for all of their little kindnesses but we so

(Continued on page 16)

THE SUNDAY SCHOOL

The Meaning of the Kingdom. By Dean J. Allen Miller, D.D.

I am to write for the Sunday school teachers and pupils on the subject indicated. The lesson is for study on September 7. Limited by the purpose and scope of this article we must necessarily confine our study to the large features of the subject, "The Kingdom of Heaven."

First. Let it be said that this subject is the theme of the Divine revelation expressed in its most sublime conception. It is the golden thread running through both Old and New Testaments. It is set forth in type, symbol and prophecy forecasted in the Old Testament. It is distinctly announced by John the Baptist, by Jesus and by the Apostles. In its inception it embraces the whole plan and purpose of God; in its unfoldment and potential presence it embraces all the force and agencies that contribute essentially to its establishment: and in its consummation it sums up in realization the whole plan of God. It is the burden of our Lord's public and private teaching and preaching. It is the second petition in the Prayer our Lord taught his disciples, standing there next to the supreme thought in any and all prayer, the holiness of God. The expression, "**The Kingdom of heaven**," or its equivalent occurs almost one hundred and fifty times in the New Testament. This fact alone attests its supreme significance.

Second. To avoid a popular error and so also to avoid many difficulties in interpretation it must be said here that the church and the Kingdom represent two distinct and clearly defined ideas. One can not substitute either term for the other. That this is so let it be noted that the parables of Jesus center in the Kingdom idea. He never says the church is like, etc. He does say, The Kingdom of heaven is like, etc. The very simplest and clearest distinction between the two ideas may be stated as follows:

The church is the means by which, or the agency through which, God is working out his plan in this age. The church represents the Kingdom forces at work looking toward the goal, the consummation, the establishment of the Kingdom itself.

Upon the other hand the Kingdom is the goal or the end toward which all God's plans for this age point. The Kingdom thus lies yet in the future. The church stands related to the Kingdom as MEANS to an END.

From an altogether different point of view it may be said that the church is the body of Christ. Of this body Christ is himself said to be the Head. To change the figure again, the church is the Bride of Christ and Jesus is himself the Bridegroom. Thus it can be seen, as the New Testament also clearly indicates that the church is a called out, an elect, a chosen people.

On the other hand the Kingdom idea connotes also the idea of King, and that King is our Lord Jesus. He is the King of the Kingdom. He is nowhere said to be the King of the church. The elect live and reign with him.

Third. We may now inquire, What are the distinguishing marks of the Kingdom as revealed in the New Testament? Only the briefest statements can be made.

1. Jesus Christ will be King. When Pilate asked Jesus the question, "Art thou a King then?" Jesus replied, "Thou sayest that I am a King." In the same connection Jesus speaks of his Kingdom. Jesus Christ is the coming King. To this all agree.

2. The Kingdom will be universal. Both the Old and the New Testaments bear witness to the fact that the coming Kingdom will be universal. It will embrace within its sweep every nation. The Lordship of Jesus involves the universality of the Kingdom. "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15).

3. The Kingdom is not of the present order or world. Jesus said, "My kingdom is not of this world." World, the word Jesus uses, signifies the present order or regime. It includes humanity, and all the relations and activities of man. The Kingdom is not of this world-order. It is the order or regime that shall succeed upon the present order at the end of the present age.

The Kingdom will be the rule of the will of God. Absolute right and justice will obtain. The highest ideals of life will be realized. The spiritual will be given the supremacy. "Born of the Spirit" will be the characteristic epithet that will describe every one who enters this sovereignty. Loyal and willing obedience to the will of God will be given by all. "Righteousness will cover the earth as the waters cover the sea."

5. The earth will be the domain of the Kingdom. Throughout Old Testament prophecy we meet again and again the idea of a renewed and renovated earth, of an earth restored to Edenic splendor. This same idea is met with in the New Testament. "A new earth" is the expression used. Again it is said that the tabernacle of God shall be with men.

Fourth. Finally we may ask, What are the duties and tasks of the present and of the Christians? The answer to this question are clearly indicated in the New Testament. This too is the practical side of the study of this lesson.

1. Every Christian must exemplify the life of Christ. Our Lord gave his disciples the ideals of life. He indicated most clearly not only the beginning of the new life in a birth of the Spirit but also the characteristics that should mark the whole career. The daily life and the daily tasks are both to be in complete harmony with the great world-embracing purpose of God in Christ. The disciple is not above his Master but he should be like the Master.

2. Every Christian must be a herald of the Good News of the Kingdom. This is our Lord's last and supreme command. "Go into all the world and preach the Gospel to every creature. So he said. Acts shows how Peter and John, Stephen and Philip, Barnabas and Paul did their best to obey the Lord's word. In Paul's own words he declares that he preached "the good news of the kingdom." The far larger part of our race is yet unevangelized. The task is not alone that of the few men and women who go into the "fields white unto the harvest." It rests upon every believer in every church.

3. Every Christian should be "zealous of good works." So Paul instructs us in Titus 2:14. In another passage, Ephesians 2:10, he says that we, the Christians, are God's workmanship, created in Christ Jesus for good works. In every day since Christ was upon earth, there has been much to be done for the uplift and betterment of men, women and little children in every community and in every state. This task is greater and more insistent today than ever before. It rests upon the Christian of every community to do his whole duty. He must set the example, inspire the ideal and vitalize the motive of all such endeavor. Except such tasks are done in the spirit of Christ they are not done at all.

A good education will teach us to look beyond utility to the beauty of things. One man sees wood in the forest, so many cubic feet, and thinks of what it will bring in the market. Another man sees beauty in the forest and hears the voices of the silence. When a trout leaps out of the water after a fly, one man thinks of his supper and how it would feel to have that fish cooked on the table before him. Another man enters into sympathy with the strange life under water and rejoices in the joy of the fish. Education has missed the mark if it does not lead us into sympathy with the beauty and mystery of life.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Winona Next. By Prof. J. A. Garber

As the time for General Conference draws nigh the thought of our young people turns toward Winona. Here many have had what they call "the time of their life."

Social Fellowship

Ample provision has been and is being made for social fellowship. Brother E. A. Rowsey has consented to serve as chairman of a committee which will plan and direct the social and recreational features. Among other things they plan to have a get-acquainted meeting, a hike and a C. E. breakfast. You will not want to miss any one of these events.

Conference Sessions

All fun and no study would prove disappointing. And, a good time is not incompatible with business for the King. There will be six conference sessions; four of a departmental nature and two of general character. The addresses will be delivered by Endeavorers of ability and experience. If each society would have at least one delegate in each of these sessions it would become practically new through the help brought back by that person.

Training Classes

If there is a demand, and there should be, we can arrange a class in Expert Endeavor. Persons completing this study will be prepared to conduct a similar class in the local church. Then Mission Study is to receive particular emphasis this year. Superintendent DeLozier is providing a supply of text-books entitled "Christian Americanization," from which you may secure the needed number for your society. Moreover, he will be glad to meet prospective leaders and instruct them how to lead a study class.

Prayer Meetings

It has been found quite helpful to have those accustomed to meet in the weekly prayer meeting at home to share in a union service while at Winona. On Sunday afternoon there will be a meeting for the Juniors under the supervision of our national superintendent, Miss Nora Bracken. Simultaneously, there will be a like meeting for the Intermediates under the direction of Mrs. H. H. Wolford. She writes that Elkhart has a membership of thirty, most of whom will be at Winona. Let other nearby societies follow their example. On Sunday evening the Endeavor hour will be in charge of Superintendent Boardman, and will be devoted to Life Work. Thus our tables are generously set and unless absolutely necessary you cannot afford to miss the feast of good things.

Your Statistics

Last Conference ruled that each departmental organization should collect its own statistics. Some months ago we provided our district officers with suitable blanks, which they mailed to the societies. Their returns have been delayed through the delay of presidents and secretaries. In one district about one-third of the societies have reported. Where are the other two-thirds? Wake up, folks! To fail to report is to deal unfairly with yourself and our beloved cause. To avoid further delay send your report to the undersigned at Winona Lake. District secretaries who have not sent in their summary will do likewise.

Remember Both Children

One of our district secretaries writes: "I cannot get away from the conviction that Christian Endeavor is one of the two legitimate children of the church, the Sunday school being the other. And if we neglect our children we shall some day awaken to regret it." After lamenting the seeming neglect of the first named child the writer urges that something be done in the coming conference to awaken our people to its need and value. The suggestion is well taken and we can only hope that the meetings at Winona will issue in such an awakening.

Helps on the Topic

It seems superfluous to announce through these columns that helps on the weekly prayer meeting topics are supplied on the Christian Endeavor page of the Angelus, but some of our people may not read regularly that interesting Sunday school paper. Last year the notes were ably written by Dr. Edwin E. Jacobs. Since his election to the presidency of Ashland College he has found it necessary by reason of other heavy duties to discontinue his valuable service for the Endeavorers. We regret Dr. Jacobs' voluntary withdrawal and take this opportunity of expressing our grateful appreciation of his good work. Beginning with September notes will appear weekly from the pen of another splendid layman and school man, Prof. E. G. Mason of West Salem, Ohio. He is an Ashland College man, being now a member of the Board of Trustees. He is Principal of the Congress High School. He is an enthusiastic Endeavorer, being a leader of his society and county officer. We heartily commend his comments and suggestions. Prayer Meeting committees will do well to make large use of the C. E. page of the Angelus.

"Are We Alive?" By H. H. Rowsey

At this time, as we read Matthew 28:19, we seem to hear the great CHALLENGE and command, given by our Lord and Savior, Jesus Christ, nearly two thousand years ago, come sounding and resounding down the ages. While the echo of this divine command is ringing in our ears, we hear the Macedonian call for HELP. We see the world with outstretched arms to America CALLING for Christian leadership. We are reminded that a blessing and a curse is set before us (Deut. 11:26-28).

Dear people of the Brethren church, what shall we do to show that we are alive? Shall we choose the wonderful blessing of God or his curse? I am sure you all will say with me, "we desire the blessing of God." You may say this, but do you mean it? You may read this and say you desire the blessing of God and a few minutes later you may talk and fight for your side of a business proposition, yet, when you have the opportunity to speak for Christ, you stammer a few words and blush, or, ten thousand times worse, you pass on without saying a word and the devil is patting you on the back because of the way you put over that crooked business proposition. Are you attending the

services of your church? Are you giving to the support of your church? Do you ever speak a word for Christ? If you are doing none of these, you are false in your heart when you say you desire the blessing of God.

This old world is being poured out of the melting pot. The religious forces of the world can make it a fit place to live in if they will. There was never such an opportunity for SERVICE. The forces of evil are rallying to their banners and preparing for battle. We must be up and doing. This is one of the most trying times the church has faced since its organization. Will the Brethren church come out victorious?

Members of the Brethren church, your church today is facing the BIG things. You should have no place in your heart for that individual difference that is causing discord. The church and the big things she is trying to do need your whole heart. We have no place in the Brethren church for the quibbles and quarrels of the SLACKER. We must all get together and work (John 9:4).

Pastors of the Brethren church, from the viewpoint of a layman, we think some of you have failed to catch a vision

of the conditions that surround you. The same old grind in the same old way will not meet the needs of today. Your message and plans must be adapted to the conditions and needs that exist now. What about those young people in your congregation whose hearts are yearning for a place to "prepare" and a place to get a "vision" for SERVICE? Why not have such a place in your church? You have kept the greatest church auxiliary—the Christian Endeavor out of your church long enough. Organize one as soon as possible. There is a young man or a young woman in your church on fire for God and with little encouragement you could line them up for full time Christian service. Have them enroll as Christian Endeavor Life Work Recruits that they may receive help from the greatest religious leaders of the day. WAKE UP, brother pastor, the young people of today are the LEADERS of the future.

Christian Endeavorers of the Brethren church, we CHALLENGE you to make your society the best in the National Union. Another CHALLENGE we wish to present is that issued to you by our Lord and Savior, who died for you. Think of the need. Do you not feel the CALL? Just now speak to God about this matter.—quietly, reverently. If you feel the call and will seriously sign the Recruit's Covenant

given below, we would be very glad to hear from you. If you are interested, write us. For a college we most heartily recommend ASHLAND; meet me there in the fall of 1920.

Recruit's Covenant

"Feeling myself called by the Holy Spirit and trusting in the Lord Jesus Christ for strength, I promise him I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church.

Signed Think on these things."

Announcement

It is not too early to begin planning for Ashland College Night in your Christian Endeavor society. The Virginia Christian Endeavor Union established the Life Work Department last year, and at the present time we have a man from Ashland College, Brother E. A. Rowsey (cousin in the flesh), touring Virginia in the interest of Ashland College Night, which will be observed in Virginia as Life Work Recruit Night. The meetings to the present time have been a grand success. Every Christian Endeavor society in the city was represented at a meeting in Roanoke last Sunday.

1231 Jamison Ave., Roanoke, Virginia.

MISSIONS

A Letter from South America

La Carlota Argentina, S. A.

June 4, 1919.

Dear Readers of the Evangelist:

Time flies so rapidly down here that I could scarcely believe it this morning when I discovered that about three months have passed since I last wrote you. But there is something to do every hour, and we are gradually working our way into new homes.

Recently we have visited two of the neighboring towns, Los Cisnes nine miles away, and Santa Eufemia eighteen miles from us. At Los Cisnes there are several believers, but only one family that we can actually count on. Several others say that they are Protestants but really, they are scarcely "lukewarm." Most of them mean it all right, but they have been away from all religious influences for a generation and some of them longer. Such isolation has its marked effect on one's religious zeal as well as on one's ways of living. To do as the Romans do when you are in Rome is much easier than to defend the Gospel and keep the faith. Few readers of the Evangelist can imagine what it would mean to be born and reared in such a land as this and have the privilege of seeing a pastor once in five or ten years, or perhaps less frequently, as it has been for some. I went into one home, where they told me that they were believers, the husband had been baptized when a baby and thought that little else was necessary. I asked if they had a Bible. At first they did not understand what I was asking about, so I took one out of my valise to show them. The wife was ready to buy it, when the husband took a notion to have a look first. He stirred around awhile among a pile of books and finally handed one to me to examine and see if it was what I was talking about. After hammering the dust off, I found that it was sure enough a copy of the

Blessed Word, stored away there in safe keeping, like a buried talent. I tried to show them what a treasure they had, and before I left they promised to read it. We hope to visit them again soon. We would have gone before now, but there was a Bubonic scare in that town. In fact it was more than a scare for over twenty died. I understand that the danger has now passed and that there are no more cases, so we expect to go again soon and finish the canvass of the town.

At Santa Eufemia I found, I think about the most Godless set of people that I ever got among. I met with indifference, unbelief and scorn. I was unable to sell a single Bible, but found a few who had bought them before from the Bible coach. These I found were in trunks and other such places of safe-keeping. There was only one believer, a Swiss lady who gave us a welcome. She has a large German Bible which she said that she read every Holy Week. I expect to pay another visit to this town soon and put some literature in every home.

I have heard of a number of Protestant families at Canales, a town twelve leagues east of here, and expect to visit there soon and canvass the place with Bibles and tracts.

Here in Carlota we have been steadily at work. Our Sunday school shows a substantial growth. With a little special effort we had forty present on May 25, which is about all we could care for in our small room and with only two teachers. As it was a national holiday we gave them a little treat afterwards, cookies and cocoa. Last Sunday there was a Bull-fight staged just across the road from us at the Sunday school hour. In spite of that attraction and excitement, twenty children came. I took advantage of the occasion by distributing some five or six hundred tracts at the gate as the crowd came out. Nearly all seemed glad to receive the tracts and I be-

lieve that the majority of public sentiment is in our favor. Only one fanatical woman refused and as the lady accompanying her received one, she grabbed it out of her hands and threw it on the ground in as ugly a fashion as she knew how. She is a wealthy, ignorant woman who has the reputation of being very familiar with the priest.

It was a great joy to us last Sunday night to see the first real fruits of our labor when one man made the great confession, accepting Jesus as his Lord and the New Testament as his guide. He is of Swiss descent and is a fine fellow, with a wife and three children. Others profess to be interested and are studying the Bible.

We rejoice at the news of sufficient funds to buy a Ford for the itinerant and colportage work. Thus thousands can be reached who would otherwise have little chance of hearing the Gospel. We have not yet heard what the Easter offering was but we trust that it was the biggest ever.

Our winter is just beginning and old Jack Frost pays us nightly visits.

Fraternally yours,

WM. H. BOCK.

TAKE US WITH YOU

A lady was pleading with a poor, sinful girl, who had gotten far away from her mother's God, to come to Jesus for pardon and peace. Suddenly the girl turned to her.

"And have you been to him?" she asked.

"Yes, indeed, I have."

"And has he given you rest?"

"He has. Oh, thank God, he has. He is my Savior and Friend."

"Then take me with you. It would be easier to go with one who has been there before."

The personal touch—this is what the world needs.

NEWS FROM THE FIELD

Report of Bible Conference and Dedication of Spokane Church

Beginning with a fine sunrise prayer meeting, the Bible Conference held for one week previous to the dedication of the church building, began with a great blessing. During the conference, C. H. Ashman of Sunnyside, Washington, delivered many splendid addresses as well as Bible studies. Among them were, "The Sins of the Saints," "What a Man, What of the Night?" "Discerning the Signs of the



R. PAUL MILLER

Pastor of the Brethren Church
Spokane, Washington

Times," "The Apostasy," and five studies on Satan, answering who he is and what he does. W. S. Bell brought his usually strong messages on, "The Return of Christ, How—Why—When?" "A World's Peace and the Golden Age," "The Sonship of Jesus Christ," "The Three-fold Office of Christ," "The Brethren Church and Her Message," "A World's Federation and the End of Time," "The Empty Tomb," "The Message of the Cross," Dr. J. Allen Miller of Ashland College, will long be remembered for his great knowledge of the word of God and his ability to teach it to others. He gave us six studies on "Hebrews," three on the "Person, Work and Glory of Jesus Christ," three on the "Person, and Work of the Holy Spirit," and one splendid sermon on "The Reality of the Spiritual Life." Vianna Detwiler gave a short talk on Saturday afternoon on, "The Voluntary Dependence of Jesus." Dr. H. V. Wall of Long Beach, our field secretary of the Pacific Coast for the National Missionary Board, gave us his fine illustrated lecture on the Kentucky mission field.

Altogether the conference was most uplifting, having for its one main purpose, to glorify Christ. Every speaker was surely in the hand of God and filled with the Spirit. Long shall the Spokane Brethren remember the spiritual feast of this week.

During the conference, two sessions were set aside for the

business of organizing the District of the Northwest of the Brethren church. C. H. Ashman was elected moderator, with R. Paul Miller as vice-moderator, Lillian Bowers of Spokane as clerk, and D. W. Early of Sunnyside as treasurer. A special feature of the organization was the forming of a District Missionary Board of five members consisting of the Sunnyside and Spokane pastors and three lay members. We are expecting great things of our new district and hope to soon have a strong aggressive organization pushing the work of Christ to the utmost.

Our dedication day was a decided success from every standpoint. Brother Bell gave a powerful address on "The Church of Jesus Christ." At the close of the address, the dedication offering was taken and \$3,867 were raised by those present. Of this, about one-sixth was cash, the rest to be paid in by October 1, 1920. While this does not cover our indebtedness, it is a pretty good showing for a three year old church. That is, WE THINK SO! But say, you ought to have been here and seen the way Sunnyside showed what they think of Spokane! If the way they gave shows it, they sure think a lot of her. Brother Wall of Long Beach stood by to the tune of five hundred dollars. I would to God that the Brethren church had a thousand such veterans of the Cross.

This occasion has welded these two churches in the Northwest closer than almost anything else could. To see the way the Earlys, and the Rowlands and the Webers stood by to make things go, as well as the check for \$200 from the Sunnyside church and Sunday school, made us all to realize greater than ever that we are all one in heart, faith, mind and purpose. Our heart's expression for the whole meeting is "Praise God."

Brother Bell is now following the conference with a short revival. What the result will be we cannot tell, for we have never attempted such a thing at this time of year before. But we will be greatly benefitted before its close we are certain. We covet the prayers of all, for our work in these parts has just begun and we go on to greater things.

R. PAUL MILLER.

1514 Courtland Ave.

SECOND BRETHREN OF PHILADELPHIA

It has been a long time since I have written for your valuable paper, but it was not because I have been idle. If the Lord is willing from this time on you will hear from me more frequently.

1. I will in a few words now state that on account of the extreme financial strain of our church, I was compelled to be absent as pastor a large part of each year, and was compelled to let my work remain in a formative condition.

2. During the last few years, primarily because of my absence, there gradually arose dissension between several of our officers. It very slowly and gradually grew worse until

it became known to the laity and disintegration began less than a year ago.

3. Always when I could remain at home my work gradually came up, when away for a while it would run down. As I was compelled to be away on the average half of the time to make up finances, I saw I was attempting the impossible. My best friends for years accused me of committing sin to tie myself to pastoral work here in the city for 26 years when the Lord always blessed me in the evangelistic field. One dear brother 18 years ago said, Brother Bowman, if you will take the field, I will give you \$300 a year towards your support." I said, "Brother, I have eight children and I have been away from home half of my life. My wife, the best woman I know, must be mother, father, and pastor half of the time, and now for me to take the field and place if possible a greater burden upon her, I cannot do it." He saw the point and never further pressed the claim.

Since that time my baby boy was born and he is now nearly 16. Six children are married. Two single ones are 800 miles from home and my 16 year old boy is now well able to take care of himself. I am now 57, with one child to care for and better prepared for evangelistic work than ever in my life. I can take my wife with me part of the time (and she is an ideal personal worker, ten months younger than I, looks ten years younger.) After much prayer and careful thought I have decided to resign from all pastoral work and to take the evangelistic field at least eight months out of twelve. My resignation will go in effect October 15. I will then be open for calls for revivals, or lectures on prophecy, etc.

3. I decided to ask the General Missionary Board to help settle the internal difficulties of the church, and to assist the church, with my help, to get a suitable pastor and give me a free footing for a while. After all difficulties had been fully and finally settled I handed in my resignation. A consecrated man who has the cause at heart and is willing to endure a little hardship and do some hard patient work can gradually but surely build up a permanent work here.

If some mission boards or board would furnish \$300 a year for a few years, then help to secure a good missionary pastor, who could give all of his time to the Cause, this work would much more rapidly go forward. Otherwise the pastor would have to be an evangelist and by the aid of his local help the work would slowly but I think surely come up. A willing worker with a strong constitution could bring this work up by this latter method.

The almost desperate efforts to meet our financial obligations have been and are our chief trouble. I struggled hard here, one time the church owed me between seven and eight hundred dollars. I placed a mortgage of \$400 on my own house to meet my obligations. All this they paid back. I turned all money from the evangelistic field into the church treasury for years. Out of less than a living salary I



MISS VIANNA DETWILER
Pioneer Missionary and Personal
Worker of Spokane Church

During the conference, two sessions were set aside for the

conference, two sessions were set aside for the

have given \$3.00 a week to our church. Cost of living doubled but my salary remained the same. My wife received a small sum from her mother's, and I about twice as much from my fathers' estate, besides I borrowed \$1,000 out of my life insurance, making a total of more than \$1,300 which I have given in addition to my salary in the last few years. The church now owes me over \$300, leaving a balance, I gladly and freely give, out of my own pocket of \$1,000. This in addition to one and 1-2 tenths I give regularly is all I dare do.

My heart and soul is in this work and I expect to enthusiastically (financially and otherwise) stand by it, and as I have always made it easy for all pastors through my evangelistic effort, so I will lighten rather than make heavy the burdens of the pastor who will take this work.

As stated above, these are the main reasons why I have resigned for evangelistic work.

As this is the first time in my life that I shall be free from all pastoral care I will be better able to do evangelistic work than ever before.

ISAAC D. BOWMAN,
1942 E. 17th St., Philadelphia, Pa.

THE PASSING OF A BRETHREN CHURCH

The Rosedale Brethren church was dedicated in February, 1884; it was formally abandoned Sunday, July 20, 1919. But why this dissolution? Why this passing of a Brethren church when we should be organizing new ones? The answer can be given in a few words; but permit us a word of history. Rosedale was, thirty-five years ago, a beautiful village adjacent to the city of Johnstown, Pennsylvania. The population, small at first, continued to increase until some years ago, when the community was invaded by the Cambria Steel Company. It is not the object of this article to give an account of the extent of the operations of this corporation, suffice it to say, that this steel company has purchased the entire community. Not a foot of land is now in the hands of private ownership. This has of course included the church. So in answer to the above question will say, that the dissolution of the Rosedale Brethren church was not the result of any internal disagreement but of industrial extension and expansion. The purchasing of an entire community is of small consequence to a corporation like the Cambria Steel Company.

July twentieth will long be remembered. It was for the people of Rosedale, Home Coming Day. No services had been held in the church for about a year. The people of the community as they disposed of their properties moved to the city of Johnstown and colored folks occupied the homes. (Rosedale is now a "Little Africa.") In order that the congregation might properly disorganize it was deemed necessary to call the membership together in a special service. The service was arranged for and advertised by the official body. There were two sessions on this special day—afternoon and evening. Lunch was served at the church between sessions. The attendance was large, interest good, everybody was agreeable, and feeling ran deep—too deep for words. The early part of the

afternoon was devoted to business. Arrangements were made for the sale of the furnishings of the church, letters were granted—about 125 at this time, disposition was made of the money realized from the sale of the church. A portion of this money was given to Ashland College and the various mission boards. The balance was given to the four Brethren churches of the Conemaugh valley, each in proportion to the number of members received from the Rosedale church. The First and Third churches of Johnstown are the chief beneficiaries.

This business session was followed by the rendering of a most interesting and inspiring program, as arranged by the committee. It is of interest to note that the first address of the day was given by Elder Benjamin Goughnour, the first pastor of the Rosedale church; the closing words were spoken by Brother W. S. Baker, the last pastor. Brother Geo. H. Jones, at one time pastor at Rosedale, gave a most interesting address. A number of short talks were given by the laity. This church was well served by efficient pastors during its history. Space will not permit the mention of their names.

It is impossible to take a measure of the influence for good of any church in the lives of individuals. The opportunity of the Rosedale church for the molding of character and the influencing of the individuals for Christ was unique. Rosedale was never cursed with the saloon, or the theater and only for short intervals by the dance hall. The church was the community center, to it the people came, especially young folks. The Sunday school and Christian Endeavor were always live organizations. Naturally there was a lasting impression for good in the lives of many. The congregation produced two ministers, Brother H. E. Eppley and the writer. But the giving of two preachers is not by any means the limit of the good work of this church. There have gone out from this little village church a number of efficient and consecrated laymen who are today serving Christ and the church in no mean way.

As we sat through the services of this day it was difficult to realize that this was "the last time." It seemed to us that God's people must continue to worship here. The interior of the church was in good condition, the congregation was large and inspiring, and the singing was never better. Well, some of us felt a little like Peter on the Mount. May I be forgiven a personal reference. It was here that I was cradled; here that I found my Master; here that I received inspiration and encouragement in his service and was finally ordained and sent out to my life work. When the time came for me to speak I tried to tell of the influence of the church in my own life. It was a miserable failure. There are some things which can be felt but not expressed. Yes, the Rosedale church has passed, but it still lives. Work done for Christ is never lost. In the passing of this beautiful little village into the hands of a corporation there is no small number of us who feel that we have said, "Good bye" to home and church, but may we live in the present and for the future and permit God to use us for his glory. WILLIAM C. BENSHOFF.

Altoona, Pennsylvania.

HOME COMING

An all day service will be observed at the Oakville, Indiana, Brethren church, Sunday, August 31st. All old residents and former members are invited. A Big Day for all. We are on the map. W. R. DEETER,

Pastor.

ASHLAND COLLEGE Y. M. C. A. SERVICE

To all new men who are planning to enter Ashland College this fall we wish to say that the college Y. M. C. A. extends to you

A Cordial Welcome

When you arrive at Ashland look for a man with "College Y. M. C. A." on his coat sleeve. Just remember this welcome, and know this that a man will be there anxious to see that your trunks are sent to the college and that you have no trouble or inconvenience in finding the way to your new home. ON TUESDAY afternoon and evening the Y. M. C. A. men will help you find your rooms and prepare for pleasant and profitable living in your new environment.

On Wednesday there will be a social function under the auspices of the Y. M. and Y. W. C. A.

II. A Big "Retreat"

We are now planning to have all the committeemen of the Young Men's Christian Association and also every new man who cares to enjoy such a rich fellowship to attend this retreat. We expect to leave Ashland Thursday afternoon and go to Savannah Lake. We will camp out if the weather permits. We can secure a building for all meetings that need to be held indoors. The physical environment is very attractive. We can boat, swim or fish during the recreation hours.

It is the desire of the writer that every committeeman of the organization be at the retreat. We will plan in a general way our program of work for the year. The duty of each committee will be discussed. For fear that I do not have time to write to each man on the cabinet may I ask you to be thinking of your department and bring your plans and policy in writing so we can have a very tangible starting point. "Our motto is 'A bigger opportunity hence a bigger responsibility.' Pray and plan to make this 'Retreat' a memorable event, one that shall live and bring forth fruit in the lives of our fellow students.

The retreat begins Thursday, September 18 and closes Friday after the night session. Every new man is invited.

III. Service to Our College by Serving Her Sons

The Y. M. C. A. of Ashland College is an indigenous, spiritual, campus movement composed of students and faculty for the purpose of serving young people who come to college to better prepare themselves to cope successfully with the complex problems of modern life. I speak not only for the cabinet but also for the faculty when I say to the young people who expect to enter college: We are ready to make your college life a real charm from the day you enter until the sacred memories of your Alma Mater become treasures that time cannot steal.

E. A. ROWSEY,
Y. M. C. A. President.

Suffer Little Children. By Alice Manning Dickey

They lay, by the trodden roadside, thin and pale, ragged and dirty, snuggled in each other's arms and sleeping as heavily as if camions and ambulances and transport wagons were not constantly rumbling past—sleeping in just the way any other little boy sleeps at night in his good comfortable bed, or any other little girl in what is still not more than a crib.

The Red Cross nurse who spied them lying there in the dusty grass and took them back to the hospital with her, wrote home a few days later:

"They do not know what has become of either father or mother! Can you imagine it? Two little children, eight and six, no bigger than Paula and Bobby, with no home, no people, facing in their baby way the problems of existence which have discouraged grown men. I tell you, my dear, here in France the agony of the wounded and the groans of the dying are not so hard to bear as the suffering of the little children.

"As to Victor and Yvonne, if I can find nobody to claim them, I shall label them 'mine!' They are so brave, so good! And I shall keep them both, for they must not be separated. That would be too cruel."

But even as she wrote a Greater Power ruled otherwise. Within the week, she had died in the influenza epidemic. Her friends in America never heard from her again, and no one has been found to tell what was the fate of little Victor and Yvonne.

To get a real picture of War, unaffected by adult pragmatism, one should be able to look into the brain of the little French child. Many of the little brains, of course have given away under the terror, shock and privation, and today humane people, through special schools in France, are trying to bring back reason to the hundreds of twelve or thirteen year old children who have been reduced to the mentality of four years. But the other little children, those who have come through the terrible experiences, who have passed through bombardments, slept in cellars, in dripping mines, by the roadside; who have lost their fathers, watched their mothers carried away into Germany, been part of the tragic possession of refugees over and over again; who have been hungry, cold, homeless, friendless—what do these little minds think about, what questions do they ask themselves?

Brought up to see and church and pray to God, to honor their fathers and their mothers and believe in human kindness, what effect must all this only partly understood horror have on their attitude toward God and the world?

There was little Jeanne Dupres, for instance. When the Germans captured the town in which she lived, and carried away every boy baby, she was dragged from her go-cart by a burly German who, finding her to be a girl, dashed her to the pavement. She was permanently crippled. What thoughts does little Jeanne conceal behind the smile with which she still manages to brighten her pretty face? To be sure, she has a grandmother to care for her—a grandmother whose face bears the marks of terrible memories; who has seen war take away the father of her little grandchild,

and has watched her daughter marched away into Germany never to return. And though they are poor as poor can be, yet to have a grandmother is a big piece of fortune when one remembers all the little girls who have nobody.

What would the little children of France do without the grandmothers? In every village we see them, slow of hand and foot, sad of heart, confused of brain, taking up again the cares of motherhood. They cannot do much, and—this we should not forget—what they can do will be for only a little time. Little children—grandmothers! On these two are built much of the hope of France; for 50 per cent of the male population of France under 31 years of age died in the war.

Victor and Yvonne are only two of thousands of little fatherless French children of similar experiences. On the lists of The Fatherless Children of France, an American organization co-operating with a similar one in France of which Marshal Joffre is the head, there were 60,000 little needy children at the time of the armistice, for whom aid had not been found. Some of them had mothers or were being sheltered by some needy female relative, but the fathers of all had done fighting for the peace of the world.

This American organization for more than three years has been seeking to supplement the tiny pension of 10 cents a day granted by the French Government to its war orphans at the time of the early disasters, with an additional ten cents. There have been many warm-hearted Christian men and women who have been willing to pledge \$36.50 a year (10 cents a day) to care for a child, and such a pledge has immediately constituted such man or woman the "godfather" or "godmother" of a child assigned by the headquarters of this organization. Letters have then begun to pass back and forth, and soon the sad heart of the little protegee has grown warm and happy again. Fortunately children forget!

With the war "over," other interests have seized upon the world, and these little hungry homeless children are in danger of being forgotten. Their faith in God, their whole attitude toward the world in whose government they will some day have a part—if they live—depends upon the spirit of that world now toward them. Is it to be the spirit of Christ which said "Suffer little children to come unto me," or the spirit of the Pharisee who passed by on the other side?

These children should not be considered the children of any one country—even if it were as rich as France is poverty-stricken after the terrible destruction of war—but wards of a world made safe through their father's sacrifice.

If every Christian in the United States would give just \$1.00 to help care for these little ones, their problem would soon be solved: and if all those who are able to do so would make themselves responsible for just one child for a year (\$36.50) a new belief in the providence of God, a new love and thankfulness, would wipe out the memory of horror and suffering and the unthinkable atrocities which these children have witnessed.

For information as to donations and adop-

tions, write to Mrs. Walter S. Brewster chairman Special Campaign Committee, Fatherless Children of France, 410 S. Michigan Ave., Chicago. A little booklet of letters from French children will be sent to anyone interested who will inclose a stamped self-addressed envelope. Chicago, Illinois.

THE TIE THAT BINDS

TICHY-REED—Mr. Edward Tichy of this vicinity and Miss Fern Reed of Garwin, Iowa, were united in marriage at the home of the bride, June 25, 1919. There were a large gathering of friends and relatives to witness the ceremony. They will live on a farm near the Carlton Brethren church. Ceremony by the undersigned. FREEMAN ANKRUH.

IN THE SHADOW

EVANS—Annabel Evans was born in Licking county, Ohio, August 5th, 1862. With her parents she moved to Decatur county, Iowa in 1862, where, in 1884 she was married to C. S. Evans. There are five living children, Mrs. Victor Hull, Mrs. Lyman Parsons, Mrs. Henry Davis, Unice and Russell, as well as six grandchildren. The husband survives her.

Sister Evans has been a faithful member of the Brethren church for many years and noted for good works. She suffered but a short time, passing away June 3, at the age of 56 years, 9 months and 28 days. Funeral services were conducted from Crown Chapel by her pastor, a large crowd attending. G. T. RONK.

LOOSE—Irvin Alvin Loose, son of Martin and Amelia Loose, was born in Thompson township, Seneca county, Ohio, July 13, 1885. He departed this life June 24, 1919, aged 30 years, 11 months and 11 days. Death was caused by an abscess which resulted from an attack of influenza last winter.

June 17, 1909, Brother Loose was married to Miss Luella Biltman, to which union were born three children, a son and two daughters. These with the mother, two sisters and a brother, survive him.

At the age of 18 he united with the Brethren church at Fremont, Ohio, and continued faithful in his Christian duties to the end.

Funeral services were conducted by Rev. Holderman, pastor of the United Brethren church near the home of the deceased, assisted by the writer. Interment in York Chapel cemetery near Clyde, Ohio.

H. M. OBERHOLTZER.

JOHNSON—Esther, daughter of Samuel and Cathrine Teeter, was born at New Enterprise, Pa., April 13th, 1861, and departed this life August 15th, 1919, aged 58 years, 4 months and 2 days. In 1893 she moved to Indiana and was married to Tuner H. Johnson. Two children came to the home, a daughter, Virgie, and a son, Harry. These still are living.

She united with the Church of the Brethren in 1877, and died in the faith, after spending a life of usefulness in Christ. To one such, death has no pang, but only means crossing over to a life of eternal sunshine at the Savior's right hand. May we all live to stand the test at the last sad hour. The funeral service was in charge of Geo. L. Studebaker, of Muncie, assisted by L. L. Teeter of Moreland, and the writer, pastor of the Oakville Brethren church. Burial in the Miller cemetery near the Fall Creek Church of the Brethren.

W. R. DEETER.

Our best friends are not those who make life easy for us; our best friends are those who put courage, energy and resolution into our hearts. If you can wake up a young man, arouse his sleeping and undiscovered powers, so that he will make a fortune or do a brave thing with his own hands and brain, that were infinitely better to do for him than if you were to give him a fortune as a present.—F. R. Miller.

God writes the gospel, not in the Bible alone, but in trees and flowers.—Luther.

(Continued from page 9)

often forget to thank God who makes possible friends and friendship. He crowds many blessings into our lives and we selfishly enjoy them. Perhaps to them would be added still greatest blessings if we would recognize and thank God for his providing hand in our lives. If we would tarry more in our upper rooms we would realize more abundant blessings and enlargement of life. We expect power from above at the same rate of speed which moves the things of the world today but God's ways are not man's ways and, therefore, through our impatience many blessings are lost.

I know of no better way of observing the Quiet Hour than by setting aside a definite portion of time every day, if possible in the early morning, for quiet meditation and direct communion with God. Any time in the day that seems most practicable may be selected, but the early morning hour is best because then our bodies are rested and our minds are fresh and clear. Just as firmly as I believe that the first tenth of our income belongs to God do I believe that the first and the best of each new day belongs to him. He gave his best for us, surely we want to do no less. I would no more think of beginning the day without food for the spiritual body than to think of beginning the day without food for the physical body. The two go hand in hand and we cannot deprive ourselves of either without injury. A quiet inner room, a few verses from God's word, our prayer, and then silent waiting for the still small voices to speak to us

is the best way to begin the day for God. The Quiet Hour has meant so much to me that it is not "A Perfect Day" unless both opened and closed with God.

OUR PRAYER

Our Father, who art in heaven, it is with grateful and yet humble hearts that we come into thy presence because thou hast invited us to come. We thank thee for the power and influence of prayer. When we pause to think how restless and empty our lives would be if there were no avenue of approach unto thee and of the great joys and blessings that come to us daily because of our communion with thee, we are made to appreciate more and more thy presence and to surrender our lives more fully unto thee. Wilt thou help us daily to call upon thee with power and to grow into thy likeness. Teach us to pray as thou didst teach thy disciples to pray. May we not be self-centered in our petitions, asking for ourselves alone, but for the distressed people about us and for the sin-sick and suffering world. May we know the joy and privilege of true prayer that does not stop with the mere asking. Forgive us of our sins and may we grow stronger where we have failed in the past. May we be wholly surrendered to thee and may thy will be done in our lives in an ever increasing measure and grant us the privilege of realizing an ever larger life of communion and service. We ask it all in the name of Jesus Christ our risen and ascended Lord. Amen.

Ashland, Ohio.

ON FOR WINONA LAKE, INDIANA

The Bi-Centennial General Conference of the Brethren Church, September 1-7 Inclusive

SOME WILL GO
THIS WAY



OTHERS WILL GO
THIS WAY



BUT IT WILL BE CHEAPER
TO GO BY

TRAIN

But Some Way Let Us All Go. That Will Help Make It the Greatest Conference of Brethren History.

OFFICIAL NOTICE

The annual meeting of the Executive Committee of the Brethren Foreign Missionary Society will be held at Winona Lake, Indiana, Tuesday, September 2nd, at 2:30 P. M., on the South Porch of the Inn.

J. ALLEN MILLER, President.

THE SEMINARY

The first semester of the coming scholastic year will open Tuesday, September 16. All who are contemplating entering the Seminary for the first time should write for admission and scholarship blanks. Those who are admitted to the Seminary will receive a scholarship sufficient to cover cost of tuition. Blanks and any information can be had for the asking. Address,

E. E. Jacobs, President, or

J. Allen Miller, Dean.

Ashland Ohio.

NEAREST THE THRONE

"The bird that soars on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing
Sings in the shade when all things rest.
What honor hath humility.

"The saint that wears heaven's brightest crown
In deepest adoration bends,
The weight of glory bows him down
The most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility."

Take my lips and let them be
Filled with messages for thee.

—Frances Ridley Havergal.

WI'OUT DOOT

A deaf but pious English lady, visiting a small country town in Scotland went to church armed with an ear trumpet. The elders had never seen one, and viewed it with suspicion and uneasiness. After a short con-

sultation one of them went to the lady, just before the opening of the service, and, wagging his finger at her warningly, whispered, "One toot and ye're oot!"

Speech reveals character and discloses the secret disposition and temper; and without reason did the Greeks teach that as a man lived so should he speak.—Quintilian.

FARMER'S GREED CAUSE OF SMALL EGGS

Mrs. Newlywed went into the grocery store to do her morning's marketing. She was determined that the grocer should not take advantage of her youth and inexperience.

"The eggs are so dreadfully small," she criticized.

"I know it," he answered, "but that's the kind the farmer brings me. They are just fresh from the country this morning."

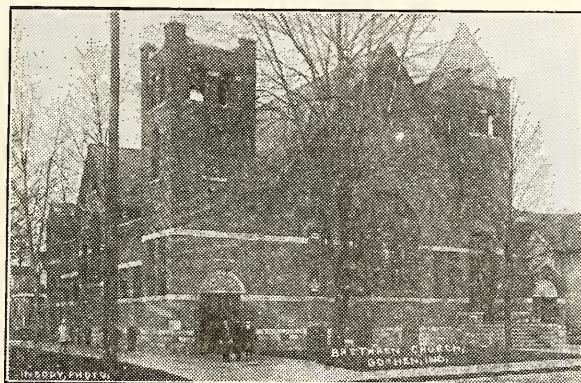
"Yes," said the bride, "and that's the trouble with those farmers. They are so anxious to get their eggs sold that they take them off the nest too soon."

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1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



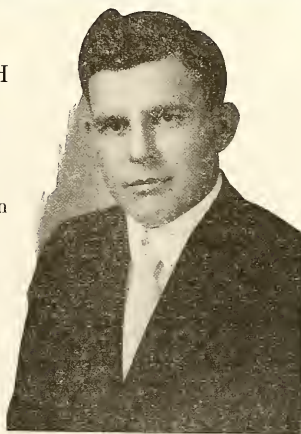
THE BANNER CHURCH ON THE EVANGELIST HONOR ROLL

Which makes us print more than
5000 papers this week

FIRST BRETHREN CHURCH
OF GOSHEN, INDIANA



REV. J. A. McINTURFF
PASTOR



No Paper Next Week

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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And Jehovah said unto Moses, "Wherefore criest thou unto Me?
Speak unto the children of Israel, that they GO FORWARD."

EDITORIAL

And Jehovah said—"Go Forward"

"Go forward" is the battle cry in every battalion of the Lord's army. Everywhere the command has gone forth, "Go forward," and men are resounding it from one to another until the last member of the Kingdom shall hear it and suit the action to the word. Now is the time for a drive forward in every line as never before. We must no longer "mark time," but mark progress. There has scarcely been a time when aggressive action was needed by all the spiritual forces as now. The world was never rushing at a more rapid pace; the necessity of safe, steady guiding to prevent it from veering off into chaos was never more keenly realized than now; and the possibilities for advancement in the great task of bringing in the kingdom of God were never more tremendous. History does not record a more critical period. The result of action or inaction, if we could measure its sweep, would be so far reaching that the importance of it would make us tremble with fear and call upon God mightily for courage and guidance. God is ready to throw open the doors of opportunity wider than they have ever been if we will but "go forward." And he will be to us a pillar of cloud by day, and a pillar of fire by night. If we refuse to follow his gracious leading and stand quibbling, we shall be overtaken by the onrushing events and as a people be entirely decimated.

Practically every church has launched a forward movement under one name or another and is planning in every conceivable way to put energy into its drive. In each denomination they have organized very thoroughly, have set before themselves big things to be accomplished, are advertising widely and in a number of cases have representatives in the field constantly seeking to enlist their entire membership in the campaign. We have not been handicapped by a late start; we were the leaders in big program building. But our vision will lose its worth and our program will redound to our discredit if we do not press forward to its prosecution. We ought to be in the van of the battle and engaging the enemy of all truth with the utmost vigor and effectiveness. The maintenance of our self-respect as a people and the securing of the blessing of divine approval is dependent upon the working of our program with all possible thoroughness and speed.

Our intentions were good when we created our program of accomplishment and we flatter ourselves that we have made a more or less commendable record toward its attainment. There is no doubt that it has been an impetus to greater endeavor and has spurred us to work more aggressively than we otherwise would. It has been an inspiration to deepened consecration and called forth greater loyalty and

sacrifice than we were wont to yield. But still our Lord is pointing us to the wisdom of this world that we may see and learn how effectively and with what great faith and challenging undertakings we ought to engage in the work of the kingdom of God.

Dr. Pinson has said a tremendous thing: "We have been singing, 'Like a mighty army, moves the church of God.' Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities over night, takes over whole railroad systems; it demands our best. Mothers kiss their boys good-bye and send them to face the cannon. Men go singing by the million, 'To the Red Rampart's Slippery Edge.' If we dare sing like that we must set an undreamed standard of loyalty to the Prince of Peace. We have not been marching, we have been marking time."

If we can ourselves be so stirred and if we can lead others to the same high and holy enthusiasm, that we shall give ourselves with the tenth part of sacrifice, ardor and perseverance that characterized the nations in the recent war we shall ere long see the approach of the Kingdom for which we were taught to pray. Dr. S. Earl Taylor tells us that the war cost the world \$450,000,000,000—\$7.41 per second since Christ was born! Seven hundred and twenty one dollars and twenty-five cents for every living human being! Interest charges at 4 percent for one hour exceed the total foreign gifts of America for 1918. No wonder the commander of the British fleet, who received the surrender of the German fleet, said, "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the state has put into this world war could be thrown into the cause of the kingdom of God and of the eternal verities, the world would soon be won." And that is the way we must set ourselves to our task.

Oh, great things must be done, these are serious times and we as a church must not dally. We must vitalize religion; we must evangelize the world; we must train and Christianize the future leadership; we must, every one, arouse, from our indifference, leave off our childish quibblings and be quickened and empowered anew by the Holy Spirit for a task unequalled in the history of the world. Much more is expected of us than heretofore and it can almost be said that our entire future depends upon our making good. And the evangelization, Christianization, and civilization of the world depends on it. This may not be taken as a presumptuous statement, or an rating of our importance. As much depends upon us as upon any

equal number of people in all the world, and possibly more may rightly be expected of us, judged by the claim we make for our whole gospel standing, if not, we may fairly be accused of grasping at the container and neglecting the thing contained.

The salvation of the world is waiting on a vitalized, empowered, large-visioned, courageous church. The leaders of the world are pleading for such a church. General Byng, in the dark days over there, said to Bishop MacConnell, as he faced the enemy, "What is concerning me is the task before the church of God." He was not looking to the ranks in front of him but thinking of the church at home. "I trust you will go back to your own country and go to your own people, and in every way that you can urge upon them that in the days, the terrible days ahead of us, the days after the war, the church shall not fail." Colonel House said, "There can be no permanent peace unless the churches can Christianize international relationships." "Christ or chaos for the world is the question the Christian army must answer today," is a statement recently flung out by Campbell White.

What shall the answer of the Brethren church be to these appeals coming to us from these and a host of other men standing on the mountain peaks of the world? What shall be our answer to the more eloquent and pressing appeals coming from the world's sad need? What shall we do in view of the unparalleled urgency and bigness of the task now facing the church of Christ? The Lord says, "Go forward," and be assured if we do, the words of President Wilson will become true of our church as it is now of our country, "The measure of our destiny has at last become as wide as the horizon."

EDITORIAL REVIEW

NO PAPER NEXT WEEK.

Brother E. L. Miller, secretary of the Executive Committee of the Pennsylvania conference announces that the conference will convene at Johnstown, but the program will not appear till after General Conference. A good program is promised and a large attendance is urged.

Our readers will appreciate the splendid report of the Buffalo Christian Endeavor convention by Brother Miles J. Snyder, who was a delegate there. It would be difficult to imagine a more thorough and at the same time inspiring report than that which Brother Snyder supplies. Every Christian Endeavorer will profit by reading it and the societies will do well to paste it in the society room where all can see and read, or better still, read it before your society. It will prove a little convention in itself.

We have another message from Africa, from our tiny missionary, Marguerite Gribble. If all our pastors were as regular in their correspondence as is this little missionary (it matters not who wields the pen), our church news department would always be full and running over. Doubtless the adult readers of The Evangelist as well as the children are interested in these messages from our mission band in the "dark continent." It will be noticed that Brother Rollier is preaching in both French and English at a nearby mission station for a short time. At the time the letter was written the season there was not healthful and our missionaries were not entirely free from the fever.

Brother Yoder, in the midst of the rush of his work, finds time to give us a brief letter from Rio Cuarto, Argentina. The work is steadily going forward and they are gradually reaping more and more fruit from their labor. Their decision day resulting in fourteen confessions would be considered quite successful in almost any of our home churches. As the other mission points are now or soon will be established in permanent quarters the work will gain confidence and favor on the part of the people and the growth will be more dependable. That Easter offering is meaning much in many ways. Aside from the greater permanency it gives to the established missions it is making possible the purchase of a gospel coach and the sending of Brother Sickels to drive it and sell Bibles and preach from town to town.

Garwin, Iowa, is one of those churches that are able to have fresh news for The Evangelist frequently. Brother Ankrum gives in this issue a summary of the work of his church for the year. This report shows a church alive and awake to its opportunities. To demonstrate their confidence in their pastor and their appreciation of his work they gave him a very creditable increase in salary. If our churches keep up the good work that has received an impetus by the extreme high cost of living, it cannot long be said that unusually low salaries keep men out of the ministry. The wisdom of such churches rounds to their own interests as well as their pastors'.

We have made frequent mention of the Southern California conference held at Long Beach in July. Now you have the privilege of reading the minutes recently received from the secretary, Brother J. C. Beal. The secretary shows himself adept at giving the gist of sermons and addresses. The Bible conference was the principal feature. The business being confined to the first day and the last day except Sunday left the entire intervening time for inspirational and educational addresses. The plan seems to be quite successful and may possibly suggest some points of advantage over the usual arrangement. Another section of the minutes will appear in a later issue.

"Over the top," that is what we are saying these days here at the office. That is what Brother Teeter is saying in his Business Manager's Corner this week. The occasion is the reaching of our goal of 5000 Evangelists to be printed each week. The subscription list has been steadily growing all the time, sometimes however it has taken leaps. That is what it did when Goshen got busy. They made the list leap farthest of any church yet. And in accordance with Brother Teeter's promise that the church putting us over the 5000 mark would have their pastor's picture on first page, we are glad to co-operate by running not only the pastor's likeness, but also that of the beautiful Goshen church. We are proud of our Goshen people and wish to assure them that we shall endeavor to serve them as well as the many other loyal readers of The Evangelist to the best of our ability. It has seemed a little more difficult for the big churches to get on the Honor Roll than the smaller ones, but the big churches are proving that it is not impossible. We shall be delighted to welcome still others, large and small; all will receive an equally warm welcome.

HOME-MADE SQUIBS

True prayer often proves costly, but why waste time on any other?

If it is true that the march of civilization can be measured by the wages of the working man, it is also true that the progress of Christian ideals on the average can be fairly determined by the salary paid the preacher.

No worth-while building of character can be made except by the daily consistent denial of selfish desires and the faithful and hearty performance of tasks which require the setting of ourselves with determination and perseverance to do.

If we look upon the words of redeeming love as "good news," we can hardly escape the thought that such news needs a messenger, and the question as to who that messenger shall be becomes uncomfortably personal with ourselves in possession of the news.

Just as the disciples needed the transfiguration scene to make the unseen world more real, so we need occasionally to have the veil drawn aside and the world of spiritual glory revealed to strengthen our faith in it. The worship of every Lord's Day should do this for us.

It is no more foolish to claim that nails that have been bent and straightened are better to drive through hard wood than nails that have never been bent, than it is to maintain that men who have been rescued from lives of sin make more effective workers for the hard fields of life than those who have never wasted their resistance by sinning. A man who has wasted his substance in riotous living may recover himself and by the grace of God do a great work, but he can never do what he could have done nor be what he might have been had he never had his life blighted by sin.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Closing Up

We are closing up the books of another year's work. The reports—some of them—are in. I do not care to give a detail of this report, for that is the work of the secretary who will doubtless color it up for us so that we shall have a picture of ourselves at Conference. He is so expert at the analysis and so fearless to say what he wishes to say that it would be presumptuous for me to attempt it. But the books of 1919 are closed as it pertains to the Four Year Program. The record is made and for some of the churches that get a large space in telling what great things they are doing, it is all yellow. I hope that some bold fellow will have the courage to make a motion at Conference to publish a list of the yellow fellows and their churches.

"Argon"

Have you heard about Argon? A famous Englishman tells us that he has discovered an element of the air that refuses to unite with any other element. He tried it with extreme heat and extreme cold and in every imaginable way with no success and then because it had no discernable qualities of union, he called it "Argon," meaning "Doing nothing; unless." Thus it is with too many leaders (?) of our fraternity. We shall all have to hang our heads with shame at Winona because some of our men are argon—"doing nothing, unless," unless it is done in their way and told in their way that will not be a comparison with any other of their toiling brethren.

Splendid

I am now ready to say, however, that the progress has been splendid compared with last year and taking under consideration, the general unrest and apathy and worldliness of the times. That we should be able to do as well as last year under the stress of the times, is more than pleasing, it is commendable.

I shall not in this paper say what are the marks of progress as they will await a fuller digestion of the reports, but no man in touch with the Program movement will dismiss it nor discount its great good to the churches. Only the "argon" churches will fail to merit and see its value and success in their own fields.

Co-operation. With an exception or two, the District Directors have been a fine, loyal and faithful bunch. To prove how deeply they have this work on their hearts, I shall give a few excerpts from some letters they write me from time to time. How any pastor can listen to these appeals as they come to them, is more than I can figure out. But that they do it, is apparent from these letters.

"Extracted." That is the word they use frequently in telling of how they get reports. They "extract" them; pull at the pastors for reports like a dentist pulls to get teeth out. My! Just see what they say:

"July 31, 1919.

"Dear Brother Bame:

Here is another belated report, which I extracted from —after asking him several times. I finally made it out myself for him. If it is in time to be counted it will make the general report look just that much less yellow, if not it is all right. Date of receipt is 8-20-19. Very fraternally,"

"Dr. C. A. Bame, North Manchester, Ind.

"Dear Brother Bame:—I have waited till the last mail

on the last day. You will find the cards enclosed. Above you will find a list of the congregations with their pastors or keymen. I have also indicated report, or no report, which statement corresponds with the cards. A count will show which have reported. It makes me shudder when I think of the YELLOW. You will note, by comparing with former reports, that we do not report as many congregations. Discovered, upon investigation, that some were only preaching points.

This report is almost a failure. But what more can I do? If you will grant us more time I shall be glad to write to each of these pastors from whose church no report has been received. I have written to most of them during the last month but will be glad to do so again if you but say the word.

Hoping this may reach you on good time and that I may hear from you soon, I remain,

Respectfully and fraternally,"

"July 31, 1919.

My Dear Brother Bame:—I have waited till the last minute to receive reports and I am almost ashamed to send in the result. I am going to try to round up some tardy fellows yet. If I get anything more I'll mail it to you promptly. I don't understand why the fellows are so negligent. I wonder if going after them by correspondence would be more effective? At any rate I am hoping to get some more reports that way.

Hope other districts will not make such a poor showing as ——— has, I am. Yours sincerely,"

Another letter belated 18 days with 3 reports of churches, said, "If you can use it, O. K. If not, it is not your fault nor mine. ———." So, again, I say the District Directors are loyal men and fight to the last minute and then apologize for the "argons."

But we shall have reason to rejoice, anyway. What the Program has done for the co-operating churches and thus for the brotherhood at large is not all measured in the charts and Goals, thank God. He above, is watching and every effort that pastors and churches have made for his glory will be accounted for on the eternal books of heaven where, unerasable, they will await the worker to receive his reward. Come to Winona to rejoice this year. We shall show there, that it has been worth while. Let me thank most heartily, every pastor and layman who has had a part in making the success we have attained and we shall still pray for the "argons." BAME.

The Bible and the Spade

(Continued from page 7)

of Christianity. The subject is a fascinating one. Every public library has books that present the evidence. And every Christian will find himself well repaid, both from the pleasure to be derived from the study and from the knowledge acquired, if he will familiarize himself with the results of archaeological investigation as given in the writings of Sayce, Naville, Rawlinson, Coburn and other scholars who have shown the value of these modern researches as evidence of the truth of the Bible.

Cleveland, Ohio.

You have cramped your life; you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew its architecture on a lordly scale. He built you to be temples of the Holy Spirit.—Phillips Brooks.

GENERAL ARTICLES

The Imperialism of Christ. By Edwin Boardman, Jr.

The term "imperialism" has been defined as "the policy of practice of seeking the extension of the control of an empire or a nation." This term has been on the lips of kings always for the cherished wish of their hearts is that they might ever have increasing power and dominion. They seek to rule not only by the written law and its absolute enforcement but also by establishing commercial ties, friendly intercourse, and by various spheres of influence and power. To them imperialism is the exercise of material influence and physical power for the sake of increased prestige and material gains. The motive is usually an ulterior one at the base, no matter how much pretense there may be for the welfare of the weaker peoples involved.

In contrast to such a program of the worldly imperialists stand the imperial designs of our Master. He does have an imperial program but it is not the program of vaunting ambition and ingrained selfishness held by earthly monarchs. It is rather the desire of a great unselfish heart that finds its ultimate happiness and real joy in bringing men and nations to see the elemental factors that will make them truly great and happy. Unlike the great human imperialists of past years and centuries, Jesus never builds simply for one generation or one century, but he builds for an eternity. Perhaps this fact gives us the key to the seeming slowness of the "building" at times. Then too, the imperialism of Jesus has to do with the whole world and not with mere "balances of power."

I. The imperialistic claims of Jesus are not the earth born visions of power conjured up by the craft and skill of human wisdom or counsel. His claims are founded on eternal plan, promise and sanction. In Colossians 1:16, we read that "by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be dominions, or principalities, or powers: all things were created by him and for him." Then too, when the angel Gabriel made the annunciation to Mary his message regarding Jesus was "He shall be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The Jews throughout the years prior to Jesus' first advent had long expected a conquering King to come and set up an everlasting, and glorious kingdom and Daniel clearly puts this hope into words in his prophetic book (7:14) when he says, "There was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." According to the united testimony of the New Testament writings, Jesus meets all these conditions and is the one destined to rule and reign according to God's plan forever and ever.

Perhaps we wonder what kind of a kingdom Jesus is seeking to establish and on examining the Word we find that it is of a two fold character. (1) In the present age it finds its power within the lives of the believers. Jesus told the Pharisees that "the kingdom cometh not by observation: neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you." Thayer, in commenting on the Greek word "basileia" (kingdom) makes this observation, "Jesus employed the phrase—kingdom of God or of heaven—to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God and made partakers of eternal salvation." Hence to Jesus his kingdom was a present one—in the aspect that it was then organized in the lives of men—inasmuch as its foundations were laid by him and its benefits realized among men that

believe on him. In this sense then his kingdom is spiritual, dealing with "the inner man of the heart."

(2) In the second place—and much more frequently—the kingdom of heaven is spoken of as a future blessing "since its consummate establishment is to be looked for on Christ's solemn return from the skies, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished" (Thayer). In Jesus' prayer lesson to his disciples he taught them to pray, "Thy kingdom come," and at the last supper he said, "I will not drink of the fruit of the vine until the kingdom of God shall come." His message to Pilate was, "My kingdom is not of this world"; and in Matthew 24:30-31 and Matthew 25:31-46, in which he tells of his second advent, he makes plain this aspect of the kingdom. The testimony of the disciples and Paul, buttressed by the glorious conception of ultimate victory given by the Revelation, all add to this second concept of the kingdom of Jesus.

Thus we realize that Jesus seeks to be King in men's hearts and will ultimately reign on the earth in great power and glory. These imperialistic aims have behind them eternal power and sanction. Jesus is to be Imperator by Divine Right.

II. In some of the previously quoted scriptures we have noted that the imperialism of Jesus is universal in its scope for it includes every race and clime. Dealing as he is with the souls of men and not with the treasures of earth or mere earthly glory and power he does not seek only those races that possess wealth or have special capacity. He seeks all men and his invitation has ever been, "Come unto me all ye that labor and are heavy laden and I will give you rest." He is the ruler of "whosoever believeth on him."

We get the conviction from these scriptures that not all will believe on him and herein is the imperialism of Jesus different than that of worldly monarchs. The kings of the earth, thinking of men only as men, say, "You MUST." Jesus, thinking of men as free, living souls says, "Will you?" This is our day of choice and by our choices now the King permits us to choose our destiny—either eternal life and salvation in the consummation of his kingdom, or eternal damnation with the Devil and his angels. He makes no distinction in the wise or unwise, bond or free, barbarian or cultured man when he calls men to take his yoke upon them. The people from the ends of the earth ignorant of him as yet, are as dear to him as any of us who know and love him. He did not come to touch only a few. It is his will that all men come to know the good news and enter into possession of those joys and privileges that make life truly worth while. There are no color lines in his kingdom, no schemes of segregation. He does not note the color of the skin. He sees black or white hearts, sealing the cleansed ones and, as far as privilege and promise go, putting them in a place apart to be his exclusive possession.

During this age Jesus is using various agencies to extend his dominion among the sons of men: (1) The Holy Spirit; (2) the Word; (3) Redeemed men and women. The Holy Spirit reproves the world of sin, righteousness, and judgment; interprets and reveals Jesus' message to men; and makes intercession for men "with groanings that cannot be uttered." The Word is a lamp unto the feet giving men real glimpses of the Light of the world, and by its power in the lives of men it is leading souls from darkness into the marvelous light, the Word is "quick and powerful and sharper than any two-edged sword" and is certain in its results for it "will accomplish that for which it was intended." Redeemed men and women have been commissioned by the King to bear his message to the uttermost parts of the world. (Matthew 28: 19-20; Acts 1:8) and if they are true to their trust by their work as "laborers together with

God," the people in darkness will come to know him "whom to know aright is life eternal."

III. In the last place the imperialism of Jesus is not interested in mere externals but seeks the absolute control over the thoughts, intents, and loves of the human heart. Thus it is a transforming work, not a mere reforming system, for Jesus must be crowned as the King of the individual life. A thin veneer of culture, education, or refinement will not do. The life must be regenerated, "sanctified through the truth;" "sanctified and cleansed with the washing of water by the Word." His MEN must be NEW MEN in Christ Jesus and anything less than this will not do. Jesus' work is internal, dealing with the heart for "out of it are the issues of life." It has always been man's failing merely "to look on the outward appearance," but "the Lord looketh on the heart" (1 Samuel 16:7. The imperialism of Jesus is not an affair of money or material prosperity. It is a matter of Rock-founded lives, love-directed actions, and Christ-centered hopes. What a man thinks and believes about Jesus has everything to do with that man's position in his dominion. When a man really becomes a follower of Jesus his attitude to the world around him is expressed in Paul's words, "For me to live is Christ." His will is no longer his own; his desires find their ultimate expression in the Master's wishes, and he becomes universal in the sense that his vision of the world is gained through the eyes of the

Christ. He fears not the iron hand of the Imperator for he knows that Jesus' "yoke is easy," but what he does fear is that he will, through any negligence of his cause pain to his beloved Lord.

These are the kind of conquests Jesus is seeking to make, conquests not of mere territory, but of immortal souls, winning them so thoroughly to him that they will never seek to leave him. He does not use compulsion but by his very attitude toward men he woos them to himself. Jesus' imperialism is an imperialism of love, a love that goes out in every conceivable way to save sinful man from the error of his way and establish in his life new desires, finer motives, and holier hopes that will prove him to be truly a citizen of the "kingdom that hath no end." Well has the old hymn put the truth,

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

And when the kingdoms of this earth have long crumbled to ruins the spiritual kingdom of this age shall have been transcended by the glorious eternal reign of him who is destined to be King of kings and Lord of lords.

Hudson, Iowa.

Christian Discipline.

By Charles A. Bame, D. D.

Every successful life is a disciplined life. There is no doubt that the self-disciplined life is the largest of all. That all discipline is not to be self-administered, is also apparent from a careful study of the word of God. Peter was disciplined of Paul when he "resisted him to the face because he stood condemned" (Gal. 5:11). That Paul was disciplined by the events that made his life different, is evidenced by the fact that he acknowledged that "afflictions * * * * work out for us a far more exceeding and eternal weight of glory." That the church is called sometimes to exercise discipline, I shall show later. So then, there are at least two kinds of discipline that the Christian may be called to undergo: first, self discipline and second, church discipline. Let us study them in their order; first,

Self Discipline

Perhaps no word of the sacred canon more clearly expresses the whole idea of discipline than the words of the giant man of the apostolic church, Paul, who put it, "I bruise my body and bring it into subjection." This was to the church which had too little concern for the body. Some of the Corinthians were hungry, some were drunken and others were adulterous. Therefore, Paul asked that they "put to death the deeds of the body." That the body is important in the plan of the Almighty is stressed by Paul again when he says, "the adoption of sons waits for the redemption of the body." But the body can never and will never be disciplined till it is completely controlled by the mind. A disciplined mind can come only by a disciplined heart, a changed inner man, metamorphosed, as is the literal of Romans 12:2. A mind and a man changed through and through brings about a Spiritual service. To be carnally minded is death. But is there a way to the spiritual triumph over the mind? Most surely, and the processes are so plainly shown in the Book that none need question. It is this to which I call your attention.

First, a body brought under is a new born body. New life begins with new birth. Nicodemus had all a man could get in a common birth. His pedigree was perfect from the human side. He had all that God could offer to natural man. He was shocked beyond measure of expression when Jesus told him the most appalling thing he ever conceived or heard, that he had to be born again. Other men since in every effort of the world's evangelization have found men just as appalled. Born again? What is it? How does it happen? What takes place? What does it do? Tell me!

Tell me! And the answer of the Master was just what all men must answer, "Marvel not," it must be. Let no man believe that he does not need the new birth as long as he can not say, "I have a better pedigree than Nicodemus."

Second, a body brought under, is one that gets the proper growth. This requires proper food and environment; and I am more convinced right now than I have ever been that our present day Christianity is suffering more from improper food and environment than at any time in the memory of any living mortal. Never was there a day when people were so well entertained as in our day. With Sunday newspapers served to your door in which is a whole day's reading full of instruction and information; with shows that are entertaining and enlivening coming to your door; that too, on Sunday in many places; with keen and giant minds lulling to sleep and ease, mortals that are floating on a seemingly calm sea, men are being fed on anything but the meat of the Gospel or even the sincere milk of the Word. Do you not like the study of the word of God? Then, in the name of all that is good and holy, discipline yourself to it. Bring your body under and your mind into subjection.

But let me not pass this phase of my subject without saying that proper environment must be provided for the young. Out of all the Hebrew children that were carried away captive, three were willing to discipline themselves; the others were disciplined, but by others, and how galling was that discipline! Bowing to deities, human and inert, they were driven to a bondage a million times worse than that self-administered by the three. Discipline must be administered; if not by parents, nor self, nor church, then society will do it with jails and penitentiaries. God help us to begin at the right place.

Third, The will must be subjected to God's will. Even Jesus found this his task. "It is written in the volume of the Book, 'I came to do thy will, O God.'" These are the prayer-breathed words of our Master and Exemplar. If we will to do his will we shall know of the teaching. If we do not, blindness like that of the Jews will enshroud us. Every faculty of the mind and of the body awaits the command of the will. The leper cried for cleansing and Jesus said "If thou wilt," and he was cleansed. I may right now be speaking to one who fought like a tiger to keep from doing the will of God and then at a great moment of his life said to Jesus, "I will" and then, right then, he became a new man.

How mighty does the psychology of Jesus here appear. To the will alone, does he make appeal. To the whole man he appeals when he asks you to will to do his will.

Fourth, the conscience must be educated. Now, I shall be the last man to ask anyone to disobey conscience. He is an untrue man and a hypocrite who does not follow his own conscience. He must do the thing he thinks is right or be false to himself. This does not say that he will always be right. It does say that he is on a good road to the right. He will come out where Cornelius did who knew only the work of praying and the giving of alms. God will turn the world upside down to have such a man saved. Let me say that the reason I think Brother Yoder went just where he did in South America was because there was a Cornelius there who needed the Gospel. So with every other heaven-led missionary. But conscience will not always lead right unless it is rightly educated. Herein lies the great need of the Bible. India, China, Turkey all have religions. But the moral code that makes for the greatest nation or the greatest life is unknown to them and is therefore broken again and again, and crime and shame follow because the conscience is not rightly educated. Hence the great need of evangelization. Carry the light to them in order that conscientious people may, following their conscience, do right. How shall they hear if no preacher be sent? How shall they be saved without the Gospel?

Fifth, the reason must be balanced. Any experienced evangelist or personal worker will agree to this. The unsaved reason wrongly. They reason that sin is pleasure when it is a cancer; that sin is happiness when it is hurtfulness; that money is most important when it is least important. D. L. Moody, in his discussion of the Prodigal, said, "He came to himself; where then was he when he did not say, 'I will arise and go to my father!'" He was beside himself." So he was. So he is who neglects the most important things of life. He is beside himself so that he can not see straight nor reason rightly. He needs to discipline himself, to bring the reason in line with God's revelation. Study the Bible.

Seventh, the judgment must be advised. If every other faculty of the mind is out of joint, so must this be. If all faculties need to be metamorphosed—changed through and through—so must this. It is true to human observation. Men constantly are prone to judge each other while the Christ and Paul both spoke in the clearest terms condemning it. Let the Book advise your judgment and you will come close to what is the will of God in all you do.

The Bible and the Spade. By T. Darley Allen

The research expedition sent to Ethiopia in 1916 under the direction of Dr. George A. Reisner has uncovered near the site of Napate, the ancient capital of Ethiopia, the name of King Tirhakah, mentioned in the Bible (2 Kings 19:9).

The more one thinks of the archaeological discoveries of recent years and their importance in testifying to the truth of Scripture, the more wonderful they seem. For the Old Testament, for the most part, antedates Herodotus, the "Father of History," and was "a lonely record" until evidence from this most unexpected source came forward to vindicate the sacred narrative against infidel attacks.

These exhumed records touch the sacred history at so many points, referring to countries, cities, rulers and events mentioned in the Scriptures, that intelligent skepticism is impossible as to the fact that, as a scholar has said, the Old Testament writers "generally either had very clear first-hand knowledge of the events which they recorded or else showed remarkable wisdom in the selection of the authorities upon which they depended for their facts."

Even concerning the earliest books of the Bible, in which infidels once found so much that they declared unhistorical, there are, as Professor Naville says, "many items which could only have come from a clear knowledge of contemporaneous Egyptian customs."

Church Discipline

By the present-day tendencies in churches—I dare not say in church practice—one would almost conclude that there were no Gospel authority for church discipline. But there is. Jesus pointed out only two things about his church to the disciples. But both of these things are mightily significant; one, its eternity; the other, its authority. As to its authority, he made it the final court of appeal to Christians (Mat. 18:17). So did Paul (1 Cor. 6:1-6). Differences relative to morals or money are to be taken to the church for adjudication. The extent of the discipline is not clearly understood, perhaps. Some churches go as far as expulsion from membership. I doubt if this is warranted in the word. That there is a final discharge of responsibility to the one who sees the fault, if the offender does not hear the one offended, is my belief based on the expression, "TO THEE as a heathen man and a publican." If he simply will not hear any one, not even the church, what else could be done than that he should be let alone. The "ban" was a method of discipline in the early Dunker fraternity and seems to have the sure foundation of the Word of God (1 Cor. 5:11-13). The immediate subject is the fornicator with whom the Christian was not to eat. But the extent was larger and Paul says, "Not to keep company with a brother" if he "be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard or an extortioner; with such an one, no not to eat; * * * Put away the wicked man from among yourselves." Here is enjoined both personal and church, or the collective "banning" of the unfit. It can be construed only as church discipline. Let church boards and true under shepherds take notice.

Thus, our study, made brief by the limits of this paper shows a woeful lack of such functioning by the church. What church does its duty as to discipline? What denomination? What are the churches doing to the vile bunch named by Paul in 1 Corinthians 5? Once in a while you hear of a church taking in hand an adulterer, but even that is seldom done. What of the other classes? Old feuds and grudges and schisms keep numerous churches from doing their full duty and yet, because often an undisciplined old sinner has relatives on the board—ah, too often because he himself is prominent there, or because he has too much money he is left where he can mar the progress of the Cause as much as did Achan the Children of Israel." All chastening seemeth for the present * * * grievous; yet afterward it yieldeth peaceable fruit (Heb. 12:11). Let us look to the end and do our duty.

North Manchester, Indiana.

Even many years before very much evidence to the truth of Scripture from the monuments had been discovered, Brugsch, the famous Egyptologist, declared that anyone must be blind who could not realize the importance of researches in Egypt as evidence of the trustworthiness of Scripture.

The late great Assyriologist, Halevy, was forced from a radical to a conservative position in regard to the Mosaic writings, his researches convincing him that nothing was more unjustified than skepticism as to the truth of the early Jewish history.

Infidels once had a great deal to say about the Biblical references to Edom, and denied that a country had ever been known by that name, until Professor Sayce silenced them by discovering evidence that vindicated the Scriptures and showed that Edom was really one of the lands of antiquity.

The existence, too, of such a people as the Hittites was denied until the Biblical statements concerning them found corroboration from the monuments.

Indeed, so many points of contact exist between Scripture and the monuments that we now have in these archaeological researches a very important branch of the evidences

(Continued on page 4)

THE BRETHREN PULPIT

The Deathless Hope. By Alva J. McClain

My text for this morning is a burst of praise, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a **living hope** by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

I know not the condition of your souls this morning. It may be that some are cast down and discouraged. It may be that things have not been going well with you. You may have troubles this morning that it seems all but impossible to bear. It may be so. Nevertheless, in spite of such things, it is the glory of the Christian faith that if you will only stop and think upon what God has done for you, your soul will cry with the writer of this book, "Blessed be the God and Father of our Lord Jesus Christ." Let us all say it together!

I. Blessed be the God and Father of our Lord Jesus Christ for his **ABUNDANT MERCY**.

1. "Abundant" means enough to supply all the need and then some left over. I have heard people say, "If I only had enough money to get the things I need, I wouldn't ask for more." Well here is something of which there has been supplied more than enough. God's mercy is more than enough. A little old woman made the trip to the Pacific Coast and for the first time saw an ocean. She gazed far and long over the vast expanse of sea. Then heaving a great sigh she said, "Well, that's the first time in my life that I ever saw enough of anything at once." Christian, take a fresh look at the mercy of God and you'll see enough of something. It is abundant.

This is the measure according to which our God deals out his good things. The word "abundant" is God's yardstick. No matter what he gives it is abundant. Is it **goodness**? It shall be abundant. Is it **grace**? It is exceedingly abundant. Is it **rejoicing**? He will make it abundant. Is it **pardon for sin**? He will abundantly pardon. Is it the gift of the **Holy Spirit**? He was shed upon us abundantly. Are we thinking of that blessed age which is coming when our Lord Jesus shall reign in person upon the earth? In that age even the desert shall blossom **abundantly**. Do our hearts rejoice as we think of those days when Christ shall speak peace to the nations? There shall be **abundance** of peace till the moon will be no more.

Yes, God's mercy is enough. It is more than enough. It is from everlasting. It is great unto the heavens. It is great above the heavens. His mercy shall be built up forever. The earth is full of it. But, may God burn into our souls this truth—vast as his mercy is, there is no mercy out of Christ! All of God's mercy is in him. If there are those who die without mercy, it is because they have trodden under foot the Son of God and would have none of his redemption. But such will never be able to say, "I died without mercy because there was none." There is mercy! There is abundant mercy! But it's all in Christ. Out of Christ God is nothing but a consuming fire.

II. Blessed be the God and Father of our Lord Jesus Christ for the **LIVING HOPE WHICH IS OURS**

Now hope is a most precious thing to every last one of us. For who is there among us that does not have hope? There is the little fellow perched on the top of a piano stool in abject misery pounding away, grinding out his lesson with a weather eye upon the clock. He just simply couldn't keep it up if it were not for the hope that when the dreadful hour is finished mother will let him go out and play. Hope keeps him going. Then I have heard of young ladies who go down town and buy a kind of a box with a lid on it. It is said that they prefer a box made of cedar. And in that box go

all sorts of mysterious things of exquisite needle work and fine linen until it is filled. Such an affair is known as a "Hope Chest." It signifies that the young lady has a "hope." I will leave it to the judgment of any young lady who has one of these if hope is not a precious thing. A little mite of a baby comes into a home; just a baby, but there was never born another just like this one. He is different. Of course the parents will feel that way, and they should feel that way. I would not give much for any mother and father who did not feel just that way. Well, the parents may not say much, but say, if you could only read their minds and hearts! The picture of the future of that particular baby would dazzle even President Wilson upon his return from Europe. It outshines the glory and fame of Poeh, or Edison, or Roosevelt. Such is hope. I have a friend, a woman with broken health. She has spent great sums trying different remedies and different famous specialists. I have seen her come home discouraged. But soon she would hear of another specialist who has great success with her trouble and she would be like a new person for a few days in anticipation of restored health. It was hope. **There are young men today** who have no time for pleasure such as others have. Every waking hour they are planning and working and saving. They have a great goal in mind, and they work because they **hope** to some day reach that goal. Such are the hopes of men.

But how quickly our fondest hopes are oftentimes dashed to the ground. And like Israel of old we cry, "Our hope is lost, we are clean cut off." Off the Atlantic coast there is a certain place that is known to sailormen as "The Graveyard of Ships." Many a good ship has there been wrecked and sent to the bottom. So this world is to the hopes of men. It might fittingly be called the "Graveyard of Hopes." Mighty few are the hopes that escape the rocks. And even if they do escape the shoals of this life they are broken to pieces on the last bar which every soul must cross. So at the best a hope which is confined to this life is a dying hope.

It is not otherwise with the hopes of men for the next life, if they are not centered in Christ. All such hopes are vain. The poet Tennyson sang of "The Larger Hope," and intimated this hope was his. But the larger hope is not a living hope. The Christian's hope is a living hope. There is great comfort in the word "living." When the writers of the Bible would reveal to us the true God they refer to him as the living God to distinguish him from the gods of the heathen. So our hope is a living hope. The hope of the Christian is different from the hopes of the world as the God of the Christian is different from the gods of the world. Our hope can never fail. It can never be wrecked. It can never die. It is living and deathless as God is living and deathless. And it is so because it is established and guaranteed by the resurrection of our Lord Jesus Christ from the dead. Says the text, "a living hope by the resurrection of Jesus Christ from the dead."

Now what does this mean to me as a Christian? It means that if I hope for eternal life, a life with Christ, a life of unending happiness, a life at his right hand where are pleasures for evermore, a life without sin or sorrow or pain or trouble, a life with loved ones that have gone before, if I have such a hope it shall never be shattered by men, angels or devils. If Christ can be dragged down out of heaven and confined once more to the four walls of a tomb, then my hope is lost. But as long as he lives my hope as a Christian is a living hope!

Would you have such a hope? There is but one way to have it, that is to be born into it. Note the words of the text carefully, "Blessed be the God and Father of our Lord Jesus Christ which hath begotten us again unto a living hope." There is a young man in England who has the

hope of some day being king of the British Empire. He didn't come into that hope by strenuous endeavor. He was born into it. So if you would have the hope of some day reigning with Christ, you cannot obtain it merely by strenuous endeavor. **You must be born into it.**

III. Blessed be the God and Father of our Lord Jesus Christ FOR THE INHERITANCE WHICH IS THE OBJECT OF OUR HOPE

Ours is not a vague hope. It is not a dim, obscure thing so indistinct as to elude the grasp of the mind. It is not merely a hope for "something." It is a hope for something DEFINITE, something TANGIBLE. The object of our hope is called an "inheritance"; not an inheritance which is of the earth, earthly; it is an inheritance above, an inheritance in the heavens, and as such it has some blessed heavenly characteristics that no earthly inheritance could ever have.

I. It is incorruptible. Perishableness is written on every earthly possession. Rust corrupts it, decay consumes

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OUR DEVOTIONAL

Loving the Unlovely. By Alice Livengood

OUR SCRIPTURE

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John 3:16. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have you? do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5:43-48.

OUR MEDITATIONS

Go where we will we are sure to find the unlovely as well as the lovely. There is always the opposite. We see it in the physical, the moral and the spiritual. Away back at the dawn of creation it made its appearance and has come on down through the ages.

In nature the unlovely is often changed to beauty by the genius of man and the moral and spiritual are beautified by righteous influences exercised over them.

When God called out a nation to be his people through whom he would bless all the nations of the world, he promised great blessings if they would love him and keep his commandments. But they would let the unlovely predominate in their lives. Again and again they strayed from God after the gods of their heathen neighbors but just as often did the Lord send his prophets to teach them and bring them back to the true and living God of their fathers.

These teachers they persecuted and some they slew. Always God loved them, though like an earthly parent, he had to chastise them. Finally he showed his great love for this unlovely, wicked people by sending "his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This and the Son's willingness to come, for he said, "Lo, I come (in the volume of the book it is written of me.) to do thy will, O God." (Heb. 10:7) are the greatest evidences of love the world has ever seen.

Beecher, the great pulpit orator, said, "We never know how much one loves till we know how much he is willing to endure and suffer for us; and it is the suffering element that measures love. The characters that are great must of necessity, be characters that shall be willing, patient and strong to endure for others. To hold our nature in the willing service of another, is the divine idea of manhood, of the human character."

When we think of all that Christ gave up and came to earth and suffered for our sins we realize what love is and will do. Then only do we feel the necessity of following his teachings and of trying to do his will in all things.

In his "Sermon on the Mount" Christ gave us some guideposts by which to attain the life he expects his followers to live. To "love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" is truly loving the unlovely and one has to grow in grace daily to do it. Christ lived true to his own teachings for on the cross he prayed for forgiveness for his murderers and so did Stephen the first Christian martyr.

There are so many ways in which persecutions, etc., attack us. Dishonesty with others in business; unkindness of action to neighbor and what not, for annoyances do spring up in most unexpected forms and places and we need ever to be on our guard to be ready to do as Jesus commands. Of course we are not to love the sins but the sinner.

I recall reading somewhere that to "pray daily for your enemy or for one you do not love that eventually the hatred is transformed into love."

Perhaps the unlovely is still there but we learn to see the lovely instead. You know Peter tells us that "charity shall cover the multitude of sins," and in James 2:8 we find, "if ye fulfil the royal law according to Scripture, Thou shalt love thy neighbor as thyself, ye do well."

An acquaintance of mine ever since I have known her has exemplified this teaching of Christ. When lied about and despitefully used she kept on doing kind acts as occasion came, helping in illness, praying for the enemy and what a calm, happy life she lives. Her religion is put into practice.

Two old elders one time had a difference and they would not speak when they met. One day one went to the other and said they were doing wrong and he would lie down and let the other walk on him if it would help bring about their former fellowship. However, the brother would not allow that but wept instead and forgave the difference and they were fast friends ever after. Surely that was Christ's teaching exemplified. The first saintly old man made the Word his daily spiritual food and was thus fortified to overcome the evil. Put on therefore, as the elect of God, holy, and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. Above all these things put on charity which is the bond of perfectness. Col. 3:12-14.

Yes, it is easy to love those who love us and to be kind to those who are kind to us but sinners do that. Professed followers of the Master must have a higher standard than the world.

Jesus said, "if ye love me keep my commandments" and loving our enemies is one of the commandments.

Someone has said "as every lord giveth a certain livery to his servants, love is the very livery of Christ. Our Savior, who is the Lord above all lords, would have his servants known by their badge, which is love."

OUR PRAYER

Righteous Father in heaven, we thank thee for all thy mercies extended to us and above all for the gift of thy Son. We thank thee, too, that Jesus taught us so plainly how to live our lives acceptably to thee. Wilt thou give us the will and strength to love our enemies and to pray for them which persecute and despitefully use us. Lord, we need the guidance and power of the Holy Spirit daily to live as thou wouldst have us live.

Bless us in our efforts and may thy name be glorified wherever thy people are found. We ask all in our Redeemer's name. Amen.

Milledgeville, Illinois,

THE SUNDAY SCHOOL

The Future Life. By H. L. Goughnour

It is unnecessary to argue the reality of a future life. Scores of the world's best philosophers have exhausted the capacity of human intellect to prove man's immortality. The subject is of such overmastering importance, and man's desire for continued life has ever been so constant and keen that it is doubtful whether a new, valid argument to support the belief could be devised even though the attempt were made.

Scientific demonstration of the continuance of personal existence beyond physical death may be a possibility. Some scientists of undoubted integrity and scholarship are attempting to achieve such demonstration. Some believe that communication with departed loved ones or friends actually has been accomplished. Whether it has or not, cannot now be asserted. The voluminous mass of data which these investigators offer is so confused and confusing that to lay down definite deductions from their evidence would be like drawing a map of a fog, or attempting to build a castle upon a cloud.

Yet, such investigations when honestly made, do not deserve scoffing or censure. If communication with the departed should be established unquestionably, it would simply demonstrate the truth of that which Christians have always believed; viz., that human personality does have continued existence beyond death.

Although reason does not speak with absolute certainty and demonstration is not sufficiently definite, yet human beings believe almost unanimously in a future life for their kind. Why do they believe? Because ideas of extinction repel healthy thought. Belief in annihilation is morbid or doctrinaire. Healthful living, definiteness of self-consciousness, approval of life, regard and love for others, all encourage belief in immortality. In other words, to men who are socialized and enlightened, belief in the life beyond is instinctive and natural. The best qualities in man support the belief. The better men and women become, the more definite is their assurance. The more they appreciate and love others, the more they believe that death does not destroy.

What does all this mean? It means that the conviction of continued life is written by God in the human heart. It is not a deduction of petty logic, it is a conviction borne of faith in all things real. Man does not reason himself into belief of the future life; he does not wait for demonstration: he knows. Because the depths of his nature are aware somehow of the depths of the divine mind, he knows. Deep answers unto deep. He listens to God and knows. He knows that the divine mind wills it; that the divine mind could not will otherwise, at least for those who are noble and good, and perhaps for those who are capable of becoming so. Quite rightly he knows he is wiser to reject a thousand contrary appearances and arguments than to doubt the conviction of his whole being as it responds to the universe and God. He knows,

"* * * * Faith cannot be unanswered."

"And cries, 'It shall be done, sometime, somewhere.'"

Scientists tell us that the material of which man's brain is composed constantly is being worn away and replaced by new tissue. This process is so rapid that a man has a wholly new brain every seven years. A man of seventy years of age, then, has had 10 different brains, so far as matter is concerned. Yet, he can close his eyes and see his mother sitting in the twilight with him, her little child upon her knee. He can see the school house at the side of the road where he first went to school, and hear the shouts of the children at play. He can change the scene, and gaze upon his bride's virgin sweetness as he led her to the altar. He can again shift the vision and see that same face, reposing in maternal beauty and aged calm, in the midst of her funeral flowers,

His eyes and ears of flesh do not see these visions and hear these sounds. They, with the brains to which they reported, have long since returned to dust. His spirit has survived all these bodily changes. Just as easily, so the human believes, will his spirit survive the coming shock of physical death. They who now disbelieve will find, no doubt, when their last hours come, that the human race believes aright.

The nature of the future life needs more discussion in the present day than the facts of the future life. For the vast majority of human beings, belief in future life will not wane, cannot wane as long as the race survives. But the nature of the future life is inadequately understood. Even in Christian lands the conventional ideas of heaven and hell are not in accord with modern knowledge of reality. The reason is that they are based upon the imagery of Milton and Bunyan more than upon the loftier and infinitely more spiritual teachings of Jesus Christ.

Throughout the centuries the Christianization of men has progressed until today the most enlightened persons consider spiritual growth and genuine service of others the highest goals of life. To be morally, spiritually and in service like unto Jesus Christ is the only endeavor supremely worth while. To attain unto this should be the essence of the future's fascination. Yet, many of the popular hymns and books of piety urge men to long for a habitation in which there are gorgeous mansions, streets of gold, eternal rest and singing with little suggestion of moral and spiritual beauty and Christ-like service. For the person who has even glimpsed the heroic spirit of Jesus Christ much of the conventional picture has lost its appeal.

In this situation, as always, the way unto the light is to turn directly to Jesus Christ. Let us note some of the things he Master says about the life eternal.

1. **The individuality of the saved person is not lost when he enters the future life.** The Hindu believes himself a part of the supreme Spirit, and his one hope is to find his way back into unity with that Spirit. The Buddhist believes that all his suffering is the result of his consciousness of personality and the Nirvana for which he longs is to be delivered from consciousness of his own being.

Jesus said, "He that liveth and believeth in me shall never die." Death does not end the individual career of the unsaved person; but attention is directed to the positive phase of the life eternal in this study.

2. **The life eternal is a life of signal blessedness.** It is "a kingdom prepared from the foundation of the world." It is the "Father's house." Those who enter there are summoned, "Enter thou into the joys of thy Lord." The oft-recurring phrase, "eternal life," signifies life that is eternal, not only in quantity, but in quality. It connotes a life of goodness, knowledge, power, beneficence, blessedness—a life that is eternal in quantity because it is eternal in quality, a life so potent and good that death cannot touch it.

3. **It is a life of glorious service and achievement.** The Master does not teach mere "eternal rest." Think of an eternity of resting! Paul and John and Peter, those energetic souls simply sitting around, idly resting for evermore! Luther, Livingstone, Wesley, Carey, Paton, eternally with nothing to do!

"Don't weep for me now; don't weep for me, never: I'm going to do nothing forever and ever."

Preposterous! "My Father worketh hitherto, and I work." To be God-like and Christ-like is to be a worker. Heavy, slavish toil and drudgery? No; heaven is not under a capitalistic regime, and there is no bondage of sin there. But, Jesus pictured it as a field of vast spiritual enterprise and mighty, although glorious, achievement. He said, in figures, "Have thou authority over ten cities and thou over five."

"Thou hast been faithful in a few things. I will make thee ruler over many things." "Ye shall sit on thrones and judge the twelve tribes of Israel." The supreme joy of congenial, constructive work, especially the service of others, need not be left on this side of the river. One-third of the human race has died in childhood. And if we were to indulge our imaginations we might exclaim, What a joy it will be to help to educate these little ones for God—to lead them forth into full citizenship in the kingdom of God, voluntarily chosen.

4. It is a life of ennobling, refining, inspiring and joyous fellowship. Although Jesus touches lightly upon the palms and singing and streets of gold, he stresses that which is infinitely better: "Ye shall be with me where I am."

"The bride eyes not her garments;
But her dear bridegroom's face.
I will not gaze at glory;
But at my King of grace:
Not on the crown he giveth;
But on his pierced hands.
The Lamb is all the glory
Of Immanuel's land."

With him shall be gathered the noblest spirits who have ever dwelt upon this earth. "They shall come from the east, west, north and south and sit down with Abraham, Isaac and Jacob in the kingdom of God." What a delight

such celestial fellowship will be! The dreamy mystic of the east, the energetic builder of the west, the rugged conqueror of the north, and the chivalric cavalier of the south all shall contribute to the social environment of that sphere. There are gathered, those whose deeds make the pages of history glorious. There, those equally regal souls who were "born to blush unseen, and waste their sweetness on the desert air."

5. It is a life of ceaseless development and endless progress. "Ye shall be perfect, even as your Father in heaven is perfect." John echoes, "We shall be like him." Paul declares, "conformed to his image." How shall we attain Christ-likeness? All that we know of all life shouts the answer: By means of growth. Heaven will not be a realm of perfect character miraculously bestowed—and a gallery of carved statues ever afterward. It will be a realm of progressive and fascinating growth unto the likeness of our Lord.

Oh, all ye upward-reaching hearts! The joy of aspiration and the thrill of accomplishment will not fade when earth's shadows fall. Still shall we—ourselves—gain new heights of knowledge, conquer weaknesses, overcome deficiencies, develop our spiritual powers, perhaps acquire new ones, while ever we shall lose ourselves in more-abounding services of love. In the warmer atmosphere of the Father's smile and the Master's presence, we shall become like them.

Waterloo, Iowa.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Echoes from Buffalo. By Miles J. Snyder

The International Christian Endeavor Conference, postponed from 1914 because of the Great War, was held at Buffalo, New York, August 5th to 10th, 1919. In many ways it was a significant conference. Coming as it did, the first after the ending of the world war, new and complex problems presented themselves for solution and, in a sense, new foundations had to be laid.

Significance

That the conference met the situation in a magnificent way was the consensus of opinion of those privileged to attend this notable gathering. The attendance greatly exceeded that anticipated by the Christian Endeavor leaders. Over two thousand registered delegates were present from a wide territory, including practically every state in the union and a number from Canada and foreign countries beyond the seas. This representative body registered the Christian Endeavor pulse of the world and enabled the conference to intelligently formulate plans and map out a worth-while, forward-looking program and campaign for the next two years.

Personnel

The conference was under the direction of Francis E. Clark, President of the United Society of Christian Endeavor and the World's Christian Endeavor Union, Daniel A. Poling, Associate President of the United Society of Christian Endeavor, Amos R. Wells, Managing Editor of the Christian Endeavor World, William Shaw, General Secretary, and Ira Landrith, Extension Secretary of the United Society of Christian Endeavor. Besides all these, the list of speakers included the names of such men as Newton D. Baker, John Timothy Stone, Karl Lehmann, Bishop Samuel Fallows, Dean Shailer Matthews, J. Campbell White, William Jennings Bryan, and a number of others.

Challenge

This conference was officially known as the "Challenge Conference," and one of the valuable features growing out of it were the challenges issued by different state Christian Endeavor unions to others with a view of arousing them to more earnest efforts. For instance, Pennsylvania challenged any state to secure 200 new Junior societies within the next

two years. A number quickly accepted that challenge. Ohio challenged Pennsylvania to organize as many new Christian Endeavor societies as Ohio will during the next two years. Iowa challenged every state bordering on it to a ten per cent increase in new societies. North Carolina challenged Virginia to secure as many Tenth Legioners as the former will enlist. Ohio challenged Illinois, Pennsylvania, California, and New York, to enlist as many Comrades in the Quiet Hour as it will during the next two years. Pennsylvania challenged Ohio to send in as large a number of subscribers to the Christian Endeavor World as the former will secure. And many other challenges were made and accepted in a spirit of friendly rivalry in order to "provoke one another to love and good works."

Purpose

Another interesting feature was the calling of the roll of states and having a representative respond with one or more outstanding purposes for the coming year. Among the purposes and aims named were such as the following: Organize every county in the state; inaugurate a poster campaign giving publicity to Christian Endeavor; deeper consecration; survey and organize; "Wisconsin for Christ;" "Double up;" "Watch us grow."

The Tithe

In a number of addresses the tithe was emphasized. During the past year the Tenth Legion enrolled 4900 new members, and now has a total enrollment of 52,753 members. An interesting development in Christian Endeavor work is the inauguration of the union tithe. Christian Endeavor has done pioneer work in challenging individuals with the acceptance of the tithe as a minimum gift for God's cause. But lately city, county and state unions have been accepting the principle of the tithe and are tithing their budgets for the extension of Christian Endeavor in mission lands through the World Christian Endeavor Union. Sixty-nine unions have already adopted this method.

Stewardship

Dr. David McConaughy, secretary of the Interunion Movement of the Presbyterian church, gave a stirring address on "Stewardship, the Next Great Revival." He said

this is a revival now, not next. Stewardship applies not only to the giving of money but also to the saving and spending of it. There is not only a cash side to stewardship but also a character side. Stewardship is not man's scheme for raising money but one of God's schools for raising men.

Life Work

"What will you do with your life?" This is another of the challenging questions that Christian Endeavor has been putting up to young people at the time when life-decisions should be made. This is given emphasis because God has a plan for each life which in turn is related to his world plan. Nearly 5000 young people have already covenanted with God through Christian Endeavor that they propose to so shape their life-plans that they may give themselves to full-time service for Christ and the church. This means much for the future since the efficiency of the church depends upon efficient, Spirit-led leadership. We can do nothing better than to strive to find what God's plan is for our life. He will speak to us when we are nearest to him.

Christian Endeavor Experts

Along with the emphasis upon spiritual realities, corresponding stress is being placed upon practical lines of service. Last year 5,247 Endeavorers successfully passed the examination in "Expert Endeavor" and received the degree C. E. E. There are now 24,844 such Christian Endeavor Experts. Many unions conduct Expert classes; and the Maryland state union has taken the advanced step of establishing a correspondence course in Expert Endeavor.

Alumni Association

One of the newest things in Christian Endeavor activity is the organization of Alumni associations. These are composed of men and women who once were active in Christian Endeavor work but who now are otherwise engaged in the work of the church. The object of the Alumni association is to enable such to again lend their sympathy, fellowship, encouragement, and help to the Christian Endeavor movement. The original Alumni association was organized in Cleveland less than four years ago, and now has a membership of over 500. There are now 84 such Alumni associations scattered from Massachusetts to California and from Texas to Canada, with a total annual pledge for the work of the United Society at home and abroad of \$20,000. The Alumni association plan affords vast possibilities for the future.

Christian Endeavor Week

This year only two days of Christian Endeavor week have definite subjects fixed, being the opening Sunday which is Christian Endeavor day proper and the closing Sun-

day which is decision day. The following subjects for the special week are optional for any day: Fellowship, Church Loyalty, Social Day, Junior Day, Intermediate Day, Extension Day. Detailed programs will be available early in November. The results of the week will be in proportion to the efforts to make it a "victory week."

Monthly Service Topics

The special service topics for the coming year are assigned as follows:

September-October: Enlargement and enlistment.

November: Home Mission study.

December-January: Better Christian Endeavor Prayer Meetings.

February: Foreign mission study and giving.

March-April-May: Loyalty to the pledge and work of the church.

June: Convention month and union work.

July-August: Community service.

Two-Year Campaign

Program covering a two-year campaign was formulated by the Trustees and Field Secretaries in session at Buffalo, to be known as "The Loyalty Campaign." It means:

Loyalty to Christ
to church
to pledge
to C. E. ideals
in service.

Standard of loyalty: Whatever he would like to have me to do:

Whatever in living, doing, being, thinking, speaking, giving;

Whatever in the church, Sunday school, Christian Endeavor;

Whatever in the home, business, community, state;

Whatever in recreation, social standards, amusements.

Loyalty Goals:

1. A 50 percent net membership increase in two years in every Christian Endeavor society.

2. A society of some kind in every church in the community or know the reason why.

3. A denominational money goal for missions in every state.

4. A full time or part time field secretary in every state.

5. An Alumni Association in every local union.

Christian Endeavor Challenge: Come on.

Response: Let's go!

Milledgeville, Illinois.

(Continued from page 9)

it, death destroys it, and in a few short years, it has utterly passed away. There is not a mansion, however splendid, or an inheritance, however ancient, that does not have within it the seeds of corruption, and which in spite of all the efforts of men to preserve it, will not one day crumble to dust and ashes. But the believers inheritance will never perish. It can never perish because it is incorruptible. It is eternal in the heavens. It is not subject to death, neither indeed can it be.

2. It is undefiled. The word means unblemished, pure, holy and without spot. What is there on earth of which this may be said? There is in India a magnificent palace of marble adorned with gold, silver and precious stones called the Taj Mahal. It took thousands of men years to build it, and it is one of the most beautiful structures in the world. But it is defiled, polluted by the groans of thousands of starving men who worked upon it. Are we better? I understand that we are getting ready to build victory arches and memorial buildings which shall take much labor and thousands of dollars. We shall build them while the Armenians starve, while babies die in our own city for want of proper medical attention. Christian churches here in Philadelphia build wonderful cathedrals, adorn them with art windows, and equip

them with expensive organs. They hire singers to dedicate them while at almost every second a soul launches out into eternity without ever having heard the message of Christ. Such things are polluted with the blood of souls. Thank God our heavenly inheritance will be undefiled. It is purer than the light, fairer than the cloudless sky, and brighter than the sun. And mark it, "There shall in no wise enter into it anything that defileth." Amen.

3. It fadeth not away. The poets have spoken of "amaranthine" flowers, which never withered, neither did their beauty or splendor ever fade. The word from which "amaranthine" is derived is used here of our inheritance. It is an "amaranthine" inheritance, its beauty is unfading. Everything that is earthly fades, whether it be our flowers, our works of art, our temples of stone, our faces, our bodies; "All flesh is as grass, and all the glory thereof as the flower of the grass. The grass withereth, the flower fadeth, BUT the word of the Lord abideth forever." And his word has promised to us an inheritance that fadeth not away.

Such, then, is the glory of our inheritance. In substance it is incorruptible. In purity it is undefiled. In beauty it is unfading. And this is the object of our hope. O, I grant you that we do not have full knowledge of that future inheritance, but this one thing I know—It will be different

from the heritage of this world in that no stretch of time be it ever so long, no mutations, no catastrophes, no earthquakes, no storms or tempests, no winter's frost, no summer's scorching heat, no unforeseen circumstances can ever affect it or subtract one infinitesimal fraction from its glory.

It is for this that we hope, and in closing let me assure you that,

Some have doubted. Some are doubting, and I suppose it will always be so. To such the Word is, "My righteous one shall live by faith; and if he shrink back, my soul shall have no pleasure in him." But to all them that believe on the Lord Jesus Christ the inheritance is SURE. Their hope shall never be disappointed.

Only two things could possibly disappoint our hope. When an inheritance is left here to some one, oftentimes the inheritance is lost or squandered before the heir comes into possession of it. And so his hope is disappointed. Or as the

heir is just about to lay his hands upon the inheritance he is stricken by disease and is cut off without ever having enjoyed its possession for a day.

Nothing like this can happen to disappoint the hope of the Christian. The text speaks very plainly. (1) "The inheritance is reserved in heaven for you." (2) We "are kept by the power of God" for the inheritance. Blessed facts! The inheritance is "reserved." The heirs "are kept." Somewhere out in the vast bounds of space, perhaps on some glorious, central sun, a place bathed in the sunlight of God's eternal Presence, there is an "inheritance" reserved for "you." And by that same power that holds the stars in their courses, the power of the mighty God, "we are kept," kept unto a salvation ready to be revealed in the last time. Blessed be the God and Father of our Lord Jesus Christ who has done it, and is doing it, and will continue to do it.

Philadelphia, Pennsylvania.

MISSIONS

Another Letter from Africa

Brazzaville, French Equatorial Africa,
June 23, 1919.

Dear little friends: I wrote to you last about the middle of May and this afternoon being alone and rather lonely I think I will send you another letter.

Marie and Julia and I had such good times the last two weeks in May playing here in camp together.

The last Sunday in May, Uncle Antoine commenced preaching both in French and English at Portoport, a native church in another part of Brazzaville, but as it is some distance from here. I have only been able to go once. On June 2nd Uncle Antoine and Aunt Mary and Marie and Julia went to live in some rooms at the Swedish Mission. Uncle Antoine is helping for a time in their work while Mr. Ader is away. I miss Marie and Julia so much, although we see each other often, not being half a mile apart.

The first morning after they went away, as soon as mamma finished dressing me, I started to run over to their tent, forgetting that they were not there. Then, how I cried, saying, "Oh mamma, Marie and Julia won't live with me any more." But I was comforted when on that day and others, I went to see them and play with them at the mission; and at times they came to spend the day with me.

Our school is rather interrupted. It is a small school, just three little girls, and often only two, as I don't always go. We have had several teachers, mamma sometimes, sometimes Aunt Mary, sometimes Uncle William and sometimes Aunt Toddy. Aunt Toddy has been nursing so much of the time that we couldn't have her steadily for our teacher.

May 29 was celebrated as Ascension Day here, especially in the Catholic church. There was also an eclipse of the sun, and the natives were greatly affected by it, some thinking it was the end of the world. But some of them who had been taught, would tell us that it was the "moon passing over the face of the sun," and seemed to be content. It is the first time I ever looked at anything through smoked glass, and I would get my little fingers and face so black that

mamma said I looked like a Bakongo, too.

There is a little mulatto boy who is going to school at the mission, named Victor. Marie and Julia and I play with him also, and he seems so glad, as he is very lonely, as is often the case, mamma says, with half caste children. He speaks only French, so we learn a little French by playing with him. His is a very sad little life for here in Africa when one's father is white and one's mother is black, the children are usually brought up as orphans, and must board in some mission or other school, sometimes Catholic, sometimes Protestant, as the father wishes. How lovely it will be if little Victor truly comes to know Jesus!

This season is not a healthful one. I have had two days of fever in June, and have been in bed another day with a very bad cold. Marie and Julia too have had slight attacks of fever and severe colds. We are all well just now, however, and thank the dear Lord for keeping us and delivering us.

We were all so sorry last week when Aunt Toddy had a severe attack of fever, which in spite of all that could be done lasted five days. But a week from the time she was taken sick she started nursing again, because she felt she was so badly needed in a home where she had promised to go. We do praise God for delivering her from the fever and are asking him to give her strength for each day.

The other day I went with mamma to take a little food to a man who was sick. When we were coming back, a little black boy, my own age, came out of a native house and some way or other, we just put our arms around each other, and then the little boy started to come home with me. His mamma was pleased and called us back and gave me four eggs. I am very, very fond of eggs, and so are Marie and Julia. They came out that night and we had custard for supper! The little boy, however, wasn't permitted to come on home with me, but another little child came from the same village the next day, and we played with my blocks and the wagon and had a very happy time.

We are grateful for your prayers. We pray daily for all our little Christian friends in America. His loving arms are around us all, and although we still wait, our faith is greater, and our hope brighter than ever for Africa's lost little ones. Yours lovingly,

MARGUERITE GRIBBLE.

Rio Cuarto, Argentina

Time passes so rapidly when one is busy that it is difficult to remember all of one's duties. I fear that I have been negligent in writing to the Evangelist but if so it has been for lack of time rather than for lack of material.

We are just now in the winter vacation for the schools and for this time had planned revival meetings but our plans have been rather spoiled this year by the rainy weather and the prevalence of the gripe. The Bible coach came from Villa Maria with several workers of the Plymouth Brethren, but they had to leave it here and return on the train as the roads were impassable on account of the mud. They hope to return again later and resume their journey.

On Sunday, July 8 we observed Decision Day and followed with meetings during the week. There were fourteen confessions of faith but we were obliged to close on account of so many being sick. We hope that later on we may begin again. Our winters are usually dry but this year is an exception.

We have recently purchased a property for the work in Cabrera and are negotiating for one in Carlotia. We hope to dedicate the one in Cabrera July 27 and follow with meetings and will then write more about it.

By the time this reaches the Evangelist the General Conference will be on hands and Brother and Sister Sickle should have arrived here. We are eager for their coming and shall not fail to remember the Conference much in our prayers. We are happy that the work of missions is growing in favor with the brethren at home. C. F. YODER.

Rio Cuarto, July 18, 1919.

NEWS FROM THE FIELD

EIGHTH ANNUAL BRETHREN CONFERENCE OF SOUTHERN CALIFORNIA

Held at Long Beach, California, July 18-27, 1919, Devoted to Business, Bible Study, Addresses, Sermons and Lectures

Friday, the first day of the conference, was spent in business. All the churches were represented by a full quota of delegates and the reports from the churches showed commendable work being done in all the congregations.

At the beginning of the morning session the courtesies of the conference were extended to Brethren Miller, Ashman, Shank and all other visiting brethren.

The Mission Board reported commendable progress in the new work at Filmore. There is at present a membership of sixty-three in the church, a Sunday school with an average attendance of sixty-five and two Christian Endeavor societies with a membership of forty-five. The pastor reported the services as being well attended and the work in general making splendid progress.

The reports on the "Four Year Program" were most encouraging. Practically all the goals have been reached and every indication points to the reaching of the entire sixteen goals by every congregation in the district before the National Conference of 1920. That the auxiliaries of the church may receive more attention it was planned to hold a two days' conference at Whittier during the latter part of the month of October when the work of the Sunday school, the Christian Endeavor and the Missionary Society shall have special attention.

The Ministerial Examining Board made its report through its secretary and reported the recommendation of three persons for ordination to the eldership.

The only stated address of the day, "The Evangelistic and Bible Study League—The Need and Objective" was given by the conference secretary, J. C. Beal. By vote of the conference the address is to be printed in the Brethren Evangelist.

The election of the officers of the conference for the coming year resulted as follows:

A. V. Kimmel, pastor at Whittier, re-elected moderator; J. C. Beal, pastor at Compton Avenue, vice-moderator; Hazel Shibley, First Church, Los Angeles, secretary; A. E. Neher, Compton Avenue church, Los Angeles, assistant secretary; H. V. Wall, Long Beach, treasurer; A. V. Kimmel was elected member of the Executive Committee of National Conference to represent this district, and J. C. Beal was chosen as a member of the Board of Trustees of Ashland College from this district.

T. J. Steves of La Verne was elected member of the District Mission Board and N. C. Nielsen of Long Beach was re-elected member-at-large on the Mission Board of which board he is now chairman.

T. H. Broad, N. W. Jennings, L. S. Bauman, A. V. Kimmel, and J. C. Beal, the pastors of the various churches of the district were elected members of the Ministerial Examining Board.

Friday evening, July 18. The sermon of the evening was delivered by Elder N. W. Jennings of the First church, of Los Angeles. His subject was "Jesus Only" and Brother Jennings handled the subject in his characteristic and forceful way. His thoughts were based on the incident recorded in Matthew 17:4-5. He emphasized the following points: The transfiguration was the unveiling of Jesus; Jesus is the head cornerstone; Jesus is the King, the beginning and the end; Jesus only in redemption; Jesus only in his coming again; Jesus only in regeneration; Jesus only in justification; Jesus only in sanctification here and in glorification there.

There were no day sessions on Saturday. At 7:30 P. M. there was worship in song and prayer led by Prof. B. P. Stout of Pomona who had been secured to have charge of the music of the entire conference. Brother Stout's solos were much enjoyed by all who heard him and they have a distinctively Gospel message which makes them very helpful. Dean J. Allen Miller of Ashland, Ohio, gave the first of his addresses on the general topic "The Person and Work of Jesus Christ." The specific subject taken up was "The Advent of the Son of Man from Heaven." He used as "key verses" John 3:13 and 6:32. The following are some of his statements. The whole New Testament is authentic. God is one but at the same time there are three in the God-Head. The name of Jesus as Son of Man is messianic. The manhood of Jesus was real and perfect. The manhood of Jesus was sinless. No one has a perfect knowledge of the Father except the Son. Jesus manifested in the form of God took upon himself the form of a servant. Wealth might have been his but he became poverty for us. Through his poverty we become rich. Jesus existed before he was born of the Virgin Mary. He could not cease to be God when he became flesh.

Sunday morning, 9:30, the Sunday school was under the direction of the regular Long Beach officers. The Long Beach Sunday school is a live one and is doing effective work. The large number of adults in the school is a feature which is especially noticeable. At 11 o'clock Prof. Stout led the congregation in song. The devotional services were directed by the pastor, L. S. Bauman.

Dean Miller then brought the message of the hour based on Ephesians 1:11. The subject of the sermon was "The Plan of the Ages." An outline of the message follows: God has a plan for each life—things are not done by chance. God is working out his plan through Christ Jesus. The plan of God has to do with this world and with us and not with other worlds. The world is small but God is ruling it with wisdom. Everything is in order and it was never known that one star was behind time. God's wisdom is shown because of the smallness of the things with which God works. Can we say he does not see us and forgets us? The address was closed with an exhortation that our lives work in harmony with his will.

On convening at 3 P. M. fifteen minutes

were spent in song, scripture, and prayer. Prof. Stout at this point sang one of his most effective solos. At 3:15 Dr. P. B. Fitzwater of the Moody Bible Institute of Chicago, gave the first of five popular addresses on "The First Days of the World and the Last." At this service he stressed the part of the general subject that has to do with "From Chaos to Eden." The following are some of the thoughts expressed: History repeats itself. If we are acquainted with the first days of the world we are pretty sure to know what is to come in the last days of the world. Genesis 1:1 gives the origin of all things. God is the foundation of everything. A long space of time between the events of verse one and verse two. The Bible is up-to-date and meets every situation of the scientist today. If you want to know what God intended us to be, see the God-Man who came down and linked himself with man, to show us what he wants us to be (Eph. 3:24; Col. 3:10). We possess God's personality and know what is right and what is wrong without being told. You never found a mule with a guilty conscience, nor a monkey with a guilty conscience. God made man with the power of self-consciousness. We have self-will but the dog has no self will. Adam had the wisdom to name the animals. We are doing wonderful things today but if man had not sinned these wonderful things would have been done long ago.

At 6:15 P. M. were held the meetings of the Christian Endeavor societies and at the same time the women's prayer circle met in one room and the men's prayer band met in another. At 7:30 the convention was led in a season of worship in song by Prof. Stout. At this same session the leader sang another of his inspiring solos. Rev. C. H. Ashman of Sunnyside, Washington, brought the message at 8 o'clock from the subject, "Watchman, What of the Night?" 1—The Word of God always uses night and darkness to represent sin. This is the night of sin, of villainess and corruption. "As in the days of Noah."

2—The last several years have uncovered the weaklings and discovered the guilt of many. The weak are falling away and the strong are getting stronger.

3—It is night as long as Jesus is away. Jesus is coming to bring the light and there is no light without Jesus. The darkest hour is just before dawn.

4—We believe in a salvation that can save and deliver from sin now. The night is far spent and the day is soon here.

Monday. There was no morning session. This time was left open for rest and recreation.

At 2 P. M. Prof Stout again led the conference in worship and song.

At 2:15 Dr. Fitzwater brought the first of his studies on the book of Romans.

1—The position of Romans in the New Testament is not because of when it was written but because of its importance. Romans is the best epistle and is therefore put first. God has certainly put things in their right

order—another proof of the inspiration of the Bible.

2—The theme of the book—"The Gospel of Christ is the revelation of the righteousness of God, which is received by faith (Rom 1: 16-17).

3—The text of the book is Habakkuk 2:4,—"The just shall live by faith."

4—To grasp the meaning of the Gospel it is absolutely necessary to know Romans. It deals with the very heart of Christianity.

5—Never try to explain the Gospel. Just preach it. It will explain itself and defend itself, too.

6—Chapter one, verse 18, is the first great definition of the book of Romans.

At 3:15 P. M., C. H. Ashman gave the second of his prophetic addresses from the subject, "The Millennial Reign of Christ."

1—The 20th chapter of Revelation tells of the millennium. Millennium means 1,000. The Devil is a post-millennialist.

2—Things Christ will find when he comes:

—(a) Unbelieving world; (b) Apostate church; (c) The Anti-christ ruling the world.

3—Characteristics of the millennium:—

(a) Shepherding the nations (Rev. 19:5). (b) Universal peace, but universal peace will never come until the Prince of Peace comes. Isaiah 2:4 will come to pass when the return of Jesus takes place.

At 7:30 P. M. the conference enjoyed a season of worship in song and prayer and listened to a solo by Prof. Stout. At 8 o'clock Dr. Fitzwater brought the second of his lectures on "The First Days of the World and the Last," stressing at this time "From Eden to the Land of Nod."

The speaker reminded the audience that in Eden everything that was lovely was to be found and that more pleasant enjoyment was the lot of those who dwelt there. He warned against being deceived and urged that the family altar be found in every home because if the family altar is not restored the Devil will get full hold on our boys and girls. He reminded his hearers that those who are trying to get rid of hell are doing so because they don't want to suffer the consequences of their sin. The wife of Pastor Russel got a divorce from him on the ground of a charge of adultery, so Russel thought he would get rid of hell. The speaker said we should thank God that we are obliged to work. It is a great privilege to the believer to know that when we get to heaven all sin will be blotted out because of the abolishing of the one who sinned in the Garden of Eden.

Tuesday, 9:30 A. M. After a short session of song and prayer, Dean Miller brought his second message on the "Person and Work of Jesus Christ," the division of the subject emphasized being "The Glory of the Cross." This was a strong address and the speaker summed up his message as follows:—"The Gist of the Whole Thing."

1—The terrible fact of sin in the human heart and its fatal consequences make redemption necessary.

2—Self redemption is impossible, all human schemes fail.

3—Redemption is of God in Christ Jesus, and there is no other.

4—Salvation in God's plan is grounded up on the efficient motives, namely: God's un-

bounded and gracious love and his righteousness.

5—The incarnation reaches its climax in the atonement of Christ on the cross for sin. This is the glory of the cross.

6—God sent his Son to be the Savior of the world. The Son willed to go himself.

7—Jesus Christ died on the cross for the world and the sinners of the world.

8—His voluntary death is the propitiation for the sins of the whole world and the redemption purchased by his precious blood shed on the cross makes reconciliation possible.

9—He died and was buried; He arose and ascended to the right hand of the Majesty on high. He is still in heaven continuing his mediatorial ministry and is able to save to the uttermost all who will come to him.

10—This ministry he will continue until the time fixed in the counsel of God, when the mediatorial offices cease and the plan of the ages is consummated and God the Father, Son and Holy Spirit, the blessed trinity, will be all in all."

After a short intermission Dr. Fitzwater presented his second study on Romans. The following are the high points in the study:

1—Your sin is you. You can't separate the sinner from the sin. There was no sin until some one committed sin. The Devil was the original sinner. You can't say that God loves the sinner but not the sin.

2—The race had adequate opportunity. God was the teacher and so there was no excuse. Every one possesses God-consciousness. Your conscience is that part of you that answers back to God.

3—Idolatry is terrible because they make images of God out of corruptible things.

4—You are judged by the secrets of the heart and not by outward appearance. All our sins are going to be showed up unless they are covered by the blood of Jesus.

5—Both Jews and Gentiles are guilty before God. The Jews had the Law and broke it while the Gentiles did not have the law.

At 2:15 P. M., Rev. Chas. Ashman brought the third of his prophetic addresses, "The Lid Off of Christian Science." Eddyism is the most dangerous of all "isms."

1—Christian Science says that Christ failed to come to the perfect state reached by Mrs. Eddy. Christian Science also accuses Christ of being a medical failure.

2—They deny the resurrection. They are not looking for the "blood" to cleanse them from their sins but are looking for a license to sin.

3—They are a menace to society.

4—Mother Eddy declares that the Bible is full of errors; that Christ was only an idea; they deny the personality of the Holy Spirit.

5—Christian Science is the Judas Iscariot to Christian doctrine without sense enough to go out and hang itself.

6—Christian Science is a sign of the times. At 3:15 Dr. Fitzwater brought the third of his studies on Romans. The following is a digest of the study:

The righteousness of Jesus Christ is reckoned to me. You can't believe unless God gives you faith. God won't be debtor to any man. When your sins were atoned for God suffered. We are as near to God as the Son

of God, Jesus. The righteousness that has been provided in Christ Jesus, that's grace. You will never overtake your sins; they are as far from you as the east is from the west. God loves us more when we are Christians than when we were sinners.

(To Be Continued).

J. C. BEAL, Secretary.

PENNSYLVANIA CHURCHES—N. B.

Owing to conditions over which we have had no control the program for the Pennsylvania district conference will not be published until the first issue of the Evangelist after General Conference. The Pennsylvania conference meets with the Johnstown church on Tuesday, Wednesday and Thursday, October 7, 8, 9. Those having the more prominent parts on the program will be notified before general conference, if they have not already been told of the part they will have to take. We are looking for this to be one of those inspiring, long-to-be-remembered conferences. The desire of the executive committee is that we have a large attendance, and that all will come praying for the Spirit of God to prevail in all things. The program promises to be one of good things, and there will be place on the program for consideration of questions or propositions that the delegates may desire to bring up, and which the committee did not sense beforehand. If all goes as planned we will have a pleasant surprise for the closing number of the conference, but all numbers will be of special merit. In the name of the church and the executive committee I appeal to all the churches of the district to turn out well for the conference which will no doubt be the last to be held in the old church at Johnstown, for they are going to spread themselves in the near future.

E. L. MILLER,

Secretary Executive Committee.

GARWIN, IOWA

Perhaps a short report summing up the work at this charge for the year will not be out of place. This pastoral year closes with the first of September. The year has been short as months go. We have had but seven and a half months of service owing to the epidemic. Even though this has not been an average year in length, we have had a number of accomplishments. The parsonage was freed of debt, a meeting was held in which forty-five (45) united with the church, a well put down by the parsonage, an electric lighting plant was installed for the benefit of the church and parsonage, special communion tables were made and used for the communion service, and many other smaller matters that have had their place. We have had a splendid year, the church and Sunday school are in a good live condition, made so by the hearty co-operation of the officers, and congregation. A Sunday school picnic was recently held, and was enjoyed by a large crowd. Over five thousand dollars (\$5000.00) have been subscribed during the year for various purposes.

A business meeting was held recently, in which we were given a call to continue our labors with these people during the coming year. The call carried with it an increase in salary of over five hundred dollars (\$500.00)

which we very much appreciated. It has been a pleasure to labor with these people and we are very appreciative of their interest shown in us in many ways. The outlook for the coming year is very bright, and we desire the interests of the brotherhood, in order that much may be done for the Kingdom.

FREEMAN ANKRUM, Pastor

WANTED—Man with machine. Good money for couple hours work in evenings. Address: C. Z. O., this office.

Business Manager's Corner

OVER THE TOP AT LAST

The financial year for the Brethren Publishing Company closed on August first, and our annual report appears in this issue of the Evangelist. Any one who has been familiar with the business of the Company for the past ten years or more must see at once that the business for the past year has been most satisfactory, and yet there is room for progress. Yes, there is room for great progress, and we hope the churches and Sunday schools and the pastors that have made the work so successful the past year will not only maintain their present enthusiastic attitude toward the Publishing House, but that even greater and closer co-operation between all concerned may be developed in future years.

The Honor Roll and The Evangelist

We have been more than pleased with the result of our efforts to increase the subscription list of the Evangelist by starting an Honor Roll of churches that reached a certain standard. The result has more than justified our efforts and has more than exceeded our anticipations.

A few years ago we talked with some of our brethren about the possibility of increasing our subscription list from 2250 to 4500 subscribers, but the thought was about abandoned as impractical. However we did not give up entirely, but kept thinking and working until we have finally reached the goal we set during the past year to be attained before the meeting of the Winona Conference. It has been our ambition to run off the press FIVE THOUSAND copies of the Evangelist by Conference time, and a short time ago we promised that we would give the first page of the Evangelist to honor the pastor of the church that would win a place on the Honor Roll and at the same time make it necessary for us to print 5000 copies of the Evangelist.

A glance at page one this week will make it plain that the goal has been reached and that the Goshen, Indiana, church, with its enthusiastic pastor, has won this honor. Goshen has won the banner among all the Brethren churches by securing a list of TWO HUNDRED yearly subscriptions to the Evangelist. We congratulate Brother McInturff and his congregation for this most commendable achievement. Brother "Mack" will not claim all the glory for himself for he knows that he has had a splendid committee of loyal Brethren to help him in this work. Then too, the Business Manager was glad to be invited to visit the Goshen church and to preach two

sermons for them and to give them a talk in regard to placing the church paper in the homes of all the families of the church. We thank all who had any part in the great work. This week we print five thousand two hundred and fifty copies of the Evangelist, and we only trust the whole church may become so enthused that the list will never be allowed to become any less.

R. R. TEETER,

Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., 2nd Yr.,	A. L. Delozier
Ankneytown, Ohio, 3rd Yr.,	A. L. Lynn
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr.,	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.),	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Eaton, Ind., (Maple Grove),	J. L. Kimmel
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr.,	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Fostoria, Ohio,	M. S. White
Fremont, Ohio,	H. M. Oberholtzer
Goshen, Indiana,	J. A. McInturff
Gretina, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch., 2nd Yr.,	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
La Mark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	H. B. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel),	Geo. T. Ronk
Leon, Iowa (Union Chapel),	G. T. Ronk
Linwood, Maryland, 2nd Yr.,	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana, 2nd Yr.,	C. A. Stewart
Los Angeles, Cal., 1st, 2 Yr.,	N. W. Jennings
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Los Angeles, Cal., (Compton Ave.),	J. C. Beal
Meyersdale, Pa., 2nd Yr.,	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deater
Philadelphia, Pa. (1st Br.),	Alva J. McClain
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr.,	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana (2nd yr.),	Willis E. Ronk
Sidney, Indiana, 2nd Yr.,	L. A. Myers

Summit Mills, Pa., 2nd Yr., E. D. Burnworth
Telford, Tennessee, (Vacant)
Tiosa, Indiana, Ora I. Oxley
Turlock, California, J. Francis Reagan
Washington, C. H., O., 3rd Yr., B. S. Stoffer
Waterloo, Iowa, 2nd Yr., H. L. Goughnour
Whittier, Calif., A. V. Kimmel
White Chapel, Mo., G. T. Ronk
Windber, Pennsylvania, E. F. Byers
Yellow Creek, Pa., Edward Byers
Zion Hill, Ohio, A. L. Lynn

FINANCIAL REPORT OF THE BRETHREN PUBLISHING COMPANY

For the year, Aug. 1, 1918 to Aug. 1, 1919

R. R. Teeter, Business Manager

Year's Business	Cash and Credit
Cash on hand Aug 1, 1918	\$ 1,142.51
For Evangelist Subs.	7,285.77
For S. S. Publications	8,293.30
For Commission Goods	1,248.31
For Job Work	2,276.69
Miscellaneous	769.49
Loans	3,300.00
Total	\$24,316.27

Cash on hand Aug. 1, 1918	\$ 1,142.51
Received during year	22,725.90
Total	\$ 23,868.41

Year's Expenses	
For Labor	\$ 7,654.23
For Composition	2,192.56
For Postage	581.56
For Com. Goods	1,119.87
For Paper Stock	3,983.94
For Miscellaneous and General Expenses	6,467.31
Total	\$21,999.47
Cash on hand Aug. 1, 1919	\$ 1,868.94
Total	\$23,868.41

RESOURCES

Cash in Bank	\$ 1,868.94
Printing Outfit	2,500.00
Composing Outfit	5,700.00
Paper Stock, etc.	3,228.93
Buildings and Ground	4,300.00
Furniture and Fixtures	250.00
Coal	105.00
Accounts Receivable	1,452.43
Total	\$19,405.30

LIABILITIES

Accounts Payable	\$ 2,700.24
Bills Payable	5,525.00
Total	\$ 8,225.24
Total Resources	\$19,405.30
Total Liabilities	\$ 8,225.24
Net Resources	\$11,170.06
Resources Aug. 1, 1918	\$ 9,364.77
Year's Net Gain	\$ 1,805.29

Ashland, Ohio, August 25, 1919.

We have this day audited the above report of the business of the Brethren Publishing Company, and find it correct according to the Books of the Company. Signed,

J. ALLEN MILLER,

A. L. LYNN,

Auditing Committee

VOLUME XLI
NUMBER 36

SEPTEMBER 17
1919

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



PRESIDENT EDWIN E. JACOBS, Ph. D.

The new head of Ashland College is a man of scholastic standing and high ideals, vital faith in the Word of God and loyalty to the Brethren church.

School opened under the new administration September 16

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

OFFICIAL ORGAN OF THE BRETHREN CHURCH

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EDITORIAL

The Recent General Conference of the Brethren Church

Seldom has a General Conference passed that has created such intense and widespread interest as did the one held at Winona Lake, September 1 to 7, inclusive. This is evidenced by the spirit of anticipation and questioning which existed before conference convened, by the largest number of official delegates in attendance ever recorded, by the positive and vital character of the conference itself and by the feeling of anxiety and deep concern that seems to be now quite generally manifested as to the outcome. It is heartening to all those who were in any measure responsible for the conference to note the deep interest that was created concerning it. The Evangelist sought to use its unmeasured influence in every way possible to turn the attention of the brotherhood toward Winona, and not only so, but to pre-dispose Brethren everywhere toward a truly successful conference. Many earnest hearts were praying for the guidance of God's spirit in all the deliberations and many zealous souls were working assiduously that nothing within the power of man to do might be left undone to make for the "greatest conference yet." And to a greater extent than even the leaders could have hoped, success was achieved.

It is impossible to give even a resume of all the addresses and sermons delivered at conference; these together with a report of all business transacted will appear in the Brethren Annual and Conference Minutes which will likely be ready for mailing within two months. Nor are these things of the first concern to our many readers. What resulted from all the inspirational addresses and the enthusiasm generated there is what the brotherhood wants to know.

Possibly the most welcome statement that could be made concerning the recent conference is that a spirit of harmony such as has not prevailed for years was evidenced in every session from first to last. The Holy Spirit seemed to have his way in the hearts and thoughts of the delegates in a larger way than at times has been the case in some preceding conferences. From the opening session when Brother J. A. Garber, in the first sermon of the conference, appealed for a recognition of the fact that "one is your Master and all ye are brethren and the importance of demonstrating that fact by a genuine love of the brethren and a willingness to follow Christ "on to victory" to the closing sermon on Sunday night by Dr. G. Campbell Morgan when the speaker urged that we as "Progressive Brethren" heed God's command to Israel—"Go forward," practically every one seemed disposed to leave personal differences and disagreements in the background and place the vital things of the kingdom foremost. Every day from the early morning prayer meeting until the benediction was pronounced at the close of the evening session there was to be noticed in nearly every speech or prayer, scripture or song an appeal for harmony of action and unity of purpose. It was the Holy Spirit leading us into the fulfillment of Christ's prayer, "That they all may be one, even as thou, Father, art in me and I in thee,

that they also may be one in us." To a very encouraging degree the delegates seemed to partake of the divine ideal and desire for oneness of spirit that should exist among brethren in Christ. As a result nearly every one left the conference with a consciousness of strength and a confidence in the future that was re-assuring to those who have borne the burden and heat of the day in the Brethren church.

A thing that was brought before the conference as a matter of supreme moment was the need of giving more serious attention to the deepening and quickening of the spiritual life of the church. We were apprized of the danger that the church may be over-institutionalized and under-spiritualized. The church must be the church of the living God and it must be vitalized by the indwelling of his Holy Spirit. Yet we have been undervaluing this fact and permitting spirituality to go by default. It was discovered that the goals placed first in the Four Year Program and are first in importance—those dealing with attendance at communion service and prayer meeting—rank very low in the order of attainment. This ought not to be for nothing is so important as that our religious activities shall be deeply spiritual and our Christian professions clothed with life. To the end that this may be realized increased emphasis will be placed upon the goals of spiritual attainment during the coming year. As an engine without steam is powerless, so also a church without spirituality is powerless. We are doomed to failure if we presume to go forth with the "good news" to the uttermost parts of the world before we have gathered in the "upper room" and tarried till we have been endued with power.

Another distinct consciousness of the conference was that of a great responsibility resting upon it for positive and aggressive action in the interest of the Kingdom of God in view of the world's sore need. Over and over again was the fact brought home to the minds of the delegates that a new day of opportunity was before the church. "Never was vital religion so much needed." "Never did the world need the guiding hand of a spirit-led and spirit-empowered church as now." "Never were such great issues dependent upon the extension of Christianity's saving and transforming power as now." "Never was the harvest so ripe and the need of more reapers more urgent." "Never was the church faced with such a critical world situation as now." "If the church does not exercise a dominating influence in the affairs of the world in the next five years she will be relegated to the scrap heap." "The church must set before herself a big program and accomplish it." "Let us think bigly of our God; think bigly of our enterprise and bigly of our responsibility." Such were some of the expressions with which the speakers set before the conference the urgency of the hour for the church of Christ. With such a consciousness it was inevitable that the conference should set herself seriously to the formulation of big plans. The conference and the church that would not be challenged

to undertake big things in the face of such a situation would not be worthy of bearing the name of Christ.

It will be interesting to note briefly some of the plans for advancement that received consideration, if indeed they were not conceived at this conference. Every effort is to be put forth to make this last year of the Four Year Program a "victory year" and in addition a committee of fifteen was appointed to plan a new five year program of church extension, vitalization and efficiency. This new program is to be ready to launch at the close of the present Four Year Program at next General Conference. Evangelism was given new impetus and efforts will be made to see that every church has a revival meeting during the year. Both home and foreign missions received much attention and it was found that the missionary activities of the church had grown to such extent as to demand the entire time of one man to collect and care for the funds. To do this work, Brother William A. Gerhart of Dayton, Ohio, was elected and consecrated. He will be known as the General Missionary Secretary of the Brethren church and will receive the offerings for both home and foreign missions. The college authorities told of their plans to push the endowment campaign under the direction of Brother Wm. H. Beachler until the last member of the Brethren church has been given a chance to contribute. Dr. Edwin E. Jacobs, the new president, declared that three things were absolutely necessary to the success of Ashland College, viz., efficient physical equipment, a thoroughly trained faculty and spiritual ideals. With these supplied they will be able to give to Brethren young people a training second to none. The Brethren Publishing Company took a forward step. Every one in the employ of the company as well as every ambitious Brethren acquainted with the situation, has been chafing under the limitations that the equipment imposed. At last the Lord opened up an opportunity which was eagerly seized and soon we will be located in a modern printing plant in the heart of Ashland where the chances for growth are multiplied.

The Laymen's Conference is a new organization that had its beginning in the recent General Conference. The ideal really had its

birth in the mind of Brother J. A. Garber, secretary of the executive committee and with the hearty endorsement of the other members of the committee, the laymen were programed for a conference at the hour of the other simultaneous conferences. The first day possibly a dozen and a half attended, the second day a hundred and fifty by actual count were present and each day thereafter both attendance and interest continued to grow. The laymen were delighted with the experiment and effected a permanent organization and will hereafter plan their own programs.

The National Sunday School Association announced a number of forward steps to be taken this year. Consideration will be given to the provision of a Brethren second year teacher training book. A committee was appointed to prepare a series of denominational doctrine and history to take the place of such lessons in the Graded series. The last Sunday in each month was set aside as "Go-to-church Sunday" when every member in the Sunday school will be urged to attend church services. (It is a fine idea, except that Go-to-church Sunday ought to be every Sunday instead of one a month. But maybe one Sunday a month will do for a starter). The Association has also planned for the doing of field work by district secretaries during the coming year. These secretaries will endeavor to conduct institutes in every church at a convenient time, giving addresses, holding open conferences and adjourned conferences with key workers. The various schools are invited to have institutes and where finances are a problem the National Sunday School Association will meet the expense.

The General Conference organization resulted in the election of the following officers: Dr. Charles A. Bame, of North Manchester, Indiana, Moderator; Prof. J. A. Garber, Ashland, Ohio, Vice-moderator; Rev. Dyll Belote, Canton, Ohio, Secretary; Rev. M. J. Snyder, Milledgeville, Illinois, Assistant Secretary; and Mr. Norman Kimmel of Gratis, Ohio, Treasurer. The official delegates numbered 320, the largest yet, and the visiting members were proportionately increased. It was a successful conference in every way. May its influence live through the year.

EDITORIAL REVIEW

Red Hill church, near Roanoke, Virginia, has recently experienced an ingathering under the evangelistic preaching of Brother P. J. Jennings. The splendid success achieved shows that not only some effective preaching was done, but also some earnest praying. Such results are not accomplished without prayer.

Brother J. A. Baker of Eau Claire, Wisconsin, makes an appeal for aid for a needy brother in his little flock. The mere mention of this need ought to be sufficient to bring forth the needed help from Brethren more fortunately situated. A whole gospel church ought to be the last one to permit their members to suffer want.

Don't forget to notice what the Business Manager has to say this week. He is happy, as are the rest of us, over the prospect of a new home for the Publishing Company. Also one new church, Ardmore, Indiana, is placed upon the Honor Roll this week. Welcome, Ardmore, we shall be pleased to have frequent reports of the good work you are doing.

The Pennsylvania District Conference program is to be found in this issue. It is a splendid program and very thoroughly covers the field of the church's interest. There ought to be and doubtless will be a large attendance at this conference. It will likely be the last time a conference will ever be held in the First church of Johnstown as the Brethren there are hustling for a new church in the near future.

The "College Notes" this week by President Jacobs will be of unusual interest. Every member of the Brethren church will be pleased to note the evidences of growth and improvement. Aside from the faculty changes, improvement in equipment and plans for the future noted, Dr. Jacobs announces a most important investment of college funds. This purchase means much not only to the college, but to the Publishing Company as well, for in the first floor we expect to make our future home.

The Kanemorado District Conference program in this issue will be read with interest by all and especially the members of that district. It is interesting to note that the churches of this district are shepherded entirely by young ministers which may account to some extent for the enthusiasm with which they prosecute their work. The conference is to be held in the Hamlin, Kansas, church.

Brother Barnhart, pastor of the Pleasant Hill, Ohio, church reports the work at that place and also announces his resignation to take place the first of October. He is open to calls for evangelistic work or pastoral service and Pleasant Hill is looking for, if she has not already found, a new pastor. May the Lord direct both pastor and people in making arrangements for the future.

If you will take a minute to peruse the treasurer's report of Ashland College you will notice that "our college" is coming to the place where she need not feel so dreadfully poverty stricken as she has in the past. Brother Hendrickson is the man who keeps account of and helps to invest the funds you send in for Ashland College's benefit. He has a most level business head and is very careful in keeping all accounts.

Brother Beachler comes to us with a summary report of the endowment campaign to date and makes some important suggestions about how we might improve in our giving to Ashland College. He is now beginning the campaign in Ohio. We are expecting big things of the state in which our college is located for it benefits from it as no other district does. What will Ohio do? We believe she will go "over the top" in fine form.

Brother Orion E. Bowman, Secretary-Treasurer of the Home Missionary Board gives the final report of the conference year in this issue. It is a splendid report and makes a good showing for the year in spite of the hindrances that board met in taking its offerings. Much credit is due Brother Bowman who so faithfully prosecuted this difficult task notwithstanding the fact that he is one of the busiest attorneys of Dayton, Ohio, and also gives much time to the work of the local church of that city.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

VICTORY YEAR

I can not say that I am yet, over the Conference. May I be very bold to say that I hope you are not. Let me make it bigger still and say that I hope that you will not get over it till the year is over. This is to be "Victory Year" in the progress of our Program. In a wonderful way, the Lord has led us; Let us go on to perfection.

A Memorable Conference

Measured by almost any Christian standard, the 31st Annual Conference was the greatest the church has ever had. Again and again, the Moderator was told by the foremost men of the church that there was never another like it. Do you wish to know why? I feel sure I know the reason; it was because it most fully represented the ideals of the church. If ever a church was born with the hope that it might be dominated by "righteousness, joy, and peace in the Holy Spirit," it was the Brethren church. Freed from church trials and quarrels over small things, the members of the Brethren church hoped they had found a place where these things might never be. They had not wanted to be a theological, defining church nor a creed-writing church. They wanted to live and practice their religion, "every man fully persuaded in his own mind" (Rom. 14). So much did they want this that for many years of the beginning history, they did not have annual conferences lest they might not enjoy the peace they hoped for. Going still deeper into the feelings of the membership as I sense it, there are many of the newer and later recruits to the church that are like-minded. Now, I feel that if there was ever a conference that represented these ideals, in the last ten years, it was this one. May it be but the beginning of a long series of conferences that shall be known and remembered for the harmony of thought and unity of the spirit.

But how did the Conference take the Four Year Program? Take to it? Why the Four Year Program took the Conference by storm three years ago and it has never had any other attitude. The Conference has always been seriously enthusiastic about it. It is not the Conference that is hurting the Program; it is the fellow who is not in touch or in harmony with the Conference that deals it the death blow. No, I should not say that, but the "Solar Plexus" that leaves the charts half yellow. It is a thorough disgrace to the fraternity that nearly half of the churches listed in the "Annual" do not report what they have done or what they are doing. If it is that to the fraternity, what must be the loss to themselves?

Several times in the week of Conference, this year was referred to as "VICTORY YEAR." It will, under the grace of God and the stewardship of the leaders be that or a year of defeat. There is no going back. We have set our faces to accomplish a certain task and there is nothing but victory or defeat for us. Which it will be, must depend on the leaders of the congregations, now. While the Conference was a constructive one, it did nothing but say "go on." It has not planned to send a man into each congregation as I had hoped it might. However it is not too late for the

State Conferences

to do original work along this line. I have heard of some state conferences that have planned to have some special work done by a state evangelist. I hope many may do it. If only every member of a state district would give a dollar to helping the weak churches and mission points every one of them could keep a man in the field all the year. We can not have a VICTORY YEAR unless something is done along this line. Will they do it?

A Wonderful Coincidence

What a wonderful evening was the last one of the Conference! With two of the religious world's most popular and greatest preachers taking part, the Rev. "Billy" Sunday and Dr. G. Campbell Morgan of London, temporarily of Winona, besides several of Winona's other prominent preachers and singers; Winona church for the first time worshipping with us. Who would have thought that possible to a small denomination like ours? Well it happened.

Spirit Led

Strange as it may seem, I am here going to say that if ever one of our conferences had a message straight from heaven, it seems to me that Dr. Morgan gave that message. In his introductory remarks, he said, I have chosen this text because I am speaking to PROGRESSIVE BRETHREN; second because you have chosen as your slogan, as shown on your program, "On to Victory" and third because you have as your Conference text, "This is the victory that overcometh, even your faith." Then he announced that the text he had chosen was, "Speak to the Children of Israel that they GO FORWARD." Without saying that we are a peculiar people (which he doubtless thinks) he pointed out how peculiar were the children of Israel and that Israel meant "God led." Then the heart of the message was that the church is in a place like Israel was when the mountains were on either side, the Red Sea ahead and the Egyptians behind. Without any possible chance to move, seemingly, God gave the word, GO FORWARD. They went on as God had commanded. Will we? His closing sentence was "ON TO VICTORY." How loudly ought the brethren all over this land of ours, yea all over the world say AMEN! Will you not do it? If you do, we shall have a wonderful report at the next conference.

What is the Victory?

Go forward to what, did you say? Well, in an early issue of this paper you will have a report that will help to open your eyes, we think. Already the Conference has appointed a committee of FIFTEEN brethren to study for a part of the year, the needs of our denomination and to report a new program for our guidance in the succeeding years. At this Conference, the old Evangelistic Organization of the Brethren church voluntarily gave way to a larger and better one that will keep an evangelist or more in the field this year. Indeed, we are in a small way, at least looking up and out to the harvest that is already white. Bigger and better is the spirit of the people who go to Conference and those who are not so privileged ought to read well the reports so that they may keep pace with the wonderful things the Lord is trying to help us to do.

"Immediately"

"Straightway," you know is the keyword of Mark's gospel. Straightway, every Goal Director both in the district, national and congregational organization ought to be getting busy to strengthen the stakes of Zion. See where your church has most failed and bring it up to FOUR YEAR PROGRAM requirements THIS YEAR. For this is the last chance you will have on that program. What a wonderful thing to do it for the Master. He is looking. He marks down on the heavenly book everything you do for the progress of the church. But it must not be delayed. Straightway. Another thing; every one in the church ought to join the Evangelistic and Bible Study League and forward to its secretary one dollar for use THIS YEAR in evangelism. We shall need a revival in every church and mission and then some to reach 30,000 at the end of this year. But it is not impossible. Just go to it, "straightway," and we shall have a very real, VICTORY YEAR. AMEN! HALLELU-JAH!
CHAS. A. BAME

GENERAL ARTICLES

Christianity of Vital Concern to the Laity. By H. F. E. O'neil

Is Christianity of vital interest to the members of the church of Jesus Christ today? If so, why? If not, why not?

Does Christianity differ from the other religions, and if so, in what?

It is a recognized fact in China, France and other countries that the great difference between America and other countries is not only its industry, its commercialism, its education, its natural resources; nor is it all of them combined, but it is admitted freely by the leading statesmen of these countries, even those who are not themselves Christians, that it is the spirit of Christ that is manifest in some of the American people that makes them and this country of ours so different from their own.

China is sending her brightest and best young men to America for their education, not because they cannot be educated in China, but because with their education in America, they are subjected to the influence and power of the Christian religion.

Germany serves as an outstanding example of a people who have been educated, and "Kultured" without Christ taken into consideration. We can not deny the facts of their educational tendencies, for their great grandparents were reading the sciences when many of our own could not read the newspaper. BUT while they could read and teach the sciences they had failed to recognize the real source of all knowledge, God and his Son Jesus Christ.

But you say what has this to do with the subject at hand, this can be best illustrated by a fact which comes close to my own experience. The government authorities have urged the Y. M. C. A. to send our representatives to France, to institute the work of our organization among the young men of that country; not that they have become Christian by any means, but they believe in the results that we are obtaining both among our own young men and with the men of their armies while we were operating among them. And this work was and is being done by Laymen. This brings me to the heart of the subject.

As one becomes interested in the work of the church, he hears about the personal life of the minister, and pastor, but not much is said about the life of the laity regarding their responsibility and opportunity of influencing the lives of young people, in business, politics, commerce, etc, and why not, are our responsibility and opportunity not as great, and as necessary, and are we not legion in number compared to the preachers?

If this statement is true why is not Christianity of vital interest to the laity in a larger measure than is generally shown?

Christianity is Christlikeness, and that means the Spirit of God manifested to our fellow men, in our everyday life. If this definition is true then let us compare our life with that of his Son Jesus who lived and wrought as men should today.

Jesus the greatest founder of any religion once asked his disciples, or new students, who were to become promoters of his religion, this great question, "Whom say ye that I the Son of Man Am?" Other founders of religion have asked their followers great ethical and theological questions but none ever asked such a fundamental or far reaching one. There had been much discussion among the people at large as to whom Jesus was, but this was not of so much concern to him as what the disciples thought of him, for upon the principle and fact involved in the answer Jesus was to establish his new religion which is possibly well summed up in the New Commandment he gave them, "That they love one another as he had loved them."

The thing that differentiates Jesus from all other found-

ders of religion, was that he did not say I will show you the way, but that "I am the Way," not only was he the Way, but he was the Truth and yea, the very life of his religion, namely Christianity.

If ye will follow me you will not only know me but my Father-God. His answer to Philip clearly reveals this truth, "Have you been so long a time with me Philip, and not known the Father?"

If vital religion as lived and interpreted by Jesus were the chief concern of the laity today, what effect would it have on the members themselves and on the community? In order for the laity to make vital religion their chief concern we would crave to learn to put first things first. "Seek ye first the Kingdom of God."

Take the fundamental sin, "selfishness," see it manifested as you enter a train, folks will sit in a seat alone and when a family comes in who would like to sit together, the one alone thinks, and demonstrates his thinking by his action, I was here first and I paid for this seat, and there he stays. The same is true largely when it comes to letting ladies and elderly men stand while we sit, and more selfish still, when one happens to be in the seat first, we take our half out of the middle of the seat and expect the newcomer if he wants to sit at all to take his half of the seat on both sides of us because we were in the seat first. Think you that this statement is overstated, or deals largely with non-Christian people? Just watch the first people in the church next Sunday, and see how many of those who are first in the pew, sit right down at the aisle and make the next ten people crawl over them to get into the seat,—and they are supposed to be Christian—"Christlike" people (?)

Again, if VITAL religion were the chief concern of the church members, what effect would it have on the attendance at church services? Would there not be need for more kneeling benches and less need for swing, and auto cushions? There would be more "Alone with God" experiences, and less tea parties, clubs and social affairs, as good as many of these are. There is plenty of need and room for some of these, yet we must remember that the good is the enemy of the best. More "Alone with God" experiences would produce more Philips, Pauls and Moodys and Billy Sundays.

Vital religion should be no different in the pew from what we expect it to be in the pulpit. It consists of practicing the written, verbal and acted answers of Jesus to the questions of his day as well as to those of our day.

It is the opinion of many religious leaders that we are beginning to make religion more vital, and the financial movements of many denominations, and the Inter-Church movements are cited as illustrations of this. Other characteristics of this new awakening are the demand that a religious survey of the cities disclosing the needs of the people of the communities be made, and that a budget adequate to meet the needs be raised, and both men and money be secured to meet the needs in the name and spirit of Christ. "Inasmuch as ye did it unto the least of these," says Jesus, "ye have done it unto me."

Such a movement is man's co-operation with God in his plan to save the world through Jesus. But religion that is vital will effect the individual and family as well as the community, and will be effective by clearly facing each problem we meet. Study the Bible and find the solution Jesus offers and then apply that solution. Such a plan will change formalism in religion into vitalized religion or Christianity.

Religion that is vital will make you yearn over men's sinful condition, pray for their redemption, and if need be die to save them.

Pittsburgh, Pennsylvania.

"The Evangelistic and Bible Study League--The Need and the Objective"

(Address by J. C. Beal, given at the Southern California Bible Conference, at Long Beach, and, by vote of conference, requested publication in the Brethren Evangelist)

Some months ago there was born out of prayer and of deep concern for the welfare of the souls of men in this day of apostasy, the organization known as "The Evangelistic and Bible Study League." This organization received the approval of the representatives of our churches of Southern California at a convention held in the First church of Los Angeles. At that time a constitution was adopted which in a general way sets forth the reasons for the organization as well as the means to be employed to meet the pressing need of our day.

It is my task today to set forth more fully than the constitution has done the need for the organization also the objective as worked out by those who were, as human instruments, responsible for its creation. Nothing I might say could any better set forth the general need and objective of the organization than the preamble of the before-mentioned constitution. The preamble follows:

PREAMBLE

Realizing the apostasy now threatening Christendom, in this age of Bible criticism, when thousands of church members are being swept into the fads and frauds of religious movements; with a dearth of spirituality in the churches and a growing indifference to the claims of the Gospel, we as members of **The Evangelistic and Bible Study League** feel bound, with our claims of a whole Bible and a whole Gospel, to put forth a special effort in leading men back to the **Word of God** and anchoring their faith to the **Rock, Christ Jesus**, and thus reaching forth to save **lost men**.

The preamble claims:—

1—That we are in an age of apostasy which is threatening Christendom.

2—That this is an age of Bible criticism, of course, understood as of the destructive sort that has had its origin in Germany.

3—That there is a growing indifference to the claims of the Gospel.

4—That church members are being swept into fads and frauds of religious movements.

If these claims be true they furnish sufficient need for the bringing into existence the organization relative to which I am speaking at this time. It becomes, therefore, my task to prove that the conditions as stated in the preamble of our constitution do exist.

That this is an age of apostasy is evidenced by:—

1—A mutilation of the Word of God in a manner hitherto unknown. I presume that in all probability at least most of us if not all have heard of "The Shorter Bible" covering the New Testament scriptures. The chief author of this production is Prof. Charles Foster Kent of Yale University, one of the leading destructive critics and as one writer has said, "the echo-man of German-made infidelity in our country." I take time to give a brief synopsis of a review by a noted Bible student and teacher: "We notice the contents of this 'Shorter Bible' first. He has re-arranged the record of the synoptic Gospels under seven divisions:

1—The universal significance of Jesus' birth.

2—The life of Jesus.

3—The Master teacher and his disciples.

4—God and Man.

5—Man and Society.

6—Man and his neighbor.

7—The essentials of true happiness.

Different parts of the three Gospels are taken out of their divinely given places and jumbled together to suit the purpose of this critic. In looking over these seven parts we find the name "Jesus" is used 34 times, but NOT ONCE is he called Lord. It is constantly his earthly name; never once is he designated as the Lord. The way the Epistles are treated gives conclusive evidence what spirit is behind this attempt to introduce a Shorter Bible. We give a few illus-

trations. Here is Romans 3:19-28—that sublime passage containing such vital truths. The whole passage is given in this Shorter Bible except two verses. The verses omitted are the twenty-fifth and the twenty-sixth, the most important: "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him who believeth in Jesus." What reason can there be given to mutilate this great passage? Perhaps Prof. Charles Foster Kent and his associates have but little use for the blood, for the substitutionary sacrifice of the Lord Jesus Christ. Not believing it, it is as much as possible eliminated from this Shorter Bible."

Besides this let us see something of the way in which the Epistle of Paul to the Ephesians is treated. Only the first five verses of that great first chapter are given. Why the omission? The blood. Read the passage for yourself. We turn to 1 Peter 1:18-20. This too is missing. The first nine chapters of Hebrews treating of the Priesthood of Jesus is omitted and the entire matter found in these chapters is summed up in a very few verses in the Shorter Bible. This despite the fact that the preface of the "Shorter Bible" says, "the passages in this work contain the true heart of the Bible that has proved the inspiration of past generations and will prove in increasing measure the guide of those to come." Not a word is given concerning the resurrection of Lazarus. Matthew 12:38-42 is quoted except verse 40. Read this and see why it is omitted. 1 Thessalonians 4:13-18 finds no place in the work of this critic. But enough of this. Woe unto the man who takes away from the living, the holy Word of God. God will surely deal with those who try to destroy his truth.

2—The denial of the fundamentals of our Christian faith.

I quote from an article that appeared in the Biblical World over the signature of Prof. Case of the Chicago University on the subject, "The Modern Critical Estimate of Jesus—Significance for Religion."

"The doctrine of the virgin birth is not an integral part of the New Testament records; in fact, it is contradicted by the bulk of the Gospels as well as by the testimony of Paul's letters and the Acts. He was sinless not because he was so born that he could not sin, but because his choice of God was so absolute that he did not. The ruling ideas of our age so discredit miracles that they can be accepted only on such evidence as may be regarded sufficient to substantiate other statements in the field of history. Jesus' exercise of the gift of healing is found to be the historic basis for the miraculous element in the Gospels and all else is legend; but this power to heal did not differ in kind from that which other good men of his day possessed and was dependent for its effect upon the patient's own mental attitude. Jesus was not an object of worship, but the ideal religious man in whom divinity, which appears in others as a mere spark, glowed with full brilliancy. From this standpoint his supreme value today lies in our knowing and appreciating the real character of his earthly life and the actual life contact of the historical Jesus. Read this again, Christian believer; and see what this writer says. No Deity of our Lord—no virgin birth. Christ not sinless by nature. The Gospels in the greater part of their contents but legend.

3—The breaking down of all obstacles to the unification of all faiths in preparation for one supreme ecclesiastical head. Permit me to quote from the Cleveland (Ohio) Plain Dealer of a recent date. "The new day in the history of religion has arrived. A rabbi will enter a Cleveland Methodist church on February 13 and will preach a revival sermon concerning Jesus Christ from the pulpit of that church. A world war has changed the boundaries of nations, giving

freedom to the oppressed and wrought transitions that a few years ago were unbelievable, but none of them perhaps holds as much significance along the lines of new thought as the decision of Rabbi Louis Wolsey of the Euclid Avenue Temple to talk about Jesus Christ in a Protestant evangelistic campaign."

This is certainly progress but progress in the wrong direction. It is development downward and not upward. This Jewish rabbi does not believe in the deity of our Lord nor does he believe in the Cross of Christ and the blood without which there is no remission of sins. Inviting an unbeliever to preach a "revival sermon" shows the lengths to which men are willing to go and it also proves that the Word of God, the old Gospel is no longer preached. May I quote from the New York Sun of December 17, 1918, from an article which appeared on the front page of that paper. This quotation shows the revival of Romanism as a power in the religious world. "Thou, O Lord, art in the midst of us, and thine holy name is called upon by us; leave us not, O Lord our God.

"Remember, O most gracious Virgin Mother, Star of the Sea, that never was it known that any one who fled to thy protection, implored thy aid and sought the intercession, was left unaided. O mother of the Word-Incarnate, despise not our petition, but in thy clemency hear and answer us.

"O Lord, save us waking, watch us sleeping, that we may wake with Christ and rest in peace.

"Visit, we beseech thee, O Lord, our distant homes and families; thine angels guard them with thy peace and benediction. Bless this ship, we beseech thee, and drive far from her all the snares of the enemy; guide her upon a tranquil course unto the wished for haven. May the Lord Almighty grant us a quiet night and a perfect end. Jesus mercy, Amen."

From the 'Sunset Prayer at Sea' aboard the U. S. S. Leviathan." At sunset the buglers blew attention. Agnostic, Protestant, Jew, Catholic, atheist all stood rigid until the end of the prayer. To pray to the Virgin Mary is simply idolatry. This shows the increasing power of the Roman church when such a thing can take place on board a troopship of the United States. The barriers are surely being broken down.

4.—The demands for a New Theology.

The war is ended and the reconstruction days are upon us. There is need for reconstruction but there is no need of a reconstruction of the Gospel. The Truth of God, the Gospel is able to meet the needs of the human soul as it has been in the past years. However, there is growing evidence that men who think themselves wiser than the Almighty are demanding the giving up of the very fundamentals of our Christian faith. The following is a paragraph taken from a sermon preached by a leading Methodist preacher of the State of New York: "We seem to have many new things since this war has ended. We have a new religion, a new pacifism, and a new enthusiasm. Our religion was a process of saving a few souls here and there out of a world we condemned as bad. The new religion is a community affair, and we will make our towns and our cities the right kind of places so that everybody will be a Christian as a matter of course. Where it used to be hard to be good, it will become hard to be bad."

I would have you note that this New Theology which is being demanded has no place for nor use for the Cross of Christ, the blood, no use for the Gospel of Christ which is the only power of God by which God can save man.

The following are the words of a leading Presbyterian minister of New York City as they appeared in the January issue of the Atlantic Monthly:

"We have been continuously supplied, in hymns, in liturgies, in sermons, with Jonathan Edward's dominant ideal, 'I make seeing my salvation the main business of my life.' Even when this self-regarding motive has not been centered on a post-mortem heaven, it has been centered quite as sel-

dishly on this present life. God appears as a gigantic policeman, forever clubbing those who break his traffic regulations, and feeding with goodies from his ample pockets those who mind his word, so that one had better keep upon his kindly side.—H. G. Wells is not the only one who was brought up in the churches on that kind of deity. It was a senior chaplain who, returning from the front, wrote of our religious thinking: 'It has descended through a steady gradation of selfish prayers and antiscotal hymns, till it reaches its final degradation in that definitely and shamelessly unchristian chorus, which was recently so popular in revival meetings—

That will be glory—glory for me!

Against the background of the millions of self-forgetful men who fought in France, how dark this record looks.'"

I give one more quotation. This is from Prof. Gerald Birney Smith, Professor of so-called Christian theology in Chicago University in his "Guide-book to the Study of the Christian Religion." The quotation follows:

"In the light of the new historical criticism, the Bible is a natural and not a supernatural book. A religion for the twentieth century must be made by twentieth century people. It was the Bible writers who adopted the myth of the God-Man. Our belief in the Godhead of Christ is a myth. There is now more appreciation of Christ as a man, and less emphasis on his virgin birth and his supernatural nature. The statement in the Scriptures that 'without the shedding of blood there is no remission of sin' is both foolish and futile."

The individual who can not see the ear-marks of the apostasy in these utterances is indeed blind and unwilling to be made to see.

That the people are being swept into the fads and frauds needs only be mentioned. Any one who has even casually observed the growth of Christian Science as well as the other cults knows this to be true without further argument. Christian Science is the Devil's masterpiece and is a most effective way of gathering the tares into bundles preparatory to the burning.

That there is a growing indifference to the claims of the Gospel is manifest in the crowds which attend the movies and theaters on a Sunday evening and the empty pews in the churches. Recently a census was taken to ascertain the number of people who attend the Sunday night services in the leading Protestant churches in New York City and also a census of the theaters and moving picture shows. The report says that a number of places of amusement were attended by 38,000 people with big waiting lines of those who could not get in, while the churches were about a quarter full. One New York preacher said, "If you want an average attendance in your churches on Sunday night you will have to provide entertainment. That is, in other words, some kind of a show must be given, moving pictures or a big musical program to attract the average congregation. But even a religious show will not keep up an average congregation. It is too tame and the professing multitudes prefer the real thing, an evidence that it is as the Spirit of God predicted it would be in the last times—'lovers of pleasure more than lovers of God.'"

These conditions most certainly furnish sufficient need for a united effort on our part.

Another condition that makes some effort necessary is the situation in which the churches in the rural districts find themselves. In many cases they are unable to have proper religious instruction because of lack of finances and this makes them fertile ground for the propagation of dangerous doctrines.

The teachings which I have quoted so extensively are laying hold upon our colleges and universities. This makes the situation still more alarming and calls for our prayers and best efforts. Read the statements from various college professors. These are taken at random and give the general situation among the educational institutions of this country:

(Continued on page 8)

THE BRETHREN PULPIT

"Jesus and the Salvation of Society." By Z. T. Livengood

TEXT: "The Kingdoms of this world are become the Kingdoms of our Lord, and his Christ; and he shall reign forever and ever." Rev. 11:15.

Some one has said that, "The millennial hope is the social hope of Christianity." It seems to me that all so-called Christianity, of whatever type it may be, both east and west, is hoping and trusting for the Bible Millennium, when the kingdoms of this world are become the kingdoms of our Lord, and his Christ.

In my youthful experience and also later in life, I was made to believe that the nations of the world were the representatives of hell, fighting each other, and devouring one another whenever and wherever they could. And there was an abundance of evidence that the fighting and devouring part was at least partly true. It seemed that salvation had to do with the individual alone, between the one individual and another individual; the activities between individuals must be just and right, but when the individual was dealing with society or a nation, then the law of righteousness did not apply.

Germany, in her schools, religion, politics and business, was the great representative of this false leading, and such teaching throughout the world was the one great cause of the late cruel war.

Let me illustrate this delusive doctrine in a more familiar way. A number of years ago it was no uncommon occurrence for a good church member, from any one of the very best churches, to defraud a railroad company out of a large part of his fare while traveling from one point to another; so common was this that members would tell laughingly, how they had beaten a big and rich railroad company. A rich man told me about 15 years ago, that the only way to make money was from the labor of society. This seems to be a primitive idea of society and is certainly very difficult to overcome. Present profiteering is an outgrowth of this same conception. The world crisis of today, the revolution and strife now ravaging the world is the natural outcome of this pernicious and unchristian policy.

Here is the error, that Jesus came to save the person, but not society, nor the nations. To me "there are two per-

sonalities Jesus wants to save, the personality of man, and the great collective personality of mankind." Why should I be just and right with my brother and defraud society, or a nation, or a community? To my mind, the individual is not thoroughly saved who will defraud any person or a company or a nation or society. Then, on the other hand, a nation or community or society that defrauds the individual is not to remain on earth, but ought to be changed into a just and righteous concern.

I am sure that Jesus came to save the individual, and to save him **completely, thoroughly**, and save him so that when he becomes a governor or a president he will be a genuinely saved man in all his acts and deeds.

This may be difficult to do, and some may say it can not be done. Yet this will be done some time, "For righteousness shall cover the earth as the waters cover the deep." And some time "nations shall learn war no more." The powers (or governments) that be are ordained of God. Governments, I believe, are ordained of God to protect the life and property of the individual. Unrighteous governments are a great curse to humanity, but righteous governments are a great blessing.

I can not conceive that God and Jesus could be pleased when a strong nation robs a weak one. No, "Righteousness exalteth a nation, but sin is a reproach to any people."

What do I say then? Let our individual salvation be so complete that we will practice it in our entire lives. At home and abroad, with the individual and society. Yes, Jesus died for the whole world. For the personal man and for society.

The millennial will come. Are you preaching it? The world is filled with the spirit of war and fighting. Every one wants to "strike" and quarrel and fight.

What are we preaching? I wish the day of the Lord would come. I wonder if we really are ready for his coming.

Lanark, Illinois.

(Continued from page 7)

Ten Reasons Why the Best Conference

By G. C. Carpenter

1. The fine weather through the week.
2. The large attendance of loyal Brethren.
3. The ever forward and the ever upward look.
4. The conquering spirit of all the delegates.
5. The determination to meet God's new day- challenge.
6. The splendid mission reports and the enlarged mission plans for the future.
7. The promised blessings to come through the new organization, "The Evangelistic and Bible Study League."
8. The atmosphere of devotion and prayer and consecration that enveloped and charged the whole conference.
9. The splendid conference program every day beginning before breakfast and ending before midnight and culminating on Sunday night with messages from Evangelist Billy Sunday and Dr. G. Campbell Morgan.
10. The spirit of Christian harmony and Christlike love and earnestness all of which forbodes the next twelve months, the last year of our four year drive, to be indeed, in every way, our **VICTORY YEAR.**"

PERU, INDIANA.

"The Decalogue is no more sacred than a syllabus;" "The home as an institution is doomed." "There are no absolute evils." "Immorality is simply an act in contravention of society's accepted standards." "Change from one religion to another is like getting a new hat." "Moral precepts are passing shibboleths." "Conceptions of right and wrong are as unstable as styles of dress." "Wide stairways are open between social levels, but to the climber children are an encumbrance." "The sole effect of profligacy is to fill tiny graves." "There can be and are holier alliances outside the marriage bond than within it."

When we know these things is it any wonder that fathers and mothers shudder at the thought of sons and daughters being under such teaching during their college course?

The objective of the organization is to be found in the preamble. Briefly stated it is as follows:

- 1—To lead men back to the Word of God.
- 2—To anchor their faith to the Rock, Jesus Christ.
- 3—To reach forth to save lost men.

This is an objective that ought to challenge our deepest interest and our best effort.

The objective of the organization is to be achieved by:—

- 1—An adequate membership. We need men and women interested in a definite way. We must have your prayers and your finances as well. The work can not be carried on as it should be without the necessary financial support.

2—Taking the Word of God to hungry souls. This is to be done by giving opportunity for definite Bible study under competent leaders. This is to be accomplished by the Institute plan.

3—Carrying the Gospel to neglected fields through evangelistic effort.

4—The distribution and sale of good and safe literature to take the place of what is so frequently read.

May this conference give this work such an impetus that will make possible the going into the fields "white unto the harvest" and snatching men and women as "brands from the burning."

Los Angeles, California.

OUR DEVOTIONAL

The Higher Friendship. By Delbert Whitmer

OUR SCRIPTURE

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you (John 15:13-15). Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Matt. 28:19, 20).

OUR MEDITATION

Life is an education in love. It comes to us at many points, trying us at different levels, that it may get entrance somehow, and so make our lives not altogether a failure. When we give up our selfishness and isolation, even in the most rudimentary way, a step is taken that will carry far toward cultivation of that higher friendship. If it were not so, life would be a hopeless enigma, and the world a meaningless farce. There must be a spiritual function intended, a design to build up strong and true moral character, to develop sweet and holy life otherwise history is a despair, and experience a hopeless riddle. All truly great human life has been lived with a spiritual outlook, and on a high level. Men have felt that there is no justification in pain, sorrow and failure, if these do not serve a higher purpose than mere existence.

And spiritual man has also discovered that the very breakdown of human ties leads out to a larger and more permanent love or friendship. A man must discover that there is an infinite life in him, which only the infinite can match and supply. Man is capable of the heights of friendship. But man can never take the place of God, and without God life is "horn of its glory."

So the human heart has ever craved for a relationship, deeper and more lasting than any possible among men. The limitations and losses of earthly friendship are meant to drive us to the higher friendship. Life is an education in love, but the education is not complete till we learn the love of the eternal. Ordinary friendship has done its work when the limits of friendship are reached, when through the discipline of love we are led into a larger love, when a door is opened out to a higher life. We are sometimes driven out not knowing whither we go, not knowing the purpose of it; only knowing that here we have no abiding city, or home, or life or love; and seeking a city, a home, a life, a love that hath foundations whose maker is God.

There have been implanted in man an instinct, and a need, which make him discontented till he finds content in God. The solitude of life in its ultimate issue is because we were made for a higher companionship. If we believed in God only because our reason gave warrant for the faith;

it would not matter much whether he really is, and whether we can really know him. But when the instincts of our nature and the necessities of the heart-life demand God, we are forced to believe. He claims everything but he gives everything. We part from men here to meet God, that we may be able to meet men again on a higher plane of friendship.

We were born for the love of God; if we do not find it, it were better for us if we had never been born. We may have tasted of all the joys the world can offer, have known success from every angle, but if we have not found this the chief end of life, we have missed our chance, and can only have at the last a desolated life. But if through the joy or sorrow of life or through the gaining of friends or the loss of them, we have been led to dower our lives with the friendship of God, we have achieved the great purpose of life.

Communion with God is the great fact of life. It is the experience of the nearness of God, the mysterious contact with the divine, and the consciousness that we stand in a special individual relationship with him. Men of all ages have known this close relationship. The possibility of it is the glory of life; the fact of it is the romance of history. All devout men that have ever lived have lived in the light of this communion. Men have known this communion to such a degree that they have been called pre-eminently the "Friends of God."

To us, in our place in history, communion with God comes through Jesus Christ. It is an ineffable mystery, but it is still a fact of experience. Through Jesus Christ all things are made possible and he becomes our ever present friend. We offer Christ our submissive hearts, and our obedient lives, and he offers us his ever abiding presence. We take him as our Master, and he takes us as his friends. "I call you no longer servants," he said to his disciples, "but I have called you friends."

Sometimes we are brought nearer to God through our friends, but oftener the experience has been that, through our union with the Friend of friends, we are led into closer relationship with our fellowmen. The nearer we get to the center of the circle, the nearer we get to each other.

We ought to make more of our Christian friendships, the communion of saints, the fellowship of believers. Have we an increasing interest in the things which interest Christ? "Ye are my friends if ye do whatsoever I command you," is the text by which we can judge ourselves. Even if sometimes we almost doubt whether we are really in this blessed covenant of friendship, our policy is to go on loving and serving him, and striving to please him, and he will not disappoint us.

To know that we are ever before him, taking him with us into the market place, into our business, and into our pleasure, and to have him as our familiar friend in joy and sorrow must be a source of strength, lifting life to a higher level of thought, and feeling and action.

The man who lives with Jesus knows him to be a friend that sticketh closer than a brother. Some even say, "Oh, that I knew where I might find him." It is true that love can not be found, but we can bring ourselves into the presence of the lovable. We can enter into friendship through discipleship, and the day will come to us also when the Master's word will be true, "I call you no longer servant, but I call you friend."

OUR PRAYER

O God, who are evermore present, let thy loving mercy and compassion rest on the head of thy servants everywhere. May we all feel within ourselves that greater and higher friendship, that we can experience only in thee and by allowing ourselves to be brought into that close relationship with thy Son, Jesus Christ, who is our ever present friend. May thy Holy Spirit guide us in the paths of righteousness and bring us nearer to thy providential care, and we will give thee praise forever and ever. Amen.

South Bend, Indiana.

September Slogan: "Back to the Bible" in School and Home. By Wilbur F. Crafts

The supreme task of Christian patriots for September is to start both the school year and the church year right by restoring and improving daily Bible reading in homes and schools. Juvenile delinquency and social unrest are increasing; Sunday school attendance and Sabbath observance decreasing.

For the sake of the Nation and the world, let the recent financial "drives" in the churches be followed by a "drive" for daily Bible reading—not mere "reading in course" to fulfill a vow, but apropos readings that will help individual and social life. And let the movement to put wall charts of the Commandments in the schools and mills and courts and on the outside of churches be taken up in every county by some preachers' meeting or Bible class or young people's society. Every court house should show its cornerstone in a tablet containing God's law. In addition to previous indorsements of these plans by Hebrews, Catholics, and Protestants we have just received the Catholic Bishop of Porto Rico's approval of proposal to post Commandments in "upper grades of public schools."

The International Reform Bureau (206 Pennsylvania Avenue, S. E., Washington, D. C.) is sharing expense of these movements, and invites correspondence. North Dakota plan and Gary plan help only church-going children. The other half of the youth which still more needs the message of the Bible, can be brought in contact with it only by Bible reading in the public schools. This is required daily by law in Massachusetts, Pennsylvania, New Jersey, Tennessee, and in New York City. If it is not so read it is the fault of the lazy and timid citizens of those States who do not see to it that their laws are observed. Arizona is the only state where Bible reading in schools is forbidden by law, and Illinois is the only one where the last court decision is adverse, and that is an old decision that some teachers disregard, and all might, challenging a new trial of the issue. The gradual banishment of the Bible from American schools, in which daily Bible reading was once universal, has been a cowardly retreat of Protestants before a propaganda whose object is to make schools "Godless" as an argument for a division of the school fund between public schools and sectarian schools. Catholics should be frankly told this is impossible, as it would mean not a division of the school fund in two parts, but into more than one hundred

and fifty parts, as every sect must share pro rata, and the pro rata changes yearly.

Some Protestants argue "Bible reading in schools is of no account unless it is read by spiritual persons." But that would shut out much of the Bible reading in Sunday schools and homes, and even in pulpits. All along the line let us work for more impressive Bible reading, but meantime we will not give it up because elonationally and spiritually not of the highest grade. It means much to the young to have the Bible opened first of all books in school and college day after day. It is assumed that even churches cannot secure daily Bible reading in the homes of their members. But it has been done and can be done if the same energy is put into it that is put into financial "drives." And there is a great need of a "drive" for good reading generally. The recent examination of Henry Ford should compel a general effort to promote reading of history. Let libraries have twilight talks on real books, and let pastors organize "Round the World Tour in Books" as the best social center for young people. The Reform Bureau will send plan free to all who apply, with stamp.—From Reformed Messenger.

The Education We Need

The need of our country is not to lift marble to the fortieth story of some new office building, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations. When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built any ocean-liner or man of war. Thomas Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the Channel. But we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death. When Millet seized his brush and painted the "Angelus" on the bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized a spade and worked for fifty years in the fields of France. Not the men who add to our quantity of materials, but the men who **deepen the quality of our living**, are the real benefactors and educators of the world.—William Herbert Perry Faunce.

"Oh Lift Me Up So I Can See!" By Miss Gertrude Ham

Margaret Slattery was standing on the corner of "The busiest street in the world," watching a parade, when a dirty little four-year old waif came running to her with outstretched hands and pleading eyes crying, "Oh, lift me up so I can see." Margaret Slattery lifted the child and holding her close to her heart, heard in her plea the cry of the whole world of girls who are begging to be lifted up that they may see. And thus was born the world's Y. W. C. A.—born because in spite of the turmoil and confusion, the unrest and noise, one busy woman separated herself from the din, even while she continued to be in the midst of it, caught a vision of Christ in the eyes of a child and through prayer and consecration worked out her vision.

Who can estimate the result of one busy consecrated life?

As I listened to the story there flashed through my mind the thought of the millions of people who are today crying out, "Oh, lift us up so we can see."—The great throbbing heart cry of humanity. And men and women who know the power that can lift and save are too busy to take the suffering world into their arms of faith showing them the risen Christ, who if he may only be seen will draw all men unto himself.

If we would know the sorrow of humanity we must get

under its burden. If we would alleviate the suffering we must first feel it—know it.

In today's mad race for fame, for achievement, for wealth and pleasure; in the sharp struggle for existence and in the strife, we must stop short, for our self-seeking and remember those about us, who, weaker than we, are crying, "Oh lift us up that we may see." We who have acknowledged him and have been too busy—too indifferent—to pray must recognize the power of the lifted Christ in our own lives and must lift hands of prayer both for fellow man and ourselves. For,

"What are men better than sheep or goats
That nourish a blind life within the brain
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend;
For so the whole round earth is bound
With golden chains about the feet of God.

In the twisted, restless today of reconstruction there is greater need for personal knowledge of God than ever there has been, and until Christ becomes real to those who have accepted his love, men and women and little children will cry in vain, "Oh lift us up so we can see."

May the church of Christ lend ear to the plea and lift and help those who are crying and in need.

Huntington, Indiana.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Christian Endeavor at Winona. By J. A. Garber

Winona is a favorite spot for Endeavorers. It becomes a rallying center for Brethren young people at the time of General Conference. The late Conference brought an unusually large number and all seemed to enjoy themselves greatly.

Social Fellowship

Early in the week Brother E. A. Rowsey convened a general committee consisting of Miss Kanauer, Miss Cotterman, Miss Hildebrand and Mrs. Grosse. These persons planned and named sub-committees to conduct three Christian Endeavor meets. The first was a "Get Acquainted" meeting. On Thursday afternoon one hundred and twelve persons, by actual count, marched to Indian Mound where they engaged in singing and disposed of fifty of the "greenest things" in Indiana. A large number of persons assembled at Island Pavilion on Saturday morning for the C. E. breakfast. Entertainment was provided by Howard Leslie who recited amusing war stories and Misses Brumbaugh and Teeter and Messrs. Horlacher and Detsch, an argumentative quartet that staged a humorous debate. Talks of a more serious type were given by B. S. Stoffer, W. R. Deeter, Miss Mae Smith, Edwin Boardman and Dr. Jacobs. The hour proved to be both pleasant and profitable, and all are indebted to those who worked late and early to make it possible, particularly Brother Rowsey, George Walton, John Eck, the Misses Kanauer, Fudge, Brumbaugh, Eck, Cashman and others whose names have escaped the reporter.

Conference Sessions

The program for the conference sessions was carried out to the letter. Not one person failed to appear and every address showed that each person had made thoughtful preparation. For the most part the speakers were rewarded with the presence of a goodly number of hearers. The messages were inspiringly suggestive and replete with workable plans. We hope to secure the manuscripts for publication in these columns.

Plans for the Future

This being the last year of our Four Year Challenge effort, it was deemed unwise to make any changes in the National Cabinet unless very necessary. Brother DeLozier, our missionary superintendent, gave a ringing address on "Christian Americanization" and distributed about one hundred books bearing the same title, the home study text for November. Because of increased duties on account of his entering Lehigh University he insisted on being relieved of the superintendency of the missionary department, and Brother Marcus Witter was elected. He expects to carry forward the good work of his predecessor. All the other officers continue in office. They, in conjunction with the district officers in attendance, planned the future activities of our work.

Enlargement and Enlistment

The plan calls for a co-ordination of the monthly service themes announced by the United Society and our Four Year Challenge. "Enlargement and Enlistment" is the theme for September and October. Obviously enough, the aim is to increase the number of societies and to enlarge the membership. This effort relates in particular to Points 1 and 2 of our Challenge and to all others in general. The definite goal is a fifty percent increase all along the line.

Field Workers

Almost without exception our national and district officers confess failure to get the desired results through correspondence. There was a strong demand for a full time field worker. Finding it impossible to provide one at this time, a group of voluntary field workers was selected and assigned territory that they may cover without neglecting their regular work. The following persons were selected:

Northwest, Earl Hansen, Sunnyside, Washington.
Northern California, N. V. Leatherman, Ripon, Cal.
Southern California, Hazel Shively, Los Angeles, Cal.
Kanemorado, Jennie Hazel, Carleton, Nebr.
Illikokota, Edwin Boardman, Hudson, Iowa.
Northern Indiana and Michigan, Cora Culp, Nappanee, Indiana.

Southern Indiana, E. A. Myer, Brighthurst, Indiana.
Northern Ohio, E. A. Rowsey, Ashland, Ohio.
Miami Valley, Roy Patterson, Dayton, Ohio.
Western Pennsylvania, Mrs. Carl Grosse, Altoona, Pa.
Eastern Pennsylvania, To be supplied.
Maryland and W. Virginia, Mae Minnich, Greencastle, Pa.

Virginia, H. H. Rowsey, Roanoke, Virginia.

Observe the personnel of this list and you will be reminded that these persons are real Endeavorers definitely engaged in the work. Only three ministers are included and they are energetic young men who are willing to give some time to the strengthening of Christian Endeavor which has contributed largely to their development. The plan is to have these field workers visit every society in the assigned district. Society officers are earnestly requested to communicate with them for the purpose of arranging a conference. The conference may be held through the week or on Sunday. It may consist of one or more sessions. In addition to the general inspirational meeting, the field worker will meet with the cabinet and give suggestions as to the organization and promotion of the work. Assistance of this character by the field worker will create a revival in the society and enable you to attain all your goals. Who will be the first to call upon one of these field workers? And who will be the first of the field workers to make a report of his or her first conference? Let societies throw out the challenge "come on" and the worker will send back the response "Let's go."

Real Endeavor. By A. L. DeLozier

Christian Endeavor means something practical. There is danger of our discussing all kinds of missionary and other practical topics and still never getting away from the theoretical. The Italian name for Christian Endeavor is Attivita'—Christiana (Christian Activity)—so our little society claims the distinction of having been engaged during the summer in Christian Endeavor, or Activity.

Each Sunday evening at the usual hour we meet at the church and open our meeting, but instead of proceeding with the topic, we went into the heart of the Italian colony. Brother Fehnel proved to be a good leader for the open air work and was accordingly made permanent leader for the summer. He had us sing, then he prayed, after which followed two or three other addresses interspersed with song. Brethren Turner and Oswald were usually the ones to respond. By this time we had a good crowd of eager listeners. This much of the service was of course in English. Then the writer closed the service with a ten minute address in Italian and the listeners were invited to church and Sunday school "all 'angolo di 5a e Tighman strade."

Some of the Italian topics treated were:

LA DOMANDA CAPITALE—The Great Question.

LA RIPOSTA VITALE—The Vital Answer.

L'UNICA VIA DI SCAMPO—The only Way of Escape.

We cannot report any definite results from these meetings, but have every reason to believe that they were not in vain.

I suggest that other societies try this for the fall months. English alone will draw the foreigner and he can understand most of what you bring.

We had to abandon the Christian Endeavor topics, but

only because our society is quite small. Where the society is larger the Endeavorers may be divided—some to speak on the street, while the others pray for them and take up the regular topic in the society's meeting place.

The Endeavorers of almost any society would enjoy this work and also have the happy satisfaction of knowing that it isn't theoretical Christian Endeavor.

Allentown, Pennsylvania.

Looking Forward. By Francis E. Clark

The happy vacation season is over; the still happier working days of the new church year have come. May the stored-up health and strength of the summer, whether our holidays were short or long, fit us well for the best year of service we have ever rendered to the Master Christ.

Those of you who were at the Buffalo Conference or have read the full reports of it (and that I hope means all to whom I write) know that it was unsurpassed in enthusiastic interest and in fruitful plans for the future. These plans are embodied in brief in our "Loyalty Campaign" and in our "Inter-State Challenges."

The "Five Goals" state these plans most succinctly and clearly. I would commend them to your very earnest, prayerful consideration and your active co-operation with Endeavorers all over the country in reaching them. Here they are:

A 50 percent NET increase in two years is quite possible in very many societies. In your Union are doubtless many such. Please see that all catch the enlarged vision. Most

of our societies are needlessly small. They report on the average only about 35 members, even where the Sunday schools number hundreds. Be careful that the active membership shall consist only of "active, members," pledged, covenant-keeping Christians, but open the door wider to those whom you hope to win to Christ. The Alumni membership may also be a great help to our societies.

The second goal, "one or more societies in every church, or we will know the reason why," means a careful canvass of every church in the vicinity of our unions for new young people's, intermediate and junior societies.

"A Field Secretary in every state for whole or part time," "a denominational missionary budget," an Alumni fellowship in every union,"—our third, fourth and fifth goals, are all exceedingly important and reachable.

The "Challenges," a unique and most interesting feature of the Buffalo Conference, will stimulate work in every state. The goals and challenges have been printed in attractive form by the United Society; all should have copies of them. I enclose a copy of the "Loyalty Campaign," including Standards, Goals, Monthly Service Themes, and Christian Endeavor Week Program.

Let us carry the spirit of "Buffalo, 1919" into every society and local union in all our broad land, and the next two years will ever be memorable in Christian Endeavor history.

Again I appeal to you, the leaders of societies and unions, with all my heart, and in the Master's name, for two great years of service for him. "Come on!" I know your response will be "Let's go!"

NEWS FROM THE FIELD

PLEASANT HILL, OHIO

After a sojourn of nearly two years in the Miami Valley with the Pleasant Hill congregation, we are leaving the charge vacant October 1st for some other aspirant not yet chosen as successor.

Our period of service here has included the great "freeze up" of 1917-18 and the "flu" epidemic of 1918-19. The local church was hard hit by both of these handicaps. Though the flu caught every family in the church we lost no members. As a result of this malady and complications of chronic heart trouble the church has suffered the temporary loss of our esteemed church secretary, Miss Mazie Teeter, well known to many Evangelist readers and who after being an invalid for nearly ten months is now slowly getting back to normal condition. She has been greatly missed from the church activities.

So far five have been baptized and received into the church during our stay here. We found one soul a victim of the "flu" down in the "valley of the shadow" who called upon the Lord for life and salvation. At the very threshold of the "great beyond" we took her confession of faith and her promise to submit to baptism in case of recovery. The Lord heard the prayers and soon after she was received by baptism into the local church.

There are many souls here needing the gift of grace and salvation but the Lord is waiting for a Spirit-led and Spirit-filled people to win them.

We have found some of the finest souls here ever met with and wish the percentage was larger.

There is some fine young talent here which if properly conserved will be heard from in future years in terms of usefulness and power

for the church. They are few but very precious, may the dear Lord keep them safe for himself.

This church is one of the first organized in the brotherhood and in recent years the list of pastors includes the names of Shively, Ashman, Watson, Smith, Baer and Pierce.

During the past year considerable repairs have been made on the church building, including a new heating plant and the re-papering of the entire interior. The sisters of the congregation contributed a large percent of the zeal and the cash on these repairs.

Some time ago we tendered our resignation to take effect at the close of the regular pastoral year, October 1st. For the immediate future we are planning for evangelistic work. Any churches desiring help in this line may address me for the time being at Pleasant Hill, Ohio. W. J. BARNHART.

FINANCIAL STATEMENT OF THE MISSIONARY BOARD OF THE BRETHREN CHURCH

Previously Reported	\$ 5727.93
June 17, 1919	
Lauark, Ills.,	59.26
National S. S. C. E.,	25.00
Waynesboro, Pa.,	50.00
June 26th	
First Br. Ch., Waterloo, Ia.,	30.00
Mary Flora, Chili, Ind., R. R. No. 1, H. G.,	5.00
Leon, Ia.,	2.50
July 1	
Int. on Daily Deposits,	3.40
July 7th	
Cerro Gordo, Ill.,	13.25
J. S. C. Spickerman, Marysville, Mo.,	3.00
Tiosa, Ind.,	13.00

Roann, Ind.,	81.08
N. Manchester, Ind.,	46.45
July 31	
National S. S. C. E.,	25.00
F. J. Weaver, New Lebanon, O., H. G.,	5.00
Melvin D. Kerr, Bryan, Ohio,	30.00
Joseph A. Kerr, Bryan, Ohio,	5.00
August 1	
Eliza Smith, Phila., Pa., H. G.,	5.00
Interest for July,	3.29
John Lichty, Falls City, Nebr., H. G.,	5.00
Rev. G. L. Maus, Bryan, O., H. G.,	5.00
Rev. Martin Shively, Masontown, Pa., R. R. 2, H. G.,	5.00
August 2nd	
John A. Miller, Meyersdale, Pa., R. R. 2, H. G.,	5.00
Jacob C. Cassel, Lansdale, Pa., H. G.,	5.00
Mr. and Mrs. Conrad Greif, Dallas Center, I. A., H. G.,	5.00
August 4th	
Ira C. Wilcox, Pittsburg, Pa. H. G.,	5.00
John M. Freeland, Terra Alta, W. Va.,	5.00
Leon, Iowa,	14.50
Miles J. Snyder, Milledgeville, Ill., H. G.,	5.00
August 9th	
Mrs. M. Hanawalt, Cando, N. D., H. G.,	5.00
Mrs. Altha Wright, Tiosa, Ind., H. G.,	5.00
J. F. Painter, Louisville, O., H. G.,	5.00
A. E. Whitted, Morrill, Kans., H. G.,	5.00
Mrs. D. A. Roger, Aurelia, Ia., H. G.,	5.00
Martin Johnson, Massena, Ia., H. G.,	15.00
Maud Wingard, South Bend, Ind., H. G.,	

National S. S. C. E.,	25.00
August 12th	
Loree, Ind.,	30.00
C. Roland, Sunnyside, Wash., H. G.,	5.00
W. R. Deeter, Oakville, Ind., H. G.,	5.00
Ora E. Snyder, Ashland, O., H. G.,	5.00
John S. Wisler, Nappanee, Ind. Ch.,	25.00
August 16th	
Marie Lichty, Ashland, O., H. G.,...	5.00
S. H. Brumbaugh, Portis, Kans., H.	
G.,	5.00
Falls City, Nebr.,	100.00
August 18th	
First Breth. Ch., Dayton, O.,	16.15
First Breth. Ch., Philadelphia,	140.00
Ida Mathews, Ripon Cal., H. G., ...	5.00
Sarah Bock, Burlington, Ind., H. G.,	5.00
August 20th	
Martha Armstrong, Atwood, Ind., ..	8.00
	\$ 1459.57

RECAPITULATION

Year from August 21, 1918 to August 20, 1919	
Total receipts	\$ 6616.81
Total Expenditures,	5592.09
Balance on hand,	\$1024.72

Respectfully submitted,

ORION E. BOWMAN, Sec'y Treas.

VACATION PREACHING

Ever since we have been engaged in the work in connection with the Publishing House and have been obliged to discontinue regular pastoral work we have accepted almost every opportunity to fill in vacancies and to preach for pastorless churches while they are seeking pastors, and for the past four summers we have filled such appointments at Gretna, Middlebranch, Glenford and again at Gretna.

When Brother Boardman decided to accept the work at Hudson, Iowa, the Gretna church invited me to preach for them again for a time and we have been visiting them on alternate Sundays throughout the summer. At the time of our last visit to Gretna a husband and wife were received into the church by relation. All who have ever visited the Gretna congregation know it is made up of some of the finest people in the state so it is needless to say anything along that line.

A New Pastor at Williamstown

The last week in August we received an urgent call to visit the Williamstown congregation for the purpose of ordaining one of their young men to the ministry. In obedience to this call we went to Williamstown on Saturday, August thirtieth and the next day preached an ordination sermon to a good congregation and at the close of the sermon ordained Brother Mark B. Spacht to the ministry. Brother Spacht is a native of the community that has called him to minister to its spiritual needs. He has been engaged in public school teaching for a number of years and has a wide acquaintance and many friends who have the utmost confidence in his integrity and in his ability as well. The Williamstown congregation has called Brother Spacht to become its pastor and we bespeak for both the church and the pastor a profitable year in the Lord's work.

We preached again in the evening to an appreciative audience and the next morning started for Winona Lake accompanied by

Brother Spacht who attended the Conference as a ministerial delegate from Williamstown.

It seems to do a minister who was for many years actively engaged in pastoral work a great deal of good to be able to visit churches that need preaching and it helps him to keep in touch with the spiritual life of the church as well as to keep in practice as a preacher. For these opportunities we thank the brethren who have made it possible and we trust the churches have been blessed as well as ourselves have been.

R. R. TEETER.

COLLEGE NOTES

All departments of the College are ready for the opening Tuesday, September 16th. While it has been difficult to secure teachers, yet the College has been able to fill all places in the teaching staff. Since the last issue of the Evangelist, Mr. Walter Leckrone, a member of the Church of the Brethren has been secured to take charge of the men's gymnasium work. With this exception, every member of the entire teaching staff is a member of the Brethren church.

Some changes in the faculty have taken place since last school year. Professor R. R. Hann, Higher Mathematics and Physics, is filling the place made vacant by the resignation of Professor A. A. Grubb.

Lucy Cowan Wimer, teacher of Piano, is filling the place made vacant by the resignation of Miss Wilma Lichty.

Mrs. Sarah Griffith, is instructor in Short-hand, and Dora Zimmerman will teach Violin and be Physical Director of Women.

Professor L. L. Garber returns to teach English.

Several of the girls who had planned to be in Ashland have been compelled recently to change their plans, due to illness in the family. So we have room for several other girls. It is not too late to plan to enter.

The College was favored by a visit from a former student, Rev. George Ronk. He was impressed with the general improved appearance of the College. The following are some of the improvements already completed, while still others are under way:

Three new hot air furnaces in the College building.

One new hot air furnace in the gymnasium. Some sanitary plumbing and electric wiring. Something more than a dozen rooms refitted in the Ladies' Hall.

New steel fireproof files ordered for the keeping of the College records.

Plans for the Immediate Future

1—Complete the campaign for endowment within the church, followed by a similar campaign in Ashland city and county. Goal \$200,000.

2—The addition of some new teachers to the teaching corps, thus strengthening and enlarging the courses of study.

3—Increasing the enrollment, by doubling this year and by adding at least ten percent for the several succeeding years.

4—Mid-semester lectures to the members of the Seminary, at least as a matter of experiment.

5—Maintaining a high spiritual state within the school as both a reflex and a cause of a similar state within the church.

6—The establishment of a suitable mailing list, so that the friends of the college may share in the plans, the hopes, and the activities of Ashland College.

Let us pray and work for the attainment of these high and holy ends.

The special committee from the Board of Trustees of the College which was appointed at Winona Lake, recently purchased a business block in Ashland known as the Krichbaum building. This makes a sound investment and will yield a very good rate of interest. Those who are giving to the College may be very sure that the funds of the school are placed in the best possible way. This purchase is generally considered among real estate men as the best "buy" for some time in Ashland. Moreover, it will have the very desirable effect of showing the city of Ashland that the College is no pauper or charity affair, but that the Brotherhood is back of it and means business and means it with a renewed enthusiasm.

W. H. Beachler is now in Fremont, Ohio, where he is beginning his campaign.

I misread all signs if this does not prove to be an banner year for the College. It ought to be even so. The war is over and young men are now free to take up their schooling; times are good, and this will react upon school life. The general spirit of unity exhibited at Winona is bound to be felt in the college here. The teachers are able and enthusiastic, and no school can succeed if this is not the case. Pray for the College that this may be a fruitful year.

EDWIN E. JACOBS.

A BRIEF STATEMENT FROM THE BURSAR OF ASHLAND COLLEGE

Resources in buildings and equipment

Cash on hand (from running expenses),	214.10
Books on hand,	72.30
Personal Accounts,	1,479.72
Pianos,	700.00
Typewriter,	40.00
Equipment, Laboratory,	2,363.34
Equipment, College,	3,652.94
Equipment, Dormitory,	7,497.44
Equipment, Library,	2,500.00
Equipment, Domestic Science,	568.54
Buildings and Grounds,	150,000.00
Total,	\$169,088.38

Resources in Permanent Endowment Fund

Cash on hand (uninvested from Endowment Fund),	\$ 1,039.92
Investments Mortgages,	35,190.33
Investments Notes,	8,524.10
Investments Liberty Bonds,	29,800.00
Investments War Savings Stamps,	1,256.62
Bonds Carbon Transit Co.,	500.00
Bonds City Bonds,	2,500.00
Bonds Winona Railway,	4,000.00
Bonds Weld Co. Improvement, ...	1,500.00
Bonds Hennepin Improvement, ...	3,550.00
Endowment Notes,	49,407.21
Total,	\$137,268.18

Grand total resources,\$306,356.56

THE ENDOWMENT CAMPAIGN**The Last Lap of the Endowment Campaign**

Launched in the fall of 1917, the campaign for permanent endowment has now been in progress for two years. This represents more time than many of us supposed would be required for the completion of the task. And yet, another big, full year lies ahead before the brotherhood will have been covered. So that we consider that we are now just entering the last lap of the campaign.

The Ground Yet to Be Canvassed

By states and districts the work yet to be done is comprised in the Ohio churches, the Maryland and Virginia churches, the churches on the Pacific Coast, several churches yet in Illiokota, and several small churches yet in Michigan.

The Result by States and Districts

The following is a statement of the results by states and districts and they appear in order as the canvass was made:

Indiana,	\$29,000
Pennsylvania,	40,000
Kanemorado,	19,000
Illiokota,	22,500

(With five churches yet to be canvassed in that district).

Michigan, 1,200
With some work yet to be done in that district. This represents a total of endowment raised to date in the present campaign of approximately \$812,000.00. It would be indeed ungrateful on the part of the Campaign Secretary if he did not pronounce this a fine record. It is a fine record, to be sure—better by considerable than many of our most hopeful friends expected. And yet, I trust I may be forgiven if I suggest that, good as this report is, it would have been infinitely better if many of our people where I have been who have been blessed with large means would have enlisted for amounts proportionate with their ability. I am now about to give out a bit of information for the first time. I have on my books the names of approximately 2,200 individuals who have given to the cause of endowment in this campaign. These gifts run all the way from one dollar to one thousand dollars. Needless to say there have not been nearly as many one thousand dollar gifts as there should have been. And sad to say there has not been a single straight gift of \$2,500 or \$5,000. I am sure that it is good to popularize this campaign and seek the greatest number possible of gifts of all sizes. But surely our people of large means must wake up and think in far larger terms when they give to our college if it is ever to command the resources it must have to measure up to the standards set by this age. What I mean is just this: The results thus far achieved are good; but when that list of 2,200 names is taken into consideration, also the vast amount of hard work it took to enlist such an array of people, who will not say that the result should have been much better?

The Program for the Future

The program for the remainder of the campaign will be very simple just as it has been all the way along. It will consist of work and a lot of it. As God gives him strength your secretary will keep right on along the present lines until the last congregation with-

in reasonable reach has had an opportunity to enlist in what is at once the most vital and significant movement ever launched in the history of the brotherhood. That many prayers have gone up to the throne of grace for the success of this campaign there is absolutely no doubt. That those who have been praying for this work shall continue to do so, and that many others may begin praying that God may bless the final drive of the campaign is the humble request of the Campaign Secretary.

WM. H. BEACHLER,

Campaign Secretary.

EAU CLAIRE, WISCONSIN**An Appeal to the Beloved in Christ**

By, this epistle may it be known that a worthy brother and member of the Brethren church, by name, A. E. Baker has been confined to the house and bed for the last three months, suffering terribly with rheumatism, doctoring with our best doctors and receiving no benefit. He is now going to Waukesha, Wisconsin for mud bath treatment. I wish to state that while he could work, he was employed by a shoe factory at rather small wages, and his continued illness has put him and his faithful wife in poor shape to face a long winter. I, therefore, as the one in charge of the little band at Eau Claire, Wisconsin, make the appeal for help from those that the good Lord has prospered for whatever amount you feel to donate to a needy cause, and I assure you that all money sent to the writer will be handed to the proper party. We also ask your prayers in his behalf.

J. A. BAKER,

613 Churchill St. Eau Claire, Wisconsin.

**DOINGS AT RED HILL CHURCH,
VIRGINIA**

Our campaign with Brother P. J. Jennings began the 2nd of August, 1919. We had a very successful meeting. There were thirty-eight converts. Twenty-one were baptized into the Brethren church and one is yet to be baptized. Four went to the Church of the Brethren, two to the Baptist and the others have not yet decided their church relationship. All came to Christ through the Sunday school except four and they are all real conversions and not backsliders revived.

Both the community and the evangelist were well satisfied with the success achieved. The church gave Brother Jennings fifty dollars for his services. We think no one will make a mistake in selecting him for evangelistic work. He is holding a campaign at Garden City at present.

Remember that we are still on the map and desire the prayers of the brotherhood.

O. MINNIX.

**Pennsylvania District Conference
Johnstown, Penn., October
7-9, 1919.****Tuesday—2 to 4 P. M.**

- 2:00 Opening Devotional Service.
Martin Shively
2:15 Welcome to our Church and Town,
H. W. Darr
Response to the Same. H. M. Harley
Special Music.

- 3:00 Moderator's Address—Why the Church Must Go Forward. J. F. Watson.
3:30 What Our District Conference Should Expect from Its Ministers.
George Jones
3:45 Business Methods in Church Work.
Wm. Kolb, Jr.
4:00 Announcements. Adjournment.
Tuesday—7: 00 to 8:30 P. M.
7:00 Devotional Bible Study. J. I. Hall
7:15 How Secure a Greater Spirituality.
H. C. Cassel
7:35 Making Christ Our Own.
J. H. Burnworth
7:55 Announcements, Etc.
8:00 Sermon. A. L. DeLozier
Wednesday—8:15 A. M. to 12 M.
8:15 Morning Prayers and Devotions.
Miss Nora Bracken
8:30 Completing the Work of Prohibition.
W. T. Hilbert
8:50 Meeting the Changed Condition in Church and Society.
Prof. Edw. E. Byers
9:10 Open Forum.
Conducted by Moderator J. F. Watson
S. S. C. E. Session
9:30 Session in charge of President,
Mrs. J. F. Watson
11:00 The Church and the Man in the Industrial Center. H. F. E. O'Neill
11:30 Business and Adjournment.
Wednesday Afternoon
2:00 Devotions. Omar Tressler
Sunday School Session
2:10 Reports:
Elementary. Mrs. Shultz
Home. Miss Wissinger
Teacher Training. W. C. Benshoff
O. A. B. C. Martin Shively
2:30 The Outlook for the Coming Year.
Albert Trent
2:45 Open Forum on S. S. Work.
Conducted by Albert Trent
Y. P. S. C. E. Hour
3:00 Reports of Officers:
President. A. L. DeLozier
Secretary. Miss Nora Bracken
Special Music
3:30 The Christian Endeavor Back of the Church Service. Omar Tressler
4:00 Business and Announcements. Adjournment.
4:15 Christian Endeavor Rally and Outing
Wednesday Evening
7:00 Constructive, Devotional Bible Study.
Alva McClain
7:30 The MUST of the Four Year Program.
W. C. Benshoff
7:55 Announcements.
Special Music.
8:00 Sermon. H. M. Harley
Thursday Morning
8:15 Devotionals. W. A. Crofford
State Missions.
8:30 Reports:
Treasurer. S. A. Snook
Secretary. Albert Trent
9:15 Financing the Kingdom.
Martin Shively
9:35 The Supreme Business of the Church—Missions. E. H. Smith
9:55 Supporting Our Only College.
President E. E. Jacobs
or his Representative

10:30 Business, Announcements, Adjournment.

Thursday Afternoon

2:00 Bible Study. W. S. Baker
2:15 How to Make the Brethren Church Have a Future. I. B. Trout
Special Music.

2:45 Serving the Church with the Pen. Geo. S. Baer, Editor Brethren Evangelist

3:15 Reports and Unfinished Business. organization.

4:30 Adjournment.

Thursday Evening

7:00 Bible Exposition. M. L. Sands
7:20 The Christ in Whom I Believe.

L. G. Smith
7:55 Final Announcements.
Special Music.

8:00 Closing Sermon. Elder Geo. W. Flora, Covington, Ohio.

Executive Committee

Edward E. Byers, Chairman W. C. Benshoff
E. L. Miller, Secretary Miss Nora Bracken
J. F. Watson Mrs. White

Albert Trent

Kanemorado District Conference, To be held at Hamlin, Kansas, October 10, 11 and 12

Friday Evening

8:00 Devotionals. George Cone.
8:30 Sermon. Roy Brumbaugh.

Saturday Morning

9:00 Song and Prayer. E. E. Otto.
9:15 Business:
Appointment of Credential Committee.
Welcome Address. N. P. Eglin.
Response by Delegates.
Report of Credential Committee.
Election of Officers.

10:00 Moderator's Report.
10:30 Report of Mission Board.
President. John Lichty.
Treasurer. Elias Lichty.
11:30 Message from Extension Director of Middle West. Geo. Ronk.
11:45 Discussion.
12:00 Adjournment.

Saturday Afternoon

1:30 Song and Prayer. A. E. Whitted.
1:45 The Sunday School an Asset and a Liability. Mrs. O. L. Lewis.
2:15 Sunday School Round Table.

Geo. Cone.

3:15 The Efficiency Chart in the Wide-Awake Endeavor. Jennie Bailey.

3:15 The Place of the Junior and Intermediate Societies in Present Day Church Problems. Mrs. J. D. Kemper.

3:45 Business.

4:00 Adjournment.

Saturday Evening

8:00 Song and Prayer. J. S. C. Spickerman
8:15 Sermon. Earl Flora.

Sunday Morning

10:00 Sunday School. N. P. Eglin, Supt.
11:00 Sermon. J. D. Kemper.

Sunday Afternoon

1:30 Song and Prayer. A. E. Whitted.
1:45 Enlisting Leadership. H. F. Stuckman.
2:30 Building a Literature.

J. S. C. Spickerman.
3:00 Sisters' Society Session.

(To be provided by District Officers).
4:00 Adjournment.

Sunday Evening

Song and Prayer. Roy Brumbaugh.
8:15 Sermon. A. E. Whitted.

(Miss Mae Smith, Traveling Secretary of the Womens' work will be in attendance at the Conference).

THE TIE THAT BINDS

FIFE-LESLEY — On Wednesday evening, August 20, 1919, at the home of Brother and Sister George S. Lesley, west of Flora, occurred the marriage of their daughter, Miss Gladys, to Mr. Lester Fife. Both young people are highly esteemed by their many friends. The bride is an active member of the First Brethren church at Flora. The groom is a member of the Baptist church. The marriage service was by the undersigned. S. C. HENDERSON.

BEVAN-WHARTON — On the 21st of August, at the home of the undersigned, occurred the wedding of Ervin Fae Bevan and Olive Jane Wharton. The groom is a member of the Bethany Brethren church of this place. The best wishes of a host of relatives and friends attend the young couple. GEO. E. CONE.

CRUM-MICHAEL — John H. Crum, and Martha Michael were united in marriage, at the parsonage at Burlington by the writer on the evening of August 21, 1919. Mr. Crum is a popular and prosperous farmer of Clinton Co. Mo., and Mrs. Michael is the daughter of late Samuel Michael, and a resident of Burlington. Both of these contracting parties have been married before and lost their companions years ago, and this union will afford a fine opportunity for the enjoyment of the accumulations of the past and a happy home together. May the Lord bless them and in their home may Christ be an ever welcome visitor. W. T. LYTLE.

IN THE SHADOW

MILLER — Hester, only daughter of Brother and Sister S. I. Miller of Hamlin, Kansas, died, following a serious surgical operation at her home. She was nineteen years of age, a successful teacher and for a number of years a faithful member of the Brethren church. Funeral services were held in the church of the Brethren at Morrill by the writer, assisted by Brethren Cone and Whitted. H. F. STUCKMAN.

PICKERING — Ruby Edna, daughter of George W. and Elizabeth Pickering (also granddaughter of Elder J. W. Shwartz), was born February 8, 1895, and departed this life August 13, 1919, aged 24 years, 6 months and 5 days. She being one of eleven children, leaves to mourn her departure seven brothers and three sisters, besides the grief-stricken parents. At the age of eighteen, Ruby united with the First Brethren church, at Cambria, Indiana, and remained a true and devoted member until at last called to her reward. The funeral was conducted by the writer at the home south and west of Cambria on the afternoon of August 15th. Interment at the Frankfort cemetery. W. T. LYTLE.

EATON — Susan Elizabeth Overholser, youngest daughter of Joel and Mary Overholser and the wife of our beloved Brother George E. Eaton, who was born March 15, 1877, and departed this life at her home west of Brimhurst, August 20, 1919, after enduring two operations and suffering for at least a year and a half with a malignant cancer which during the last fifteen weeks refused to respond to any treatment. Her age was 42 years, 5 months, and 4 days. Sister Eaton has been a member of the First Brethren church of Flora, since November 26, 1906, and her devotion in the church and in her home were the factors that made possible her seeing the whole family brought into the Kingdom. Sister Eaton called for the Blessed One, was anointed according to James 5, before each of the operations, and she manifested a faith at all times in her affliction that "God doeth all things well." There are left to mourn her departure, the grief-stricken husband, and the two daughters, Mary and Violet (to whose future, Sister Eaton had always looked with great anticipation), the aged mother and one sister, Mrs. Cora Wise, and a host of friends and neighbors. Sister Eaton will be greatly missed in the church, for her desire was always for the comfort of those whom she loved as brethren and sisters. While the husband has lost a true, devoted companion and the girls a companion-

able and compassionate mother, the community has lost a friend, this home with Sister Eaton as matron was properly termed "Pastor's Retreat," both for her and her family during seven years of our ministry at Flora, and we are made to feel the loss of a true friend. The funeral was conducted on the afternoon of August 21st by the writer and pastor, Brother S. C. Henderson. The interment was in the Maple Lawn cemetery. May the Lord bless and provide for these who sorrow in the Christian home. W. T. LYTLE.

STEWART — Joel Sylvester, son of Wm. and Isabelle Stewart, was born near Itasca, in Darke county, Ohio, May 7, 1843 and departed this life August 14, 1919, aged 76 years, 3 months and 7 days.

When about 7 years old his parents and family moved to Freble county, near Lewisburg, where he grew to manhood. On the 3rd of July, 1864, he was united in marriage to Rachel Frame of New Hope, their companionship lasting till death took her from him October 3, 1918.

Being brought up in his father's flour and saw mill business he was well fitted for that work and after several years of study at Verona, Brookville and Gratis, he was a widely known and successful business man, always endeavoring to please his patrons, thereby gaining many fast friends.

Shortly after marriage he identified himself with the Christian church and worked with it until about 1886; when the Brethren organized at Gratis he with his wife united with that body, serving as Sunday school superintendent for a number of years, then as teacher. He was a regular attendant at the church services and derived both benefit and great enjoyment from them, always enjoying the Christian Endeavor work, and seeing it his duty to encourage the young people.

A number of times before passing on he expressed a desire to go home and be with those who had gone before.

His work is done and he is at last gathered as one of the countless sheaves that go to make up the great "Home over There."

C. E. BECKLEY, Pastor.

DIETZ — Martin M. Dietz, son of Elder Samuel S. and Dietz, was born in Fayette county, Pennsylvania, in May, 1868. His father, a minister of the Dunkard faith, and a school teacher, departed this life in the latter part of the year 1863, leaving the widow with three small children, Martin being the oldest. While yet a small boy, he with his people, moved to Iowa, near Waterloo. His high ideals led him to seek an education and he worked this end, graduating at the Iowa State Normal in 1880. He taught school successfully and was also ordained as a minister. Yet the occupation in which he spent most of his years was the hardware business. He was in the hardware business at Hudson, Iowa, at the time of his marriage to Miss Ella Shaffner in 1886, also of Hudson, who graduated in the same class with him in the Iowa State Normal. Two years later they moved to Los Angeles, California. Here on May 15, 1918, the death of his wife occurred as the result of an automobile accident, he himself being badly injured. His grief and injuries caused a complication of diseases which brought about his death, August 8, 1919. He was anointed, August 5th.

He was baptized in the Brethren church by Elder S. H. Bash, near Waterloo, Iowa. There being no Brethren church in Los Angeles, when they went to California, they united with the Pentecostal Nazarenes, in whose church the funeral was conducted by Rev. E. C. Cornell, assisted by Rev. Andrew O. Hendricks, the pastor.

He leaves two sons, Roger Shaffner and James Harvey; one sister, Mary A. Dietz of Hudson, Iowa; a number of other relatives and many friends to mourn their loss.

KOLB — Mrs. Mabel Kolb passed away June 11th, 1919, after an illness of several weeks. She was born April 20th, 1890, in Philadelphia. At the age of fourteen she united with the First Brethren church at Tenth and Duquesne streets, and became one of its most active workers.

A few years after the organization of the Kensington Mission of this church, Mrs. Kolb and her husband, Louis S. Kolb, came to help in the work, and their zealous and consecrated labors were a great factor in the growth of that mission into the present Third Brethren church.

She was beloved by all who knew her, and will be greatly missed by many with whom she labored in the Master's vineyard. The writer will miss her as she served as secretary to the pastor, and more deeply feels the loss of her wise counsel and most earnest and willing service.

Funeral services conducted in the Third Brethren church by the pastor, June 14, 1919. J. E. BRAKER, Pastor.

WANTED — Man with machine. Good money for couple hours work in evenings.

Address: C. Z. O., this office.

Business Manager's Corner

ON TO VICTORY

While the past year has been the biggest year the Brethren Publishing Company has ever had we believe it is just entering upon its real career, and that there are yet scarcely dreamed of opportunities for it to go forward.

For many years the business has been handicapped by the poor location of the plant, and from the time we first entered upon our duties as Business Manager we have looked forward to the time when a better location might be secured; but the prospects seemed poor until last spring when two of Ashland's newspapers combined and a splendid new building was vacated by one of them. We at once began laying plans whereby this location could be secured for the Brethren Publishing Company. The building is practically new and is fifty by one hundred and fifty feet, three stories high. We felt it would be too great an undertaking for the Publishing Company to try to buy the building alone so we took the matter up with the trustees of Ashland College to see if some of the permanent endowment funds could not be profitably invested in this business block.

At a meeting of the Publication Board at Winona last week we presented the matter and the proposition received the unanimous approval of the Board and a committee was appointed to look into the matter immediately, and if found practical to join with the Trustees of the College in the purchase of the block. We then presented the matter to the Trustees in their Winona meeting and a committee was appointed to act in connection with the committee from the Publishing Company with power to make the purchase if in their judgment it seemed a wise investment. According to arrangements the Publishing Company was to secure an undivided one-third interest in the building.

On Monday after the close of the Conference a member of the committee called upon the agent having the sale in charge and at eight o'clock the next morning the committee met to inspect the building and at eighty thirty the purchase was made.

It produced one of the sensations of the season in the real estate world in Ashland, and has been pronounced by prominent business men to be one of the best bargains that has been secured in Ashland in a long time.

The first floor of the building will be occupied by the Publishing House on October first. On the second and third floors of the building are twenty suites of apartments, all rented and bringing in a good income. It seems almost a providential act that we are able to get into such a favorable location in the very business district of the city and at a time when an unusual real estate boom is on.

Like most pastors in the church we have had some experience in moving from time to time, and while moving one's household possessions is no small task, it is only child's play compared to moving the equipment and furnishings of a publishing plant. It will undoubtedly take us a week to make the transfer from one building to the other, and it will be out of the question for us to try to do any

printing during that week so we will ask our readers and subscribers to be patient with us and to make no complaint because there will be no Evangelist published that week. We do not like to miss the publication of the paper, but all hands will be needed to aid us in our moving.

The Honor Roll

We do not want to become so excited over our moving that we forget about our Evangelist subscription list, and we are indeed glad to be able to announce the addition of another church to our Honor Roll. This time it is one of our newest congregations, Ardmore, Indiana. We do not believe this congregation has a pastor just at this writing, but Brother A. G. Carpenter sent in the list of subscriptions and we want to give this public recognition of this successful achievement in one of our newest churches. We extend a hearty welcome to the entire list of new readers of our church paper.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankneytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Indiana,	(Vacant)
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr., ...	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr., ..	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.),	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte

Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Indiana,	H. H. Wolford
Eaton, Ind., (Maple Grove),	J. L. Kimmel
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr., ...	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Fostoria, Ohio,	M. S. White
Freemont, Ohio,	H. M. Oberholtzer
Goshen, Indiana,	J. A. McInturf
Gretna, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch., 2nd Yr., ..	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel), ...	Geo. T. Ronk
Leon, Iowa (Union Chapel), ...	G. T. Ronk
Linwood, Maryland, 2nd Yr., ...	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana, 2nd Yr.,	C. A. Stewart
Los Angeles, Cal., 1st, 2 Yr., N. W. Jennings	
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Los Angeles, Cal., (Compton Ave.), J. C. Beal	
Meyersdale, Pa., 2nd Yr., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milldegeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr., ...	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
Philadelphia, Pa. (1st Br.), ...	Alva J. McClain
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr., ...	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana (2nd yr.), ...	Willis E. Ronk
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr., ...	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 3rd Yr., B. S. Stoffer	
Waterloo, Iowa, 2nd Yr., ...	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

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The price of the program with supplement is only \$2.50 per hundred copies, just about half the usual charge for such a program. Send your order at once and begin your preparation for the "Big Day."

THE BRETHREN PUBLISHING COMPANY.

VOLUME XLI
NUMBER 37

SEPTEMBER 24
1919

The **BRETHREN EVANGELIST**

- ONE - IS YOUR MASTER - AND - ALL - YE - ARE - BRETHREN -



WILLIAM A. GEARHART
DAYTON, OHIO

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A deacon, active and efficient in every department of church work and deeply spiritual, a man of business ability and efficient as an executive, set apart by the church for a new and most responsible task, which marks a distinct point of advancement in the missionary endeavor of the Brethren church.

(See Brother Orion E. Bowman's introductory remarks on page 14.)

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Some First Year's Lessons in Making a Church Paper

(Excerpts from Editorial Address at General Conference, Winona Lake, Indiana).

The first year of our working together in the making of a church paper is not yet fully gone. It has been a year of interesting and varied experiences in the school of editorship. In this as well as in other vocations, experience is a great teacher, more exacting than the teachers in college or seminary. I have sought to apply myself conscientiously to each new task as it arose, and yet I will not claim myself to be anything more than a beginner in this experience-school of editorship. I am quite sure there are a great many, more things yet to be learned than I have thus far attempted. But even in so short a time I could not fail of coming into a partial understanding of certain problems and facts related to the making of a church paper, and in these I trust you will be interested.

In this short time I have learned that the brotherhood is willing to co-operate in making a valuable, original and representative Brethren paper, far beyond my expectations. And I have learned more than I could ever have imagined how necessary such co-operation is to the making of a paper such as will meet the needs of our beloved church. No one man could possibly write the whole paper and few people would appreciate it if he could. No half dozen men, busy as all are at their various vocations, could write all the material that should go into a church paper every week throughout the round year. But if it were possible, it would not make a representative paper. To make the most representative and widely read church paper possible, I am convinced that we must have the largest possible number of contributors. That, I have been seeking to do, and I crave the co-operation of the pastors in enlarging still more the number of persons on whom I can count to write an occasional article for the Evangelist. I have met with the most hearty response thus far in soliciting contributions, and for such response I am deeply grateful. My short experience makes me confident that both ministers and laymen are willing to give loyal co-operation in the making of an original, representative church paper if they are given opportunity. Such opportunity, I am anxious to extend more widely than has yet been possible.

I have learned something of the need of patience in the making of a church paper. Patience is needed on the part of all. The editor needs it. He needs to exercise patience when contributors fail to send their material on scheduled time, when correspondents lay his letters aside and forget to reply, when misunderstandings arise between contributors and both sides blame the editor for favoring the other. The writers need to exercise patience when their contributions are not published as soon as they expect after reaching the editor's hands. We cannot make an original paper by working on a "hand-to-mouth" basis, we must have a supply of articles in re-

serve constantly. They need to exercise patience when the "blue pencil" is used on an article hastily written and mailed without correction, as occasionally happens. Sometimes we write things that we ourselves would not want published if we should read it after we have had time to think more carefully about the matter. In these and many other instances patience is needed. It is a most necessary as well as a becoming virtue. Everywhere it bears fruit in friendship, success and personal triumph. It is a virtue conspicuous in the life of our Lord. In all his dealings and relations with men he was patient and tender. By seeking to emulate his example we can contribute something to the success of our beloved church paper.

Consideration is a word whose meaning I have come to understand in a larger way as it applies to the work of building a church paper. In all co-operative undertakings, success can only come through a mutual consideration. Rudeness, unkindness and personal thrusts never unite men, never change men's opinions or conduct, never improve conditions in any way, but they result in friction, wounded feelings and division. We sometimes pride ourselves upon the fact that we are "plain spoken," that we never gloss over the truth. And there are men peculiarly along that line. But usually such expressions are mere excuses for rudeness and roughness of speech or written word. When an opportunity comes for giving a harsh, cruel, unkind thrust, we will do it in the name of frankness and plain truth, and then pride ourselves on our courage. In such cases it is not the truth that hurts so much as the cruel manner in which it is expressed. Truth may be expressed either kindly or unkindly, in a Christian or an unchristian spirit. People don't object to truth so much as the unkind putting of it. Cruelty, whether of speech, written word or act, is never a thing to be proud of, and it always redounds far less to our advantage or credit than we suppose. In all our writings, it is both wise and Christian to be considerate of the feelings and good intentions of others.

Charity is a closely allied word that is quite important to our success. There are many ways in which charity may be exercised, but chiefly in the interpretation of articles written by our fellow-workers in Christ, especially the articles of those with whom we have frequent occasion to disagree. What an article means depends very largely upon what we make it mean. And what we make it mean depends not only upon our vision, experience and understanding, but also upon the spirit in which we read it. It is quite possible that what another has written may read quite a different thing to us from what the author intended. There are at least three good reasons why we should be very charitable in our interpretation of the articles we read. First, the inadequacy or ill-selection of words to express

the real intent of the author. Even the men of largest vocabulary find that words are poor things to express the real intent of the soul. And if, as frequently occurs, those words or illustrations are unhappily chosen, the meaning that was intended may not be truly expressed. Second, the varied shades of meaning of the same words, make it difficult to get the exact shade of meaning intended. And the meaning which the reader receives may be more offensive or unsatisfactory than that which the writer had in mind. Third, the tendency or common fault of emphasizing one truth related to a certain subject out of all proportion to other truths which must go along with it in order to give forth a fair exposition of the subject is a very fruitful cause of misunderstanding. We are all very frail along this line. We become so very enthusiastic about one phase of a truth that we emphasize it as if it were the only or the whole of the truth with the result that misunderstandings arise. All these considerations make it very necessary that we shall be charitable in reading and judging other men's writings. Let us remember that charity seeketh not her own (opinions and expressions) and is not easily provoked (at the opinion and expressions of others).

May we go just one step further in our reasoning and draw the conclusion to which these considerations lead us. That is, we should be characterized by a spirit of toleration in our regards toward the content of our church paper. This is one of the most important facts that has been borne home upon my mind. Before you thrust me into this position I sometimes wondered why certain things with which I had no sympathy and possibly thoroughly disbelieved should be published in our church paper. They were not food to my soul and I could not understand how they could be to any ones' else. But I have lost much of that feeling and my attitude has greatly changed, in that I have learned to tolerate to a much larger degree the expressions of opinions with which I may disagree. And I have learned that some things which are not appreciated by some may be real food for the souls of others. And the great desire of the editor is to make a paper to satisfy not one small portion or another, but the entire brotherhood. There is no hope that every one will appreciate everything every week, that would be miraculous if it should occur. But if every one can find something in the paper every week that will be food to his soul, we have succeeded as much as we can hope. We covet your prayers and help to this end.

EDITORIAL REVIEW

Brother W. R. Deeter, the live pastor of the Oakville, Indiana, church writes of his summer work and the kindness of his people. It is always good to learn of such warm relations existing between pastor and people. With leader and church both bent upon "going forward," we are sure of the direction that will be continued.

President Jacobs is well pleased with the opening of Ashland College, as you will see by his "College Notes." Some of the pastors are occasionally paying visits to the college. Last week, announcement was made of Brother George T. Ronk's visit and this week, Dr. Jacobs mentions the visit of Brother L. G. Smith who brought two new students from Conemaugh. We are sure Dr. Jacobs and his co-workers will be glad to have more of our pastors visit Ashland.

The article on the Christian Endeavor page this week selected by Prof. J. A. Garber, who has charge of that department was written by the General Secretary of Christian Endeavor of the U. B. church, who has done great work in that denomination during his tenure of office. He is a friend of our own denominational head of Christian Endeavor, Brother Garber, who has done such noble work among our own young people.

Louisville, Ohio, church is still pushing ahead and we are confident it will continue to do so under the wise and energetic leadership of Brother E. M. Riddle. The Christian Endeavors especially are deserving of creditable mention. In a town where the churches were once lacking in the spirit of Christian fellowship, the young people of those churches, through the initiative of the Brethren Endeavors, have brought about a condition of splendid co-operation and fraternity. For a season some of the valuable young people were away in

the service of the country, but now all are returned and are being found faithful to their posts of duty. With such a splendid combination as exists at Louisville now, we are expecting good things to be reported in the future.

Let us all congratulate Brother William A. Gearhart of Dayton, Ohio, upon his election to this new position and opportunity of service unto God, General Missionary Secretary of the Brethren Church, and then let us congratulate ourselves that we have such an efficient and consecrated young man to serve us in that capacity. Our prayers and co-operation will help to make his work both successful and pleasant.

Several expressions of satisfaction have been received concerning the late General Conference. Last week, Brethren Bame, Carpenter and Garber wrote concerning plans, results and prospects in consequence of the success of the Winona gathering. This week Brethren Jones and Deeter write briefly but to the point about it. Brother Deeter's "Impressions" will be read with no less interest because they appear among the church news. They were crowded out of the "General Articles" department.

Brother Morton L. Sands of Seargentsville, New Jersey, states in a personal communication that he has consented to remain with his present charge another year, after being pressed hard by the church to do so. He had already announced his intention to change. It is well to take such a call from a church as a call from the Lord. May it prove to be the best for all concerned. The danger of making our pastorates too short is greater than that of making them too long. In this connection we understood that Brother Witter has been prevailed upon by his people of Waynesboro, Pennsylvania, to remain with them yet another year, which will make his eleventh year.

We cannot begin to hint at all the important things contained in Brother G. C. Carpenter's "Home Mission News," but we feel that it is not necessary to urge our readers to read it entirely, for without any reflection on any other writer, we can say that there are none read with more pleasure and profit. He is always finding something interesting to tell us along the line of missions and he cannot come too often.

Two more district conference programs appear in the Evangelist this week, Illiokota and Ohio. The Illiokota conference will be held at Cerro Gordo, Illinois and the Ohio conference will convene at Canton. Both are very good programs and should be carefully studied by all concerned. We cannot urge too strongly that all the churches be largely represented in their respective district conferences. It is here that plans are laid that come closest to each individual congregation. It is here that plans and movements launched at General Conference are adopted to the peculiar needs of the districts and ways and means are devised for carrying them out. And for most of the churches the cost of attendance at the district conference will be only a fraction of that required to attend the national gathering. Everybody loyal to his district.

Brother Beachler is delighted with the start that has been made in Ohio on the College Endowment campaign and when conditions are understood it will be agreed that he has a right to be. The Fremont church, not entirely self-supporting as yet, but struggling earnestly to stand alone in the near future, made the start and a noble start it was. It is not difficult, as the campaign secretary suggests, to explain Fremont's interest in Ashland College when it is remembered that the pastor, Brother Oberholzer is a graduate of the college and loyal to the core, and furthermore that Fremont has two of her sons now in Ashland College. Now if every Ohio church does as well accordingly as this one among the smallest has done, there will be no need to regret the result. The editor is a Hoosier by birth and rearing but has been for several years a loyal Buckeye by adoption, and can sympathize with Beachler's earnest desire to see Ohio make good in this campaign. Every consideration points so strongly to the necessity of Ashland College's home state going over the top, that if for any reason it should fail, it is to be feared that there would be an exodus from the state of all the ambitious and aspiring. But we are quite confident that when the finals have been reported there will be no need of the most ambitious hanging their heads over the result.

GENERAL ARTICLES

The Future of the Rural Church. By Freeman Ankrum

One of the frequently discussed problems, or questions in many conferences and associations has been, "What of the Rural Church?" Many of us today have seen the once strong rural congregation finally drift to town. With the moving to town of some of the leading members and the settling of a small nucleus around them, we still find them for a while attending services in the country where they were given their early training in such matters. In the course of time something happens in the rural congregation previously left, then there is a move to build a church in town. Some of the old standbys object but the younger element push the project. A church building is erected and the nucleus in town organize with the younger people of the country and thus the church is no longer known as a rural church. Some of the more conservative members of the once thriving rural congregation find it hard to follow the drift to town, and perhaps may attempt to hold services. After a number of sporadic efforts the idea will be abandoned and we will find them following to town. An empty building will be left standing in the country to be eventually sold.

With some exceptions this has been the history of many of the rural churches. The drift has been unmistakably toward the towns and cities. This is perhaps more true where the church has been located near some village. The younger people will prefer the village church. Realizing that the church must have people and material, the leaders will decide to locate in the village, and then we have added to our list another over-churched hamlet. Another condition has existed that has meant the moving to town of the church. Some who have been the rural leaders and sometime charter members retire from the farm to the village. They who have been so long followers, continue to follow them in regards to a place of worship, and then a church is formed in the town. Better roads and speedier means of locomotion have made it easier to attend services in the town or city. All this detracts from the one and adds to the other. While the road is just as short from the town to the rural church vicinity, as is the reverse, we find the average tendency is to head toward town. These conditions described have been somewhat halted in the past three years since the great European war. More attention has been given to the rural districts than has been paid to them for many years.

We have in our own denomination today rural churches that have withstood the tendency to emigrate to town. Instead they have been favorably situated, not to close to town but far enough away to make them community centers. These congregations have grown and instead of having lost many of their members to the call of the city have drawn them from town to the country. These conditions

have been the exception so far and not the rule. But in this case there may be a chance for the exception to become the rule. Conditions are changing faster today than at any time previous. That of which we dreamed yesterday has become the commonplace of today. Perhaps that of which we dream and anticipate today may become the commonplace reality of tomorrow. If not our tomorrow, the tomorrow of the next generation.

The past of the rural church is well known. Likewise the present. To predict the future we have nothing but the past and present. This is a day when predictions realize the unpredicted. Some things of which we dream become true beyond our fondest hopes. With the realization that the influx to town at the present time may be halted; there comes also the knowledge that the farm and rural community come to the front on the stage of life. When almost the entire world was plunged into war it dawned upon us with no uncertain light that much depends upon the efforts of them who make up the rural communities. This looking upon the farm and farm life with such great favor as it is being looked upon today, will draw the attention from town and city to the country, the place where it rightfully belongs. This will also keep in the country church many who on Sundays wend their way to the village.

When the Allied Nations shall have completed their task and the world turns from thoughts of war to the gentle arts of peace, the part the rural community has played in the conflict shall not be easily forgotten. They who thought the country life to be slow and unremunerative will see that they have been mistaken. The rural community will take its place as the leader of life, both sacred and secular. Having attracted the attention from the towns and placing it upon the once neglected rural church, many who had thought that it had served its day will reconsider and instead of moving it townward will lead renewed efforts to the work.

Leaders realizing that the church should be in the foremost community will forget their previous idea of abandoning the country church and moving it to the village.

After the dove of peace has been permitted to go to and fro safely and unhindered throughout the land: when the world begins the Universal Reconstruction and re-organization, so much needed and inevitable, then shall there be rendered unto the rural community its rewards. "The little brown church in the dale" shall become once more the power that it has been. Yes! Surrounded by beautiful valleys, waving trees, flowers and wide prairies, in the God-made country and not in the man-made city, the rural church shall become one of God's great instruments of power and righteousness.

"The New Day a Call For a New Aggressiveness." By Miss Mae Smith

Within the past two or four years at the most there has been much academic discussion in pulpit and press concerning the new world or the new day. Many of us recognize the principle; but we have not stopped to inquire into the facts of the age,—why it is that men everywhere are characterizing this age as peculiar and different. In an article of this length, only the very briefest mention of great outstanding facts can be made but they will suffice to establish reasons why we call it "The New Day."

In the first place nations, which hitherto have remained in the background, must now be considered when we think of world affairs. Never has the world been more interested in China than today. No more remarkable thing in the whole world has taken place than China's winning the world to be-

lieve in her determination and ability to become a republic. The world no longer questions China, but we know now that she is in earnest and will marshal every force to make good. China is revolutionizing herself intellectually, politically, and socially. She is breaking forth from the shell of the Chinese past and she is striving earnestly to become a modern democracy. Her great wealth, the strength of her people, her anxiety and willingness to break with old customs and traditions and to launch out into new paths has set a pace for Asia and the world.

Japan comes to be recognized as an integral part of the modern world. When we consider her efficient army and navy, her educational system, her adoption of modern business devices and the reorganization of her governmental life,

we know that she is a nation which we must recognize. Within the last fifty years Japan has made as much progress as Europe in five hundred years. Men who know the situation are telling us that the Orient shall go in the future largely as Japan goes.

And South America is being discovered or rather re-discovered. Until recent years South America has been called the neglected continent and aside from a political interest in her there was none. Now she is fighting the problems of popular education, economic justice, and religious liberty. Interest in the nation is no longer confined to her wealth, her great agricultural advantages, of her mining industries; but all the civilized world eagerly reads of her progress in all lines. She is destined to play her role in international affairs when she has discovered herself.

In the second place our age is marked by the decay and decline of non-Christian religions. A careful observer writes that "The non-Christian religions are being stormed at with the shot and shell of western science, and they cannot stand the stress of the present siege." Another writer goes so far as to say that all Asiatic religions without a single exception are tottering to a fall. In India, Christianity is moving forward faster than the missionaries can care for the leadership. She is breaking through her caste system and seeking education, freedom and life. She cannot find it in her Hinduism,—she must turn to Christianity.

When Dr. Jerome D. Davis was returning to Japan in 1871 he left this message: "Have clearly in mind that the issue in Japan today is no longer between Christianity and Buddhism but between Christianity and nothing. Japan has already turned her back upon Buddhism and is seeking for some new basis for faith." Buddhism is losing its hold upon both public and private life. Of course the process of decadence is low but to the watchmen in Japan it is certain.

In China the same situation prevails only on a more acute scale of development. One clear sign of the decadence of her religion is the fact that hundreds of temples are now converted into schools. Another great outstanding fact is the evidence arising from the failure of the recent parliament to make Confucianism the faith of China. The movement was fought by native Christians and the victory for the faith of Christ was won. And the surest evidence arising from any source is the feeling arising on the part of patriotic leaders that China's supreme need is a better religion.

Mohammedanism stands discredited among the enlightened people today. There are no Moslem states. Turkey's political existence has ended and all the others are dependencies of Great Britain, France or Italy.

These facts have a deep significance to the church today. A tremendous challenge confronts us. Is the church ready for the new situation? Do we hear the Macedonian

cry of the new age "Come over and help us find the new faith—your faith." "Come over and help us build a new civilization on the foundations of God." It comes as a clarion call to the young people of our churches. Like the call of a nation in the time of war, it is imperative. Out there lies the new world of opportunity. What is to be our relation to it all? What share shall we have in the regeneration of mighty Japan, of ambitious China, of neglected Africa, of troubled South America? The church has never faced such problems in the past. The world has never been so completely in her hands. One thing sure the church is aware of her problem and is engaged earnestly in its solution. Ministers confer on it; religious papers use it as a chief line of thought; the laymen of the church feel the situation and know it demands haste; and plans are being made to promote the Kingdom of God. Practically every denomination is launching a program of world progress and many interdenominational organizations are planning extensive campaigns in every part of the world. The signs are abundant that she has entered upon her task and is girding herself for the future. Her new task demands a new aggressiveness,—a new offensive and a renewed emphasis of the things worth while. Briefly the characteristics of the church for the new era must be the following: (1) If the church counts upon playing her part in the world she must be democratic. The great sower of the seeds of democracy was Jesus Christ himself; and just as his purpose was to raise all men above the distinctions of race, creed and tradition among themselves to fellowship and communion with God, so must the message and the purpose of the church be that. Every individual must know the saving grace of Jesus. (2) The church must be spiritual. The church that undertakes to fit into her niche with only human leadership is doomed to failure. Through his church God is working out great purposes and the church must be on her knees, seeking his divine will and purpose. (3) The church must be practical. Many must go to the fields which are in the process of making. We must have a new army to go over the seas,—an army of nurses, doctors, teachers, engineers, architects, business men and men from every walk of life. Those who remain at home must relate themselves to some definite and extensive Christian movement. We must have a supporting constituency at home. Men must get out of the old time method of routine giving and they must make investments abroad. Foreign missions must be brought into the very center of the life of the church. If John Wesley could say "The world is my parish" every Christian today can say it with double the meaning which he felt then. (4) The church must be a victorious church following a victorious Christ. We must follow the Christ who claimed all authority in heaven and earth and who commanded his followers to disciple all nations.

Milford, Indiana.

"Christ the Home of the Soul." By George Cone

Here we have a topic, for meditation, which contains three of the greatest words in any language. They are Christ, Home and Soul. Books upon books have been published upon each of these words in their various phases and meanings. Notwithstanding that fact we are to meditate upon them jointly for a few minutes.

In meditating upon these words as stated in this subject we wish to know where to lay the emphasis. Then we wish to know how each bears upon the other. Home seems to be the word which occupies the central place. The other words will play about this one.

We know that there are certain things which we all find necessary to a home. Not that we are so prone to call a home but a real home. Some of those necessary things are: love, faith, hope, sustenance (food and water), shelter and rest. These are only a few but they include some of the most prominent.

To say that Christ is the home of the soul, we must find from scripture whether he meets these primal needs. The

soul has its needs as well as the body. How is Christ or how may he be the soul's home?

In thinking of how Christ furnishes the background of our love, we look to find the passages of scripture which teach of his love for us. We find in John 13:34, "A new commandment I give unto you, that ye love one another; even as I have loved you"; also John 13:1, "Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end." If these do not satisfy our minds as to his love we will turn to other passages, very numerous, until we come to Romans 8:35, where it says, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or peril, or sword?"

Loving us he has faith in us. Many times have we heard the story of Christ depicting to St. Peter how the plan of salvation is left in man's hands. How he said that if man failed the plan failed. It is merely a story but contains the truth. Christ has faith in us. Ephesians 3:14-17 says that

only by faith can Christ dwell in our hearts, and our souls make him their home. Many other passages speak of faith, such as Acts 3:16, 1 Cor. 16:13 and 2 Cor. 5:7, etc.

Christ also is the hope of our souls. Without him we would be "without hope in the world." He possesses the hope also of working through us to spread hope to the uttermost part of the world. Proverbs 10:28 says, "The hope of the righteous shall be gladness," and 1 Peter says: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." So we have the love of Christ his faith in us and the hope set forth.

We know that the soul, like the body, must have sustenance. So we, in our soul life, as well as in our physical life, depend on Christ for this sustenance. John 14:14 says, "If ye ask anything in my name, that will I do." This I believe refers as much to the soul as to any portion of man's

life. Luke 11:9, "And I say unto you, ask and it shall be given you." So our souls rest on these promises and are sustained by them.

Our souls, many times, need to flee to some place of shelter and in the home of the soul, Christ, a shelter has been provided; for in Psalm 61:3, we have these comforting words, "For thou hast been a refuge for me."

There is no other one thing which we look for more in the home than it shall be a place of quiet rest. Christ will give us rest for our souls, for he says in Matthew 11:25-29, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Rest! Precious rest! is to be found there.

Then we conclude by re-stating the topic with a little variation. Christ is the home of the soul and shall always be such if the soul will remain at home.

Hamlin, Kansas.

The Way of the Cross Leads Home. By Grace P. Srack

Judicially we were crucified when Jesus Christ was crucified, but experimentally we are crucified day by day as we let the cross work in our lives.

In the Garden Christ's soul was "sorrowful even unto death," but he was willing for whatever the Father saw best to permit. He had said, "I will delight to do thy will, O God." After the testing in the Garden he was slandered, scourged, reviled and spit upon, but "He held his peace," "As a lamb before its shearers is dumb so he opened not his mouth."

Then our blessed Lord, the Lamb of God chosen before the foundation of the world, went to the cross—the accursed tree—and each stroke of the hammer was a part of that work of death just as much as was the spear thrust. Think of the torture to the sensitive, quivering flesh, besides the ignominy and humiliation to a righteous soul, and still—note the inspired words—"He held his peace." Praise God, beloved, that is what we have to sustain us when the spikes of crucifixion are being driven into the fleshly nature, for remember his words, "Peace I leave with you, my peace I give unto you." It is not our peace, neither is it our holding, for as the Revised Version margin of 2 Timothy 1:12 reads, "He will keep that which he has committed unto me" and though the revision committee did not put that in the text, it is at least in perfect harmony with the teaching of all scripture, of that wonderful victory through Christ which is the privilege of every believer.

But oh, it hurts! Yes, we all know that self, the fleshly nature, dies hard. None of us could endure it except that "My grace is sufficient." God understood it all so he said, "Tie the sacrifice with cords to the horns of the altar." (Ps. 118:27). Why, we cannot even endure being spat upon and reviled. These are but preliminary to the real death dealing blows of the cross. They are the things that strike hard at the most sensitive part of our lives—our pride.

If then we were crucified with Christ, let us go to Isaiah 53 and Psalm 22 and see what things we must needs suffer as we enter into the fellowship of his suffering. And dear believer, remember that we are "heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Behold! at the foot of the cross stands the adversary, possibly as an angel of light, saying, "If you are a son of God, come down from the cross; why should you bear such suffering and insult? Take yourself down." And oh, the shame and sorrow of it, how often the sufferer does take himself down before the work is complete, and then sometimes the nail prints must be opened up, and he has to go through it all again, and the next process is harder than the first. So always when we push away the instrument that God would use to perfect us he has to use other and more severe measures to conform us "to his likeness,"

For sin Christ suffered, bled and died, and because of the sins of men he was nailed to the cross. So it is because of the sins of others that believers suffer crucifixion, but the Master will not permit a stroke that he does not see is necessary; so take heed that you do not take yourself down. You will be taken down when God sees the work finished.

The very event of torture that wrought death in Jesus Christ wrought life for a lost world; and in the believer. So every child of God who will remain on the cross, that the loving, heavenly Father permits him to endure, to the glory of God, can say with Paul, "So then death worketh in us, but life in you."

Then while we are dying to the self-life, behold our garments, perchance the best we had, robes of our righteousness, are divided amongst the ungodly. We forget for the moment that they are "but filthy rags." Again we look and lo! supreme sacrilege, insult added to injury—our vesture—that beautiful many hued garment, woven in one piece, emblem of high position, bestowed upon us by those we loved, lost to us forever, fallen by lot to one of the rabble! Perhaps in some lives that vesture may stand for position of power and eminence among his fellows; but everything must go that clothes our pride. And still beloved, we must bear it all as he bore it, for we are in him and he still holds his peace.

And again at the foot of every cross of the believer who endures "as seeing him who is invisible" will, we believe, be some one who will say, "This is of a truth a son of God." The heathen women of an African village said to the one person of the village who was a member of "The tribe of God," "We are watching the walk that you are walking, and if we see it is good walking, and the path is a straight path, we will arise and walk with you."

The word of God does not say, when you wade in a little water, I will be with thee, or when the water at the edge of the river ripples over your feet they shall not overflow thee. Neither does it say, when you touch a burning cinder you shall not be burned. The natural man turns back at the waters edge and looks for another easier route. Also at the first touch of fire the flesh springs back to a place of comfort and safety. But Jehovah, our all-sufficient Redeemer, does say, "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee" (Isa. 43:2).

Today as never before must Christians realize that "we wrestle not against flesh and blood," and that "the weapons of our warfare are not carnal." No longer can we even imagine any advance against the foe by dealing with men and

conditions in the natural realm, as they appear in the outward.

The position that yesterday we struggled to hold with argument or moral suasion (carnal weapons), we see today was not at all in the real fighting sector.

The battle today is the fight of all the ages since the fiat of God in Genesis 3:15. "The old serpent, which is the Devil, and Satan" (Rev. 20:2), has forever and continually, without any vacation, kept his subjects and followers, both spiritual and human, in battle array against Jesus Christ, the Son of God, the Seed that should bruise the serpent's head.

To the natural eye it appears that men are attacking the sacred tenets and teachings of the Christian church. The men themselves even think that they are using their superior mental ability to do away with a narrow bigoted superstition of an old obsolete theology. And they actually see no deeper than to believe that they are attacking fellow-men of—probably—inferior mental caliber. Strange, but true, that they seldom waste time attacking one another.

And over against them is the army of the Lord, many of whom do not study their instruction, and a greater number who know nothing of the impervious armor, provided for them. They turn pale with dread and fear, humility or anger, as the case may be, thinking the attack is against them, their intelligence, their sacred Book and their faith.

Often the fumes of poison gas from the enemy will

cause them in their mad blindness to turn and fight their own brethren. Oh, the shame and the sorrow of it. When will true Christians learn that their differences are all the work of their common enemy who desires nothing better than to keep God's children at variance with one another to prevent or hinder their doing any actual service for their Commander, whose heel he would bruise whenever possible.

Let us put on the whole armor of God that we may be able to stand and withstand according to Ephesians 6, and get to work in the Spirit against principalities, powers and hosts of wicked spirits in heavenly places.

Brothers and sisters in Christ, you who are fellow-members of his body, men are not fighting you, even though from platform or pulpit they aim their weapons at your heart or head. They are only pawns in Satan's plans to checkmate your work for your Master. Do you catch the vision that the real battle is in the spiritual realm? Satan is making a desperate fight these days for he believes God's Word is all true, and accordingly knows that his end is near.

Mortify the flesh, take up your cross, study to show yourself approved unto God. Believe all that God says and trust his promises. "Let this mind be in you which was also in Christ Jesus," and keep his commandments even as he kept the Father's commandments, through the power of the Holy Spirit, and soon we shall be fashioned anew and appear with him in glory.

Long Beach, California.

Collective Argument for Christianity. By T. Darley Allen

Strong though each department of Christian evidences is, its force cannot be adequately realized except as it is considered in relation to the other branches of the subject, all the evidences uniting into one great argument and forming a connected framework. As Newman Smith has said: "The Christian evidences are so complementary and mutually confirmatory that we cannot do them justice by treating them as if they were detached threads."

For example, when we consider what can be said for Christianity from the grandeur of the spiritual and moral teachings of Christ we find the force of the argument much greater if we at the same time study the evidence showing him to be the perfect illustration of his teachings. Of course, this necessarily follows if our Lord is all that our religion claims him to be. Not only here but in all the evidences of our faith, each separate argument can legitimately be considered as having an intimate relation to the others. Old Testament prophecies fulfilled in Christ, his predictions compared with history, the fruits of the Christian religion, the argument from miracles and many evidences of the divine origin of our faith fail of adequate treatment unless blended into a single argument. But when so considered—when realized to be a connected framework—we have in the evidences of Christianity not merely one joint argument made of many parts, not just a number of arguments brought together, each added to the others, but a series of arguments multiplied, each new proof not increasing the evidence merely but multiplying it.

Ebrard, one of the ablest and most critical scholars that Germany has produced, gave the evidence for the New Testament miracles a very thorough examination and declared them among the best attested facts of history. So strong is the evidence for the divine origin of the Bible from prophecy that the great Chief Justice Marshall was led from skepticism through its study to believe in Christianity. Guizot the historian was an unbeliever until in preparing notes for an edition of Gibbon's *Decline and Fall of the Roman Empire* his researches convinced him of the truth of the Christian religion.

History tells us of an Earl of Rochester who was converted from infidelity by finding the life of Christ described in the 53rd chapter of Isaiah.

Some skeptics have found in the Mosaic laws such evi-

dences of wisdom as to convince them of the Bible's divine inspiration. To others a convincing appeal comes in considering the fruits of Christianity, its power to change the most degraded men and women into decent and respectable members of society, and to elevate such races of people as the Fijians and the natives of Uganda into a civilization that has surprised all who are acquainted with the facts.

There are many other arguments for Christianity that have great force considered singly; how vastly increased when they are merged into one appeal!

The following from Davison on Prophecy, a book of many generations ago, well illustrates the strength of this joint or collective argument for Christianity:

"If contrivance or accident could have given to Christianity some of its apparent testimonies, its miracles, its prophecies, its morals, its propagation, or (the character of) its founder, there could be no room to believe or even imagine that all these appearances of great credibility could be united together by any such means. If successful craft could have contrived its public miracles, or the pretense of them, it requires another reach of craft to adapt its prophecies to the same object. Further, it required not only a different but a totally opposite art to conceive and propagate its admirable morals. Again, its propagation, in defiance of the powers and terrors of the world, implied still other qualities of action. Lastly, the model of the life of its founder is a work of such originality and wisdom as could be the offspring only of consummate powers of invention, or rather never could have been devised, but must have come from real life. The hypothesis sinks under its incredibility. Each of these suppositions of contrivance, being arbitrary and unsupported, the climax of them is an extravagance."

And after considering all the arguments for Christianity as one, as blending into a single appeal, the wise investigator of the evidences of religion realizes that the only purpose of such an accumulation of evidence is to lead us to God, and so accepts Christ as his Savior and finds, to supplement his studies, the most convincing argument of all; for he now has the evidence in himself and knows by personal experience that Christianity is God's great revelation to men.

Cleveland, Ohio.

THE BRETHREN PULPIT

The Problem of the Christian College

(A sermon preached by Louis S. Bauman, Pastor First Brethren Church, Long Beach, California, August 3rd, 1919.)

Text: "And these words which I shall command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—Deut. 6:6-9.

Our text indicates very plainly the tremendous value God places upon his Word. This value is not lessened by the fact that the only begotten Son of God is divinely named "The Word of God" (Rev. 19:13; John 1:1). And, indeed, the Psalmist has said, "Thou hast magnified thy word above all thy name" (Ps. 138:2).

Jesus Christ and the Word of God (the Bible) have ever been and still are the two real objects for Satanic attack. Satan made his first attack on the reliability of God's Word. "Yea, hath God said!" he whispered into the ears of mother Eve. "God hath said," she replied. "Ye shall not surely die as 'God hath said,'" was Satan's retort. And, then and there, through striking unbelief in the Word of God into the human heart, Satan won his tremendous, but temporary, victory. He is still on the job, playing the same game with the same old weapon,—giving the lie to God's Word.

While the objects of Satan's attack are still the same, the method of his attacks have vastly changed. Yesterday, Satan came to us as an out-and-out infidel. He became incarnated in such men as Ingersoll, Paine, Voltaire, and their sort. Today, the tremendous old hypocrite comes to us bearing the very name he despises in order to gain his ends. He would be known as a "Christian." He makes his polite bow to Jesus Christ. He readily expresses great admiration for him. He assents that Jesus Christ is one of the world's greatest teachers. He covers his horns beneath a cap, and hides his cloven hoofs beneath a gown. Summed up, his message would read like this: "Down with the Bible! Hurrah for Christ! Down with Paulinism! Hurrah for Paul!" The spiritually minded Christian, however, is not received by him. For, have we not been warned that there would come "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:13-15).

Prof. Osgood, a Hebrew scholar, stood on the floor of a Baptist Congress at Detroit, Michigan, some years ago, to speak on the "Higher Criticism." He began by saying: "Before discussing this question, I would like to read what I conceive to be a few of the positions that are taken up by the higher critics." He then read off these positions one by one. "Now, gentlemen," he said, addressing himself to the supporters of "The Higher Criticism," "is that a fair statement of your position?" They admitted that it was. "Well, gentlemen," he replied, "I have been reading verbatim from Tom Paine's 'Age of Reason.'" Enough said!

The greatest problem that the church faces today is the problem of preserving the Christian school upon the face of the earth, without which Christian faith could not be maintained, and this world would cease to be a safe or a fit place to live. My own personal problem this very moment is not "The High Cost of Living," or, any other of these problems now worrying the world, so much as it is the problem of educating my girl and my boy, and still preserving in them an unwavering faith in God and his Word.

The simple undeniable facts are that tens of thousands of young men and women are having their faith in the Bible and, consequently in Jesus Christ and the salvation he pro-

claimed, completely wrecked. If their simple faith were a lie, and that lie were being wrecked by facts, we would stand for it, even though great darkness alone would be left us. But faith is not being wrecked by facts, but by sheer infidel speculation. We object to the right of any man to touch the precious faith in the Bible and its revelation of Jesus Christ as a Savior, by his scientific speculations, that are as variable as the winds.

As an instance of what we mean, we cite you to Tarr's "New Physical Geography," that is used as a text book in whole states in this Union, but against which effective protest has been and is being made. On page 369, chapter 19, we read: "The origin of man is not known, although scientists generally agree that he was developed, by the process of evolution, from some high form of animal. * * * Whatever man's origin, it is certain that in his early stages he lived the life of a savage. * * * Man's ancestry is unknown; but it is generally believed that he has been evolved from some high form of animal. It is certain that early man was a savage."

"Certain?" Nothing of the kind. The most reliable history we possess today is the Biblical record, and it declares our first parents on this earth to be anything else than savages. The most reliable science is probably none else than archeology, and archeology says that the early man was not a savage. Again, we are told, "Man's ancestry is unknown." Our children might just as well be plainly told that the Book which we believe to be the Word of God is a lie. Jesus said to the unbelievers of his day, "Had ye believed Moses, ye would have believed me!" To doubt the record of Moses is to doubt the authority of Jesus Christ himself. What spirit is it that is back of this attempt to discredit the Bible with that which is well known to be utter speculation?

Canon MacColl once told the story of a friend of his who shared the box seat with the driver of a stage coach in Yorkshire. This friend, being a lover of horses, talked with the coachman about his horses, and about one horse in particular. "Ah," said the coachman, "but that 'oss ain't as good as he looks: he's a scientific 'oss!" "A scientific horse!" exclaimed his friend, "What on earth do you mean by a scientific horse?" "I mean," replied the Jehu, "a 'oss as thinks he knows a great deal more nor he does!"

Modern scientists are especial offenders at "knowing a great deal more nor they do" when it comes to religious subjects especially. A university graduate, writing a series of articles on his religious experiences in college, and publishing them in the Sunday School Times recently, makes this statement as to his professors: "While each man would defer respectfully to the experts in a different branch of learning, each specialist, whether in English, in mathematics, or in languages, considered himself perfectly qualified to pass on questions relating to the Bible and Christian faith." Ah! at this point they all consider themselves specialists! Consider carefully this fact.

As parents and church workers, we must remember if we permit the lives of our tender youth to be permeated with the leaven of unbelief in our schools, the tremendous responsibility will rest upon our own shoulders. Consider the fact that the college takes a life at the most opportune time for its permanent moulding. Up until the usual college age, no one knows quite so much as father and mother. But the youth, at that age, begins to question their teaching and authority. The time has now come when he is going to upturn, over-turn, sift, weigh, and receive his final impressions, and settle down on something, the chances are. The college takes this youth, and begins its work on his life with the tremendous advantage it has in its reasonable reputation for knowing things. Isn't that what he was sent to college for,

—because they KNOW something there, and he is there to get that knowledge they possess? Now, what if about the first thing he “finds out” from a spiritual standpoint is that “The idea of the Bible as an inspired Book was abandoned by all intelligent men fifty years ago?” Listen to this testimony from a university student as to his experience on entering a college,—a college that was not considered of the ultra-radical type:

“When I had recovered somewhat from the shock of the first impact of this new world, and was able to analyze the situation, I found that its most striking feature was the impression everywhere given that the question of a supernatural religion was not something that needed to be seriously argued. There was not so much noticeable an active opposition to the revelation of the Bible as the calm assurance that the question was settled. It was taken for granted that no freshman, much less an upper classman, could seriously accept the ‘Sunday school religion’ of his childhood.”

Weigh the pressure on a young man just in college out of a good old-fashioned religious home, when it comes upon him like that. Talk about a Daniel in Babylon daring to be true! Daniel’s task in standing true to the faith of his fathers in old Babylon was not a whit more hard than is the task of a young man standing true to the faith of his childhood in the atmosphere of the average college today! Certainly, all the brains worth speaking about are contained inside our college halls! Certainly, nothing but ignorance and presumption would dare question the authoritative utterances heard there! “Father and mother were good folks, true blue, splendid! So were all the folks in the dear old church at home! But then, you know, when it comes to **knowing**,—well,—you understand! You are in college, now, you know!”

Ah! we can never, never weigh the moral and spiritual influence thus exerted upon our boys and girls when they leave the old home and are off for college. Paul acknowledged the power of that influence when, after giving a vivid description of his religious experiences, he called to mind the fact that he was “brought up at the feet of Gamaliel.” Colleges may boast that they aim to “make men think for themselves,” but we notice that somehow men out of the same school come forth with very similar views as a rule. Don’t you be misled, the college to which your boy goes will likely put him in a groove to a greater or lesser extent all the rest of his life. Educate your boy a Baptist, and a Baptist he will probably be. Educate him a Presbyterian, and a Presbyterian he will probably be. This fact alone should convince us of the absolute necessity for a church college of our own, where the distinctive teaching of our church is inculcated. And, permit me to say, that a church without such a school will be a church fore-doomed to failure. There is no future for the Brethren church or any other church that does not train its own ministry. The matter of proper schools for our future ministry is therefore a life and death matter for the Brethren church.

(To be concluded next week.)

OUR DEVOTIONAL

“Letting Our Lights Shine.” By Harry R. Griffith
OUR SCRIPTURE

Then Jesus spake unto them saying, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life (John 8:12). The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid (Psalms 27:1)? Thy Word is a lamp unto my feet and a light unto my path (Psalms 119:105). For ye were sometimes darkness but now are ye light in the Lord; walk as children of light (Eph. 5:8). That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (Phil. 2:15). Ye are the salt of the earth; but if the

salt have lost its savor, wherewith shall it be salted? Ye are the light of the world. A city set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:13, 14, 16).

OUR MEDITATIONS

In these days when life is moving at such a rapid rate, that people seem to have little time to develop the spiritual side of their lives, we should consider seriously the meaning and purpose of our daily living. We are all so much absorbed with the thought of our material welfare, that we crowd out the things which enrich our Christian experience and help those about us. One point of failure is in “brightening the corner where we are.”

“The Lord is my light”—How real are these words, or should be, to those souls born of the spirit, as they were to the Psalmist who penned them! The spiritual life in Christ is one full of hope, looking toward the golden age which is in the future, and faith in him who is able to keep that which is committed unto him. It does away with materialism and worldliness in which there is no hope for anything beyond the bounds of this life. Poor indeed is one who has no spiritual influence in his life to guide and steady him in his thoughts and actions.

Inxley, the great scientist, once wrote that, “life is a tangled forest out of which no path leads.” The Spirit-filled life is a shining testimony against such a philosophy. Life to such a person, is not a tangled forest but a clear-cut road which grows more distinct each day.

Studying the influences for good in the world and what condition civilization would be in, if Christianity were not present, we could not help but feel and know that Jesus is the “Light of the World” as he said, and the only true Light. He founded the one institution which has transformed, purified, and uplifted society through the centuries; which has been a dominant influence in the history of great governments, like our own, few of which today have not been influenced to a great extent by Christianity. What words can be said to give any estimate at all of the great value of his presence in the world?

But how is all this great work accomplished? Here we must face the fact that Jesus left his work entirely in the hands of his disciples. What if they fail? Who can describe the resulting loss? Every one who names his name is responsible for that work, yet there are many professed Christians who do not consider their lives seriously enough to take care as to the kind of influences they cast abroad upon those about them. As salt, losing its savor, is good for nothing so a Christian life is meaningless and useless in God’s kingdom if it does not bear witness to the Gospel of salvation. Many a life must be barren and in darkness because some one has kept his light under a bushel instead of on the stand, to be seen of men.

How important it is, then, that we should shine as children of light in a world of darkness; that we should be worthy of the great trust which Jesus placed in us as his disciples; that we might be fruitful in guiding others out of spiritual darkness into the great daylight of his presence.

What a crowning glory will be ours, if when our life’s work is done, to hear the words of commendation from the Master—“Well done,” and to enter into the joys awaiting us and find there, souls whom we gave guidance along the way of life.

OUR PRAYER

As a fitting prayer in closing, the words of a song came to me—

“I want to be a beacon light,
To guide wayfarers in the night,
May God help me to lead aright,
I want my life to tell for Jesus.

REFRAIN—

I want my life to tell for Jesus
That everywhere I go,
Men may his goodness know,
I want my life to tell for Jesus.” Amen.

THE SUNDAY SCHOOL

The Future Task of Christian Education

By Benjamin S. Winchester, Acting Secretary Commission on Christian Education

(The Federal Council of the Churches of Christ in America has struck in its Bulletin a most vital chord by the pen of Dr. Winchester; it will supply material for some serious thinking along a line that cannot be ignored by Protestant Christianity.—Editor).

The experiences of the war have given a new significance to the teaching work of the Christian church. On the one hand, the fact has been revealed that multitudes of young men drawn from all areas of society, when brought face to face with the supreme crisis, have been pathetically ignorant of the fundamental elements of the Christian gospel. On the other hand, the very overthrow of the autocratic powers gives new significance and urgency to the task of providing each individual with the opportunity for a genuine religious experience as the only sure basis for self-control and self-direction in a true democracy. It is the task of the Christian churches, through the exercise of their educational function, to build up in the individual a clear conception of the Christian way of life and the Christian ideal for society, while at the same time cultivating a sense of personal relationship and responsibility to God.

I. In view of this responsibility, there are certain facts which ought to give us especial concern:

1. It is estimated that from one-third to one-half of the children of school age fail to receive systematic religious instruction from any agency whatever.

2. Certain groups in the population are particularly neglected: e. g. children of foreign born; negroes and Indians; industrial groups; adolescents; college students; adults; rural communities.

3. A very small proportion of time is set aside for religious instruction, mainly one hour on one day in the week—"not more than 4 percent of the time devoted to schooling."

4. The attendance upon these infrequent class sessions is irregular, averaging not much over 60 percent of the enrollment, as compared with 95 percent often attained in day school.

5. The educational standards are lax, as compared with those of the day school; very seldom is credit given the pupil for anything beyond the mere fact of attendance, or the bringing of the Bible or an offering.

6. The program of the weekly lesson is overcrowded, due to the effort on the part of various church agencies to inject into this one hour a little of every kind of instruction and training that is felt to be desirable. The result is mental confusion, on the part of the pupil.

7. Where different ages attempt to provide an educational program for other times than at the Sunday school hour, these programs, being prepared independently, fail to correlate and supplement each other, not infrequently duplicating each other in part.

8. Teachers, administrators and pastors are inadequately prepared either to teach or to direct others in the working out of a consistent system for the local church and the local community.

II. In order that the Christian churches may discharge more effectively their teaching responsibility, it is suggested that they earnestly address themselves to the following undertakings:

1. A clearer definition of the teaching office of the church. While it may be neither possible nor desirable to attempt to reach an agreement among the Protestant churches as to what constitutes Christian doctrine, it is clearly desirable, and ought to be possible, to come to an agreement as to the fundamental essentials which are to con-

stitute the aim of the evangelical churches and pervade all their teaching work.

2. A simplification of program. Instead of a multiplicity of unrelated programs, vying with one another for adoption by the local church, it should be possible to offer to the community one simple, but comprehensive system or curriculum of religious education, elastic and adoptable, capable of joint promotion by co-operating churches, yet readily correlated with the plans of individual churches, and the program of the public school.

3. As a means to this end, the unification of agencies, so far as concerns educational plans and programs. Upwards of a score of organizations exist, interdenominational or undenominational in character, each one of which has its own independent program for the instruction or training of youth in religion. It is high time for the church, as the parent organization, or the churches unitedly, to take vigorous measures leading to the creation of some joint agency through which the various existing organizations may unitedly build a common system of Christian education for the local church and community. Nothing is more urgent than that the scattered forces of evangelical Protestantism be united in the achievement of their common educational task.

4. A more vital and effective training for leadership. The educational program for the local church is overladen with unnecessary and often unrelated and irrelevant subject matter, the fragmentary survivals of past systems and the complex product of rival theories of education. Nowhere is this condition more patent, or more disastrous, than in the schools which have as their object the training of teachers and pastors. The curricula and methods of these schools need to be carefully scrutinized with reference to the specific requirements of today and radically reconstructed, to the end that those who are being trained shall be able not only to proclaim a clear message, vitally related to the problems of our time, but shall also have opportunity to learn by experience and experiment, under expert guidance, the art of administering a church so that its whole influence shall be broadly and consistently educational.

This is a peculiarly favorable moment for revising and vitalizing the teaching work of the churches. Under the stress of their war experience, there has been a great strengthening of the bonds of sympathy and the spirit of co-operation between the various denominations. In many quarters there is manifest a strong tendency toward integration of agencies and effort. It is highly desirable that the opportunity afforded by these tendencies be fully turned to account, in order that such changes as may take place in the field of education may be broadly conceived and carried out in full consciousness of the requirements of the task as a whole.

The task of transforming a world just emerging from war into a world pervaded by the spirit of Christian brotherhood cannot be accomplished by the mere launching of a campaign, however vigorous. The task involves far more than the working of surface chances—it means nothing less than the transformation of society itself. The presentation and acceptance of a new social ideal, the development of new and larger sympathies, the cultivation of new relationships, the practice of unaccustomed duties and the cordial undertaking of larger responsibilities. It can only be accomplished through an educational process, but we are today more than ever encouraged to believe that the whole nature of society can be thus transformed in the course of a generation, provided churches can work out together clear and definite objectives and unitedly strive for their attainment.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The Denomination and Christian Endeavor

By Dr. O. T. Deeve, General Secretary of Young People's Work of the United Brethren Church

There are many wonderful things about Christian Endeavor. It has a wonderful name, C-h-r-i-s-t-i-a-n E-n-d-e-a-v-o-r. Christian Endeavor deals with life at a wonderful age, the age of the greatest possibility for molding character and fixing destiny. Christian Endeavor has a wonderful message pertaining to the deeper spiritual realities of Christian living. Christian Endeavor is founded on some wonderful basic principles, principles that are fundamental to human life, which grip young people at the point of their greatest religious need. Christian Endeavor produces a wonderful result, the spiritual enrichment of youth. Christian Endeavor has had wonderful success, extending into all the nations of the earth; flourishing in torrid, frigid, or temperate zones, being thoroughly at home in any language, adjusting itself to the needs of every race.

Perhaps one of the most outstanding wonderful things about Christian Endeavor is the wonderful way in which it has adjusted itself to denominational plans and programmes. Christian Endeavor was born in the heart of an earnest pastor, and functioned primarily in the local church. But its functions and services have not stopped with the local church. It functions in community and national life. It also functions in denominational organizations and institutions. With wonderful adaptability it adjusts itself to almost any form of organization that recognizes the fundamental principles which undergird it.

In discussing denominational plans and Christian Endeavor I beg leave to refer to my own denomination, which has tested this matter quite thoroughly. We had a few young people's organizations back near to the time when Dr. Clark founded the first Christian Endeavor society. But our general organization, uniting these societies into a denominational unit, was not effected until 1890. The organization accomplished at that time was known as the Young People's Christian Union. While there were a few Christian Endeavor societies in the denomination entering into this Union, the great mass of our societies were not Christian Endeavor societies, and the denomination did not recognize Christian Endeavor in any official way. The organizations were purely denominational. Following the general organization, the young people's societies were united into conference units or branches. In the general organization and also in the conference organizations conventions were held and activities performed without any direct relation to Christian Endeavor.

We continued our work in this way for eighteen years, during which time our societies flourished and did very successful work. In the meantime there was a growing number of our young people who hungered for a larger fellowship and a wider circle of influence. Accordingly in 1908 our denominational organization was changed from the Young People's Christian Union to the Young People's Christian Endeavor Union, and a recommendation was made to all our societies that they become Christian Endeavor societies, emphasizing the pledge and other Christian Endeavor fundamentals, and that they enter into fellowship with the Christian Endeavor interdenominational movement.

This plan has been pursued for eleven years, and has been found very satisfactory. Our societies have prospered just as well as before, and at the same time we have enjoyed a wider circle of influence and fellowship. Our denominational interests have not suffered. Our organization is intact just as before; our conventions are maintained, and all other activities carried forward without any loss. We have received great inspiration; our vision has been enlarged; our work has been stimulated, and our hearts warmed by our affiliation with Christian Endeavor. At the same time we

have lent our influence to the Christian Endeavor movement, have rendered some help in its general activities, and have helped to give to the world the object-lesson of Christian unity.

We are not able to understand why all the denominations could not do as we have done. Certainly these is great need that the church of Jesus Christ bring all of her powers in a united impact upon the world of sin.

In dealing with this subject at further length I desire to discuss it under two separate heads. 1. Denominational plans for promoting Christian Endeavor. 2. Christian Endeavor promoting denominational plans.

Denominational Plans for Promoting Christian Endeavor

I have a growing conviction that the denominations are under a definite responsibility to promote Christian Endeavor. Christian Endeavor promotes the work of the denominations, and why should not the denominations promote Christian Endeavor? It seems altogether proper and right that this burden, so largely carried by the United Society of Christian Endeavor, should be shared by the denominations. If you will pardon my referring to my own denomination, I will say that our efforts to promote Christian Endeavor through denominational agencies have been very satisfactory and successful.

Back of our annual conventions have been conference-union organizations with a full staff of officers, who seek to stimulate the work throughout the year. These conference Christian Endeavor organizations plan for promoting Christian Endeavor work in our annual conferences, and see that it is emphasized in conference meetings as well as in their Christian Endeavor conventions and district rallies. They write letters, visit societies, and in other ways seek to build up the Christian Endeavor work. Two of the conferences have recently gone so far as to employ field secretaries for part time.

Christian Endeavor Promoting Denominational Plans

"For Christ and the Church" has ever been the motto of Christian Endeavor. "The church" in the mind of Christian Endeavor does not stand for some intangible, indefinite organizations, but it stands for the denominations. The only churches that exist today are identified with bodies of religious believers. Christian Endeavor has always been a propagandist for interdenominational fellowship and co-operation, but Christian Endeavor has never been an agent directly to advocate or seek to promote church union. Indeed, the tendency and passion of religious leaders today, as typified, for instance in the great Interchurch World Movement, is for interdenominational fellowship and co-operation rather than for organic church union. During all of its history Christian Endeavor has continued steadfast in this attitude.

This being true, it is but natural that Christian Endeavor should give a very large place in its programme to the promotion of denominational interests. That this is true you will see in the following consideration:

In the Local Christian Endeavor Society

Let us consider how the local society promotes denominational plans. Take, for instance, the topics that have been prepared for the prayer meetings. These topics recognize the need for presenting the plans and programme of the denominations. Many of the topics are so arranged that the young people can fill in denominational history, polity, or faith. This is true also of missionary interests. The present plan, I believe, is to name six missionary topics during the year, leaving the other six to be named by the different mission boards of the denominations. Ample opportunity is

thus given for introducing denominational features into the Christian Endeavor prayer meetings.

Since the denominations are represented on the topic committee, their interests are cared for. I see no reason why the topic might not be completely set aside in case some special interest being promoted by a denomination needs to be presented. The denomination also has an opportunity in the prayer meetings to present to the Christian Endeavor societies its programmes, plans, etc.

In the Christian Endeavor Conventions

Let us consider the interdenominational Christian Endeavor conventions. Usually plenty of opportunity is given in these conventions for the presentation of denominational plans. If there is no denominational rally in the interdenom-

inational convention, where any special interest may be presented, it is usually the fault of the denomination. Many of the speakers in the conventions are leaders in denominational work, and all of them are identified with the different denominations. Hence the logical result is the setting in its proper place the work of the denominations.

The Need of Co-operation

The war in Europe has taught the world the lesson of the vital necessity for co-operation by the people who have common interests and who are striving for a common cause. We have found that we can co-operate in a great programme without losing our identity and without destroying anything that is vital.—Christian Endeavor World.

A Great Conference--How Made. By George H. Jones

Great occasions are the logical development of three factors, an objective, a desire and a sacrifice. Every climax has been founded upon these facts. They are essential to the greatness of a time or an event. If a conference is great it is the result of these factors. If they are missing, it may be noteworthy, or it may be unusual, but it cannot be a great one. Every great climax rests upon such a conjunction.

First there must be a great objective. Ideals are what uplift men. We rise toward them. They are impulsive and expulsive. A great objective rouses a great enthusiasm, and is so infectious that others are inoculated unconsciously. It fills every impulse, subordinating everything to that object. It is so expulsive that non-essential things are dismissed without a qualm.

Second, there must be an overwhelming desire. Only as a thing takes hold of us, can it take hold of another. We talk of our heart's desire, of the world's desire and many others, but can we subordinate our wishes, our interests and

our loyalty to other things, when the supreme ideal is at stake? We must not only contemplate a great objective, but we must be filled with its fullness.

Third and last, we must manifest a great spirit of sacrifice. Counting nothing too small, nor anything too large, we must be willing to pay the price demanded. Measured by this standard was our National Conference a great one?

If numbers make greatness it was great. If interest makes greatness it had unusually interested delegates. If strong characters make great occasions, it was great. For a small denomination there was an unusual number of able men and women. If a strong program makes a great conference, then we ought to have had a great conference. Speakers and messages were great.

Summarized, we had a great objective; we had a great desire, but—was there a great spirit of sacrifice? We must examine ourselves and answer the last question according to an enlightened conscience. Only thus can we designate a conference as great or commonplace.

Johnstown, Pennsylvania.

MISSIONS

Home Mission News. By G. C. Carpenter

Prayer and a Teacher

Word comes from Brother J. A. Rempel who has been in charge of the work at Krypton only a little more than one month that Mrs. Rempel is very ill. Will the whole church unite in praying for her complete recovery? Just a few days before notice of her illness came a letter was received from Sister Rempel in which she stated that she was teaching the school with 27 in attendance and more coming and also that she was in good health. May the Great Physician heal her. There was more than she could do in her home and the community work and the school, and a teacher was needed as was announced at the Winona conference, and now the need is the more pressing as school had to be closed for a time. Where is the consecrated teacher who will say, "Here am I, send me?" No Kentucky license will be required. Write us at once.

Happy

The many friends of Sister Elizabeth Had-dix were glad to see her at the Winona conference. Her message on the Kentucky program was appreciated. Sister Lottie Hillegas has again taken up the Kentucky work and is teaching the school at Happy which school is supported by the state funds. It is a great advantage in our work to have a Christian

teacher in the public school training and influencing the children of the whole community. She will not fail to give the Bible its rightful place in the school. May the Lord bless this work and lead to victory.

Riverside

Riverside was represented at Winona conference by Brother and Sister Drushal and three children and Sister Bessie Hooks. They brought a splendid report of the work and anyone who heard Sister Drushal's message was convinced that many things were yet needed in the work there. May the Lord who is able touch many hearts that these needs may be abundantly supplied. Our readers will be interested in the following letter which in itself is a splendid testimonial from a government official, Dr. F. G. Ellis, Surgeon in Charge.

Air Unsolicited Testimonial

U. S. Hospital, Jackson, Kentucky.
September 10, 1919.

Rev. G. C. Carpenter,
President, Home Mission Board,
Brethren Church,
Peru, Indiana.

Sir: Yesterday, I journeyed to Riverside, Kentucky, to the Institute, and examined the eyes of the pupils in the school there.

I found the pupils exceptionally free from

the dread disease, Trachoma, usually so prevalent in the Appalachian Mountains. I found, in fact, but one well-marked case of Trachoma in the Institute.

I did find many, many, fine young people in attendance at the Institute, and it was a pleasure to look into their fine, promising, young and happy faces. And it was a great pleasure to me to meet your staff of teachers and workers there, and to note the great work that they are doing, although needing many things. There is lots of money in this great land of ours, being wasted; lots of money that could and should be spared and sent down to Riverside to properly equip and maintain this institution that is so uplifting to the youth of this great state of Kentucky.

I congratulate you that there is so little eye disease among your young people at Riverside. And I congratulate you, sir, on the great work that you and your workers are doing at Riverside Institute.

Very Respectfully,

F. G. ELLIS, A. A., Surgeon in Charge.

A Welcome Delegate

The Brethren church at Krypton, Kentucky, was represented by Brother L. B. Smith, who is an attorney and railroad agent and one of the leading citizens of Krypton. He is a faithful official member of the church

there and has stood faithfully by Brother and Sister Cook through the six years of our work in Krypton, having come to Krypton a few months after the arrival of Brother Cook. The latter brought an encouraging message to conference on Kentucky night and then introduced Brother Smith who spoke convincingly concerning the value of the work of the Brethren church in Krypton and spoke also in the highest terms of Brother and Sister Cook and their service, stating that it was hard to give them up. Brother Smith said that Brother and Sister Rempel were already proving themselves loyal and earnest workers anxious to do the Lord's work in a way pleasing to him. Come again, Brother Smith.

Are Workers Needed in the Mountains?

(An appeal sent to a Presbyterian Home Mission Chairman, taken from "The Soul-Winner")

Dear Sir: I am writing you to know if you could send me some of your teachers in here. It seems that our settlement is going astray if something is not done. I myself belong to the baptist and don't no what my church will say when they know I have asked this. nevertheless I believe in education, and it is our Christian duty to teach morality.

Our surrounding citizens are engaged in making and distributing whiskey of all grades and it seems they don't fear no evil to come. and I hope by getting some teachers we may moralize them to a great extent. If I knew the exact spot I could visit three distilleries in one hours walk. But dont mention my name on this for if they knew this I don't know what they mite do to me or mine. I will board them if you can send them, and want as many as four if you can send them as the roads are rough and they will have to do a good deal of travel. I am sure teaching will have to be done at some of these houses for some of them would not think of sending to them.

We have no school house in here and they can teach all that will come in my home. Would like to have them by the first of July and stay as long as they can. Hope you will assist me in this time of need. If you ever come to our country call and see us. * * * write me if you can send them. Wishing you success in your work, I am

Yours truly,

The General Missionary Secretary of the Brethren Church

The whole brotherhood will be interested in this announcement. We want to introduce Brother William A. Gearhart of Dayton, Ohio, who was elected at the recent Winona conference to the newly created office of "General Missionary Secretary of the Brethren Church." After the first of October all missionary monies, home and foreign, will be sent to Brother Gearhart, and he will gradually take up the administrative duties that have fallen upon the board secretaries, Brethren Orion E. Bowman and L. S. Bauman, although these brethren will continue in their respective offices. The organization of the home and foreign boards were not changed by the creation of the new office. The fact is that a paid secretary became necessary because of the increasing secretarial duties that were being borne by the above named secretaries and by the writer as Kentucky secretary. After the first of October all monies for the support of the Kentucky missions will be sent to Brother Gearhart. The brotherhood will find this a great convenience when it will be realized that all mission funds, for whatsoever purpose, will be sent to the one secretary. Much confusion experienced heretofore will be avoided. Brother Gearhart held a very responsible position with the National Cash Register Company of Dayton but the call of the church came to him as the call of God and after much prayer and consideration he accepted the call. He will spend some time in the field as the work will permit and this year promises to be indeed our Victory Year in mission work, and if that is realized then we can be assured that it will be our Victory Year in all the departments of the work of the church. Brother Gearhart is one of the most faithful members of the Dayton Brethren church and held the office of deacon. May the Lord bless him and make him a blessing.

A special service of consecration was held at the close of the mission session on Saturday evening of conference when hands were laid upon Brother Gearhart by his pastor, Brother E. M. Cobb, and Brother J. Allen Miller and the writer. Members of both the home and foreign boards were on the platform and stood reverently during the conse-

cration prayer, as did also all of the conference delegates.

\$650 Wanted to Light Riverside

Wanted at once—\$650 to pay for an electric light plant which will be installed early in October at Riverside under the direction of Amos Fudge whom most everybody in the Miami valley of Ohio knows. This is a second hand plant with a new engine and will be as good as new and cost only about one-third as much as an entirely new plant. This money should be provided by the latter part of October. The plant will be installed soon because it is greatly needed and we have faith in the brotherhood that the money will be forthcoming. There ought to be several brethren who would send gifts of \$100 or \$50 or \$25 as soon as they read this call. Gifts of any amount will be accepted and reported in the Evangelist in the Electric Light Fund. Who will be the first? Send your gifts to the writer until the first of October, then to William A. Gearhart, Dayton, Ohio. Let us start our Victory Year with an enthusiasm that will be contagious. Let us go "Over the Top" in this first call of the year and do it quickly.

That Kentucky Stereopticon Lecture

Brother E. M. Cobb rendered a splendid service in giving that stereopticon lecture on Kentucky missions at the Winona conference. And he has rendered further service in arranging the slides and with them a suggestive lecture which can be used anywhere in the brotherhood if requested. The lecture will be given at the Indiana state conference on Monday evening at Goshen and will be given also at the Ohio state conference. Brother Gearhart will have charge of the slides and he will likely be called upon to give the lecture in many places.

Peru, Indiana.

THE CANDLE

There is need of the tiniest candle

As well as the garish sun;

The humblest deed is ennobled

When it is worthily done.

You may never be called to brighten

The darkened regions afar;

So fill for the day your mission,

By shining just where you are.

NEWS FROM THE FIELD

LOUISVILLE, OHIO

Since arriving on this field June 7th, we have been busy getting acquainted with our people, studying the work and its manner of procedure here. We found a well organized church with an excellent leadership. Every auxiliary of the church is alive and prospering.

The Christian Endeavor work of this town is worthy of mention. The three Endeavor societies effected a union during the past year. One union social has already been held with more than 100 Endeavorers present. There is to be another at Hallowe'en. Then a third during Christian Endeavor week. Besides this, there have been, during the sum-

mer, three union Endeavor meetings, one in each church. These meetings were all characterized by good attendance, a splendid spirit and good programs. As a result of these plans the pastors planned three union services one to follow each Christian Endeavor meeting. Thus the churches and Endeavorers had three entire evenings together.

The evening of August 20 was an exception. One hundred and thirty of the members and friends of the church gave a banquet and reception in honor of the returned soldiers. There were ten on our Roll of Honor. The program was spicy and in keeping with the occasion. Lloyd E. Hang was toastmaster. The Verdi Orchestra rendered sever-

al beautiful selections, also two soloists appeared on the program with unusual talent. Toasts were given by several of the boys and in conclusion one by the pastor. One toast was a visit "Over there" in pictures. Our boys were all fortunate enough to return. They have resumed their respective places in church work and also in the civil life of the community.

We will report our Sunday school efforts as soon as Rally Day becomes history. Every effort is being made to have a big day.

Seven delegates represented the activities of this church at National Conference.

May his Spirit lead in the future work.

E. M. RIDDLE, Pastor.

OAKVILLE, INDIANA

We have gone through the summer slump season in fine shape. The 'Home Coming Day' was indeed an inspirational service for all. The attendance was all we could ask for, and the interest was great. Prof. Garber of the College gave two of his fine characteristic sermons in the morning and evening, which were appreciated by all who heard.

The afternoon service was in charge of the pastor, with sermon on "The Church as a Home." A short sketch of the history of the church was read. This gave the names of the charter members, and the original cost of the building erected in the summer of 1887.

A list of the original contributors, and what they did, also the present membership were posted on the bulletin board in the vestibule. The prospects were given, and the future outlook was shown to be encouraging. The new parsonage is not a reality yet, but the committee is still on the lookout to buy or build new. The church building fund is still growing, and we hope to reach a thousand dollars cash by spring.

We begin our new year's work October first, and our desire that we make a record year is uppermost in our mind and heart. With the continued co-operation of the entire church we shall go FORWARD.

The year's finances are closing in the best shape and we are going to begin the new year with a clean slate. The Budget which is the largest ever, has been made and will be met in a splendid way.

We enjoyed our summer with the church, and all were indeed good to us. We cannot help but mention the kindness shown by many of the brethren in caring for us so generously and thank Brother Bell for the loan of his Ford during the entire summer. Had it not been for his "Henry" we could not have visited as many homes as we did. And we must also thank Brother Clarence Peckenpaugh for the furnished home which was the parsonage for seven weeks, and a home indeed.

We are now back in school in Ashland for the closing year of our four years' work in the Best Christian College in the world. It is indeed an honor to be in a school such as this. The imprint will be indeed a lasting one on our heart and soul, even unto eternity.

W. R. DEETER.

A NOTE OF INTRODUCTION

On the front cover page is presented the cut of William A. Gearhart of Dayton, Ohio, who on October 1st, will assume the duties of a new position created at the late session of General Conference on the advice of the Foreign Missionary Society and the Missionary Board of the Brethren church, and to be known as the General Missionary Secretary of the Brethren church.

Mr. Gearhart is a deacon in the First Brethren church of Dayton, Ohio and for the past eight years has served as chairman of the Board of Deacons. He is a very consecrated young man and highly respected by all who know him. For the past twelve years or more he has served in a position of trust with the National Cash Register Company of this city, at a splendid salary, and it is a sac-

rifice for him to assume these new duties, but he does so realizing that he is doing a work for his beloved church and something for the Christ that he loves to serve.

It is the purpose of Mr. Gearhart to take over the entire work that was done by Brother Carpenter, Brother Bauman and myself, but, of course, this cannot be done all at one time. He, however will take over on October 1st, all of the Kentucky pledge money and the money for the Home Mission Board and will have charge of promoting and receiving the Thanksgiving offering for Home Missions. It is his purpose to give some time in the field, promoting the cause of missions and I bespeak for him the hearty support of the entire brotherhood in his efforts, and believe that this marks a new epoch in the mission field of our beloved church.

ORION E. BOWMAN,

Dayton, Ohio.

COLLEGE NOTES

The college opened Tuesday of last week with a good enrollment. Others are yet to come in, so that the exact number of students can not be announced at this time.

Rev. L. G. Smith showed his interest by coming to the opening and bringing two students with him. He also spoke very acceptably at the Chapel hour.

Miss Lucille Teeter is teaching some classes in the Academy. This makes it possible for Professor Hendrickson to give his time to the accounting of the school which has become very taxing with the growing campaign of Rev. Beachler. Miss Teeter has taken her A. B. at Ashland and done graduate work at Ohio State University.

The word on the lips of every returning student was "How fine the College looks." And so it does. Mr. and Mrs. Laundry have everything in tip-top shape.

The following clipping from the Ashland Times-Gazette is interesting. It is to be noted that Beachler is on his history-making campaign in the fortieth year of Ashland's history. Certainly Ashland has reached her majority and deserves now to receive her dower.

ASHLAND COLLEGE

FORTY YEARS AGO
Institution On the Hill Began Its Work
September 17, 1879

Forty years ago today the bell on College Hill rang out for the opening of Ashland College. The president of the institution was Elder S. Z. Sharp A. M., professor of mental and moral Science. Prof. Leonard Huber taught Latin, German and French; Prof. Joseph E. Stubbs, was professor of Greek; David Bailey, Mathematics; Jacob Keim, natural science; Mr. Frost was in charge of the commercial department and Mr. Ewing in charge of the department of music.

Seventy-five pupils enrolled the first day. During the two score years of its history, Ashland College has helped to mold the lives of great numbers of people who are occupying places of usefulness in the world.

With the opening of the fall term Tues-

day of this week the college enters upon what promises to be a constantly widening career of usefulness. The endowment has been increased and throughout the brotherhood the institution occupies a greater place than at any time in the past. From many states the students come. The outlook is certainly splendid.

Edwin E. Jacobs.

MY IMPRESSIONS OF THE LATE CONFERENCE

It might be well for us to refresh our minds as to what a real conference is. A conference is a meeting of two or more persons for consultation and action on matters of common interest; to promote and execute plans of local and general concern for the good of all. The late conference was true to the definition and proved to be a real conference. We are glad to say there was a spirit of unity manifested throughout that would be commendable for any church conference. The unification of the people of God has been a great thing. I have never attended a conference where everything went off so smoothly and where there was such general concern and regard for each other manifested.

I feel that the impressions left on the younger generation which attended here were such as will be both inspiring and lasting. The spirit of unity permeated the whole program, harmony pervaded every session and every action was intended to cause more energetic endeavor along all lines of church work.

This conference has gone down in the history of the church as one where in prayer and praise, in sermon and fellowship, the importance of faith, the need of spiritual growth and the requirement of service were held high.

I think this conference has been a means of grace, not only to those attending as ministers, delegates, and visitors, but to the many homes, churches and communities represented. It will have failed if the homes are not made happier, the churches stronger, and the communities wiser in Christian love. May we continue to grow in brotherly love.

W. R. DEETER.

CAMPAIGN NOTES

I am glad to be able to announce at this time to the readers of "Campaign Notes" the plans for the remainder of the campaign. It has not always been easy to lay out our work. We have to be governed by weather conditions, road conditions, and not infrequently by the plans and conveniences of the local congregations. However, we are able to announce now with a great deal of certainty that the rest of the campaign will be carried out as follows: During the latter part of October, Illinois will be completed. Then Ohio; then Maryland and Virginia. And the canvass in the Northwest and the Pacific coast will mark the conclusion of the present campaign. It is the ardent hope of the secretary that this may be done by next General Conference.

In the interim between the close of the re-

cent General Conference and the time when Illiokota is to be finished the work in Ohio has been begun. Of necessity there will be a slight break in the Ohio canvass but this could not well be prevented.

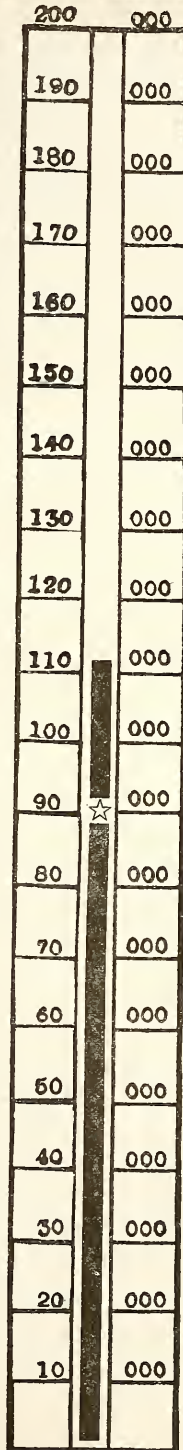
In the course of the campaign during the past two years the secretary has heard many expressions which have led him to feel that the canvass in Ohio would be observed by our entire brotherhood with a very deep interest. There are several reasons why this should be true, chiefest of which is the fact that Ohio is the home of our institution which is being endowed. And needless to say, the feeling is strong among our people in our states and districts farthest removed that Brethren people living under the very shadow of Ashland College should be among its most generous supporters.

Conscious therefore of the interest which centers in Ohio at this time, and myself being a "Buckeye" by birth (a fact in which I take no little pride) I confess that it was with no small amount of anxiety and concern that I proceeded to "thrust in the sickle" in Ohio. But the work has begun. The first Ohio church has been canvassed; and I am glad to say that my anxiety and concern has been considerably allayed, and I am feeling better. I have come to believe strongly that a good start goes a long way in assuring a good finish. I have made a good start. The first Ohio church to be canvassed has set a high standard for every other Ohio church. And I believe it is a good omen: I believe it augurs well for a great and successful canvass in the home state of our only and greatly beloved college.

Fremont was the first church visited. Our church at this place is not large numerically but it is large in loyalty and consecration. Brother H. M. Oberholtzer is the earnest, hard working pastor of this little flock. It was on quite short notice to the Fremont people that I went there. Besides, their own program locally at the time I was there was very full. But Fremont kindly said, "All right, come ahead, and we will do our best." Just why I wanted to start at Fremont might be a little difficult to make clear to my readers in limited space; but I wanted to begin there. And in the light of the fine result I am very glad now that I did start there. And now I believe it will be conceded that I picked a good starting point, and I further believe that all of the Ohio churches will sit up and take notice when I announce that Fremont, small though it is, and great as has been its struggles, went \$933 for permanent endowment. Nor would it surprise me if Brother Oberholtzer were to go right on and push the result up to an even \$1,000. Now I want to assure my readers that this was a splendid result for Fremont, and it could not have been possible if the membership generally had not got under the proposition. Besides, the Sunday school, which has as its faithful leader Sister Barringer, enlisted in a substantial way, as did also some of the organized classes. Thus I can say I feel greatly pleased and encouraged over the result at Fremont.

Fremont is the home of our beloved Brother, Elder S. M. Loose whom I have known for

Our Goal: 200,000; We Can and We Must



COLLEGE
ENDOWMENT

many years. He is really the father of the Fremont work. It was my privilege to visit him and his good wife in their home. Fremont is also the home of two of our young men who are now in Ashland College preparing for the ministry. I refer to Brethren Charles Anspaugh and George Walton. Fremont is proud of these young men and by a very simple process of reasoning one can see the connection between Fremont's interest in Ashland College and the fact that two of her sons are there preparing for the ministry. Investing money in Ashland College gives one an interest there; but investing boys and girls in Ashland College makes that interest still more keen and vigorous.

I want to thank Brother Oberholtzer for the tireless co-operation he gave me in putting the canvass across. I also want to thank him and his good wife for the kind hospitality I enjoyed in their home. Thanks also to the Specks, and the Legacies, and the Clays, and the Deckers for their kindness. And especial thanks to Brother Decker for the service and assistance he gave us with his Buick. I covet good things for Fremont and a lot of them.

The next report will come from Bryan.

WM. H. BEACHLER,
Campaign Secretary.

Communion Notices

The First Brethren church of Altoona, Pa., will observe Holy Communion Sunday evening, October 5th, at seven o'clock. Brethren of like faith are invited to attend.

W. C. BENSHOFF, Pastor.

The semi-annual love-feast will be observed at the Loret Brethren church on Monday evening, September 29, 1919. All members are urged to be present and a cordial invitation is extended to all others who can to come.

C. A. STEWART, Pastor.

Turn your mind often to the blessings you have enjoyed, to the graces which Jesus Christ has given you, to the better thoughts with which he has inspired you, to the sins which he has forgiven you. Count up your blessings!—Fenelon.

THEN LAUGH

By Bertha Adams Backus

Build for yourself a strong-box,
Fashion each part with care;
When it's strong as your hand can make it,
Put all your troubles there;
Hide there all thought of your failures,
And each bitter cup that you quaff;
Lock all your heartaches within it,
Then sit on the lid and laugh.

Tell no one else its contents,
Never its secrets share;
When you've dropped in your care and worry

Keep them forever there;
Hide them from sight so completely
That the world will never dream half;
Fasten the strong-box securely—
Then sit on the lid and laugh.

—Munsey's Magazine.

Program Illiokota District Conference of the Brethren Church, Cerro Gordo, Illinois, October 7-9, 1919

Tuesday Evening

- 7:30 Devotional Service.
H. L. Goughnour.
7:45 Address of Welcome.
D. A. C. Teeter.

- Response by Delegates.
8:10 Sermon. A. D. Gnagey.
8:45 Announcements and Assignments.

Wednesday Morning

- 9:00-10:00 Simultaneous Meetings.
a. Woman's Missionary Society of the Brethren Church.
Business Session.
b. Ministerium.
Business Session.
10:00 Song and Praise Service
Edwin Boardman.
10:15 Enrollment of Delegates.
10:35 Moderator's Report. G. T. Ronk.

- 11:00 College and Publishing Interests.
Dr. J. Allen Miller.

- 11:40 Open Discussion.
Wednesday Afternoon
1:30 Rejoicing in Song.
Freeman Ankrum.

- 1:45 Bible Reading. D. A. C. Teeter.
2:05 Woman's Missionary Society.
Open Session.
Sisterhood Work.
Mrs. G. T. Ronk.

Wednesday Evening

- 7:30 Preparatory Singing and Prayer.
7:45 Present Task of the Church.
B. T. Burnworth.

- 8:05 Sermon. R. F. Porte.

Thursday Forenoon

- 9:00-9:45 Simultaneous Meetings.
a. Mission Board.
b. Sunday School Workers' Conference.
9:45 Devotions.
10:00 Four Year Program Reports, by
Goal Directors. District Director
in Charge. B. T. Burnworth.

- 10:30 Conference Business.

Thursday Afternoon

- 1:45 Praise and Thanksgiving.
B. T. Burnworth.
2:00-3:00 Sunday School Session.
2:00 Administrative Work.
Mrs. Frank Wisner.
2:20 The Trained Teacher.
Freeman Ankrum.
2:40 Strategic Points in Sunday
School Endeavor.
H. L. Goughnour.
3:00 Election Conference Officers and
Business.

Thursday Evening

- 7:30 Song and Praise. R. F. Porte.
7:45 Consecration and Tomorrow.
Edwin Boardman.
8:05 Closing Sermon. G. T. Ronk.

WANTED—Man with machine. Good money for couple hours work in evenings. Address: C. Z. O., this office.

Program Ohio State Conference of the Brethren Churches at Canton, Ohio, November 4-7, 1919

Tuesday Evening

- 7:30 Song Service.
7:45 Welcome. D. F. Eikenberry.
8:00 Bible Lecture. J. Allen Miller, D. D.
8:30 Evangelistic Sermon. W. S. Bell, D. D.

Wednesday Morning

- 8:30 Song Service.
8:45 Devotions. Alva Byers.
9:00 A Review of Activities:
1. Brethren Home. Elmer Wombold.
2. Ministerial Examining Board. J. Allen Miller.
3. Statistician's Report. E. G. Mason.
4. Board of Evangelists.
5. Mission Board:
a. President's Message. A. D. Gnagey.
b. Secretary's Report. E. F. Miller.
c. Treasurer's Statement. E. J. Worst.
10:00 Facing Future Opportunities and Responsibilities
1. The Challenge of Unattained Goals. Geo. S. Baer.
2. Our Resources and Their Availability. G. L. Maus.
11:00 Moderator's Address. J. A. Garber.
11:30 Announcements and Dismissal.

Wednesday Afternoon

- Sunday School Session, P. E. Clapper, Presiding.
1:30 Song Service.
1:45 Devotional Message from Our Text-book. G. W. Kinzie.
2:05 Children's Division Programs. Mrs. Louis Clapper.
2:25 The Organized Class at Work. A. L. Lynn.
2:45 Training the Workers. B. F. Owens.
3:05 Equipping the School for Service. A. D. Gnagey.
3:35 Inspirational Address. P. H. Welsheimer.

Wednesday Evening

- 7:30 Song Service.
7:45 Bible Lecture. J. Allen Miller.
8:30 Evangelistic Sermon. W. S. Bell.

Thursday Morning

- 8:30 Song Service.
8:45 Devotions. M. B. Spacht.
9:00 Simultaneous Meetings:
1. Women's Missionary Society, Auditorium.

Devotionals

- President's Report.
Secretary-Treasurer's Report.
Report of Committees.

Presentation of Goals, Reading Circle books and Missionary books.
Miss Mae Smith.

Problem Hour. Mrs. G. L. Maus.
Business.
Benediction.

2. Men's Conference. Sunday School Rooms.

- a. A New Day for Brethren Churches. W. A. Gearhart.
b. Their Service in New Churches. R. A. Hazen.
c. General Suggestions.

10:00 Studies in Evangelism:

1. A Revival in Every Church. H. M. Oberholtzer.
2. Workable Evangelistic Methods. R. R. Teeter.
11:00 Stewardship. E. M. Cobb.
11:30 Announcements and Dismissal.

Thursday Afternoon

- C. E. Period. Dyoll Belote, Presiding.
1:30 Song Service.
1:40 Quiet Hour Talk. E. M. Biddle.
2:00 Junior and Intermediate Possibilities. Miss Nora Bracken.
2:20 Stimulating Missionary Endeavor. F. C. Vanator.
2:40 Making the Program Count. E. G. Mason.
3:00 The Great Objective. E. A. Rowsey.
3:20 Establishing Young People in the Faith. T. Darley Allen.

Thursday Evening

- 7:30 Song Service.
7:45 Bible Lecture. J. Allen Miller.
8:30 Evangelistic Sermon. W. S. Bell.

Friday Morning

- 8:30 Song Service and Prayer. S. M. Loose.
8:45 Business:
1. Unfinished Business.
2. Election of Officers.
9:30 Victory Year:
1. In our College. President E. E. Jacobs, Ph.D.
2. In the Local Church. C. E. Beekley.
3. Two Minute Victory Speeches.
4. Consecration to the Challenge.

Friday Afternoon

(Session if necessary. Many will want to leave for home. Those remaining for the evening will have opportunity to visit McKinley's Monument).

Friday Evening

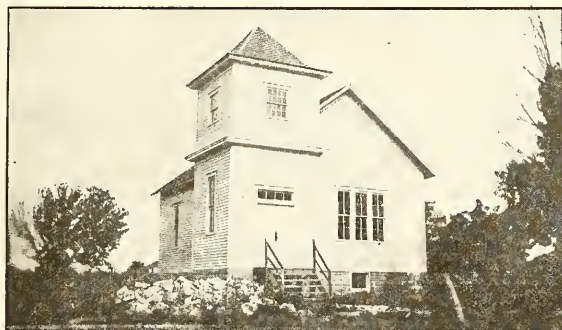
- 7:30 Song Service.
7:45 Bible Lecture. J. Allen Miller.
8:30 Evangelistic Sermon. W. S. Bell.

VOLUME XLI
NUMBER 38

OCTOBER 1
1919

The **BRETAREN EVANGELIST**

- ONE · IS · YOUR · MASTER · AND · ALL · YE · ARE · BRETHREN -



THE NEW BRETHREN CHURCH

At Teegarden, Indiana

THIS CHURCH WAS DEDICATED FEBRUARY 16, 1919, BY DR. W. D.
FURRY AND DR. G. W. RENCH, ASSISTED BY THE
PASTOR, BROTHER JOHN CLARK

When the dedication was reported the picture sent us was too imperfect to make a good cut. Just recently the good people of Teegarden sent another picture from which we are able to present a very good likeness of their beautiful little church. The Teegarden Brethren are proud of their new church and they have a right to be.

NO PAPER NEXT WEEK

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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EDITORIAL

Christianizing the Political Order

Christianity is like leaven extending its uplifting, ennobling and satisfying influence until the whole is leavened. So long as there is a vicious or unredeemed corner in the land it rests uneasy and will continue its struggling until it has overcome every opposition and brought all into submission to him who is to be Lord of all. We are to recognize no part of life as being excluded from the rightful domain of Christ's rulership. Even the political order is to be brought under and made to yield willing obedience to his righteous will. And so long as it is not thus surrendered, it is a challenge to the church of Christ, the instrument for the extension of his sway, to secure it for her Lord. It is therefore every Christian's concern how the political world goes and it is every Christian's responsibility to do all in his power to see to it that politics and governmental policies are regenerated and made to conform to the spirit and genius of Christianity. Here are a few examples of the church's responsibility.

There is a very widespread propaganda daily growing to make universal military training a part of the permanent policy of our country. It would hardly seem to be necessary to assert that this is a matter of vital concern to the church and every Christian, yet, if we are to judge from the indifference that is exhibited towards this propaganda, there are many who take the attitude that it is none of their business. Either this is their attitude or else they believe everything that transpires is the inevitable fate and anything they might do could not possibly change it. Neither of these views can possibly hold if we believe in the teachings of Jesus regarding the brotherhood of man and that God answers prayer. We cannot as true Christian men and women stand idly by while men of the old school out of which the plague of Prussianism had its rise force upon our land their policy and ideals. We must not be deceived into thinking that a plan that bore the fruitage of war, devastation and brutality in Germany will bear peace, contentment and human concern in America. "Whatsoever a man soweth, that shall he also reap" is as true in respected America as in dishonored Germany. It was the seed of militarism fertilized by the philosophies of the superman and the superstate that made Germany a menace to the world. Whether we consider Germany's philosophy or her militarism the original evil, they are not found separate, and whichever we take to our bosoms will give offspring that will prove to be the companion evil. We must not be blind to the prospect of evil that it holds before us, nor must we supinely submit to the fastening of such a policy upon us.

There is a great conflict being waged in our land between the old school of politicians who believe in an international policy of selfishness, self-sufficiency and isolation and the new school which holds that we as a nation should be as unselfish, sympathetic and

brotherly in our attitude towards other nations as individuals are commonly expected to be towards other human beings. Added to this is a great deal of partisan spirit and personal animosity on the part of men too little to represent a great and magnanimous people. These and other petty considerations are being allowed to halt the processes of world peace. Men who would prevent the world from being relieved from a state of war, or would throw it back into the throes of battle again, or would risk the defeat of the very principles for which the awful war was fought by repudiating the best peace that could be secured under the circumstances, because they were not in the lead at the time, or because they wish to humiliate the one whom the sovereign people had selected to be the leader at this critical time, such men are too small for the great tasks to which they have been delegated and their constituents cannot help being disappointed in them. There is one consideration that gives hope in times like these and in dealing with such self-willed, short-visioned men as are jeopardizing the League of Nations and the world's peace,—these men are always watching which way the wind blows, they are quick to detect the direction of public sentiment. Let the people arise and express themselves in no uncertain way on such tremendous issues as are at present involved and every representative, even the men who have been obstreperous and obstinate, will hasten with meekness to do the will of the sovereign people. This is the time when the Christian people of the land should make themselves heard and should speak forth the sentiments as souls attuned to the will of God. The responsibility rests upon the Christian people; in their hands is the balance of power. Let them speak now in behalf of the great Christian principles at stake, or they must forever bear the burden of defeat, if defeat should come. Especially should Brethren people who have ever held closely to the peace principles of the Christ show themselves alive to the situation and exercise their influence with all Christian zeal. If we hold our peace in this hour, how would we dare in the hour of conflict ask to be excused from the fray. We rightly hold dearly the liberty of conscience in religious matters, but we must also bear the responsibility of making our religion felt in times of peace-making as well as in war-making.

There is nothing of abiding worth that is not gained at the price of blood.

It is better to be a doorkeeper in the house of God than to dwell in the tents of wickedness; but if the servant that could live near his Lord prefers the doorkeeper's place it must be because he likes to be as far away from his Lord as possible and yet escape the danger of the tents.

EDITORIAL REVIEW

NO PAPER NEXT WEEK; IT IS MOVING WEEK.

Prof. J. A. Garber visited the Denver, Indiana, congregation last week to deliver an address upon the occasion of the graduation of a class in Teacher Training. Brother L. A. Myers is pastor of the congregation and doubtless will favor our readers with a report of the event in the near future.

It is a pleasure to have a bit of news from Brother D. M. Brower, pastor of the little flock at Ashland, Oregon. He reports two baptisms recently and we note that he is keeping on the lookout for Brethren or other people interested in Brethren doctrines, who stray out west. It is well for Brethren desiring to locate in new sections of the country to steer their course toward a Brethren community.

Hoosierdom, take notice! Your conference secretary is calling your attention to Goshen. Every church ought to have a large representation present at the state conference. The Goshen people are expecting you, your conference officers are expecting you and may it not be that your Lord is expecting you, too? Read Brother Grisso's conference reminder among the church news.

It was with genuine sadness that we heard during Conference week of the death of Mrs. Catharine Benshoff, the mother of our Brother W. C. Benshoff. Any one who has made a contribution such as she has to the Brethren church is deserving of reverent mention at the time of passing from this life. Our sincerest sympathy goes out to the entire family, and especially to Brother "Bennie" Benshoff, our classmate in college.

There is nothing more worthy of your careful attention in this week's issue than Brother Snyder's report of the plans thus far laid by the "Committee of Fifteen." Read it and then heed the Committee's call for prayer in their behalf. We are expecting them to have worked out for us a great and challenging program for future endeavor next year. But in the meantime we must buckle down to the task of completing the Four Year Program in the best style possible. Much work remains to be done; let us make this year count for God.

Brother Roberts writes for the Third church of Philadelphia and from his letter we see that this youngest church of the city is in a very prosperous condition. They were not affected by the notorious "summer slump," the attendance at the morning worship is commendable and the people are praying for their messenger of the Lord. What a wonderfully strengthening influence it has upon a preacher to know that his people are holding up his hands as he preaches! May that custom increase.

Our Goshen correspondent comes to us with an interesting letter concerning the work at that place and he seems not to be at a loss for things to write about, as he himself says. But why should he, in a big hustling church like Goshen, with such a live pastor as Brother McInturff is? We notice that Goshen is "fixing up and getting ready for company," and no doubt when the Indiana conference is history, the visiting brethren will be glad that they had an opportunity to go to Goshen. We are looking forward with delight to a visit there.

The Christian Endeavor page is overflowing with good things this week. It looks as if the Young People under the leadership of Brother Garber and his increased number of efficient co-workers were going to raise their standard of attainment this year. It is to the Christian Endeavorers, as strongly as to any others, that Brother Bame appeals in the Four Year Program department this week. We venture a guess that there will be no need of prodding them another year, judging from the way they are getting started. Especially encouraging is the report from the Los Angeles Juniors, whose picture appears on that page. We congratulate you, Brother Neher, and your grand little Junior band.

Dean J. Allen Miller and President E. E. Jacobs attended the interchurch conference at Cleveland, Ohio, last week. They report a great conference with great plans for the advancement of the Kingdom's interests. It is a notable thing that the churches are getting together on plans for world-conquest since the war as they never did before. The Allies won the war against Prussianism when they got together and fought as one nation; the churches of Christ will win

the world-conflict against all the hosts of sin when in all sincerity they are willing to go to the attack with unity of purpose, harmony of plans and in concerted effort. This does not mean the relinquishing of denominational pleas and special functions, but it does mean co-operation, strength and success to the great Christian forces in the world. We hope to give our readers something from the pens of these men concerning this great movement.

Under the anonymous signature of "A Brethren Preacher" appears an article containing some suggestions that are worthy of consideration. It is possibly fair to say that the Brethren churches generally are giving more serious attention to their pastor's salaries than ever before. Almost every news letter has brought word of some pastor being retained with an increased salary. This is the thing that ought to be done—the giving the pastors a fair wage—and we are glad to note that many of our churches are taking this matter seriously. But there are still some that need to be awakened to the seriousness of the situation. In the interest of this and other considerations suggested by our brother, we are running the article, yet we feel that it is due the best interests of The Evangelist to say that anonymous articles are not to be encouraged. There are occasions when unsigned articles may be advisable, but they are very rare. This is the second article we have published under the above signature, and we feel led to make this suggestion at this time, lest an unwelcome precedent be established. It is in the kindest spirit that we make this statement, for the writers of both of these articles are friends whom we esteem very highly.

Every loyal Ohioan will rejoice to see the splendid way in which the Bryan congregation got into the Endowment Campaign and it will be noticed that Brother Beachler, true "Buckeye" that he is, is mighty proud of it. Of course Bryan did well; why shouldn't she? She has a loyal Ashland College pastor, has had a number of students in Ashland College and one of her faithful members, Brother Melvin Kerr, was for some years one of the college trustees. We would have been disappointed if she had done any less. She would have spoiled the splendid record that Ohio is going to make if she had done any less. She would have reduced the chances of Ashland College making her goal of \$200,000.00 permanent endowment if she had done any less. But she didn't, and we are rejoicing with her that she didn't. And we feel sure that if the other Ohio churches will follow the counsel of their pastors and respond to the appeals of Brother Beachler, there will be none to do any less. Every church in the state should get on her toes ready to start at a moment's notice, just as Fremont and Bryan have. We have heard no one suggest a goal for Ohio, but we have heard some mutterings to the effect that the result will not be entirely satisfactory if it does not come up to the mark set by Indiana, especially in view of the facts that she had to start the campaign and Ohio is the home of the college. Why not go still better and make it \$300,000? WE CAN DO IT, IF WE WILL; WE MUST DO IT, IF WE CAN.

THE COMPANY'S NEW HOME

Yes, we really have a new home. All we lack is getting into it, and next week is moving week. We are going to be established in the very heart of Ashland, just about two blocks from the main business street of the city. We will be housed in the large new building recently purchased by the college. It was built for publishing work having been recently vacated by one of Ashland's newspapers and printing establishments. There is nothing that can equal it in Ashland and it will afford an opportunity for growth in ways that have not been possible in our present location. We will present you with a picture of the new plant in the next issue, also detailed descriptions and other matters connected with the publishing interests. In fact, we are intending to make the next a "Publishing House Number." It will be of interest to the brotherhood because the Publishing House belongs to the brotherhood; it is your concern. We believe you will have reason to be proud of it. If every family in your church is not getting The Evangelist, suppose you send in an order for enough copies of that particular issue to go around and then as you put a copy in each home make an effort to get a subscription. The church can afford to make a special investment for this issue. Send your orders by return mail with complete list of names and addresses and papers will be mailed as directed. Or if preferred, the entire bunch will be mailed to a single address.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

THE VICTORY YEAR

Ready Go!

Are you and your church off for the race? Nearly a month has already passed and a month's record has already been mostly written. Does the start portend a victory year for your church? How much better than last year is the church, for a good start! So far as I can know, all have gone from our last conference with a fine feeling that augurs for success and victory. We have no signs of a gasless Sunday and if we keep ourselves calm and restful and unafraid in the Master's protection, we shall not have the "flu." What a mighty outlook for a good and great year. But remind yourself that you must make the record as the months come and go and dare not wait till next winter to make a good start.

What to do Now.—PLAN

Right "off the bat," as "Billy" Sunday says, you should have planned a great revival. If you plan it without money and time limit, you can have it and have it anywhere. Get a good evangelist or a good singer—one who knows about good campaigns and you can not fail. It may cost a few hundred dollars, but what are dollars now? A merchant told me only last week, that it did not make any difference what price he asked for a thing now, he got it; it is not a question of selling stuff, but of getting it. Money is the cheapest thing in the world, today. Everything else is dear. That's why men trade away their money so easily.

How Will You Trade?

That is a good question; well meant in this connection. How will you trade your money this fall and winter? For the things that perish or for the things that abide? Where will you lay up treasures? In the bank where moth and rust corrupt or in the heavenly treasure house where thieves can not break through and steal? Here will be the great test this year. Let us all strive to have the biggest revivals this year we have ever had.

"For a Time Like This"

Mordecai said a great thing to Queen Esther when he asked her, "Who knows but that thou art come to the kingdom for a time like this?" Sure enough she had, but who knew until she had put her life on the altar? Who knows but that we have come to the world for a time like this? True Brethren all believe that we have a message unlike that sounded forth from any other platform; they also believe that the time is coming—perhaps too fast for us—when we shall come to our own as sure as the stars are in the heavens. Our day is coming as sure as the Word of God is true. Out of the "new religions," schisms of Christendom, man made, Christ-rejecting systems will emerge the glory of the Cross and the Impregnable Rock of the Holy Scripture as the one foundation for future hope. That foundation has been and is this year more than ever, our message. For a few years we ourselves have been defining and casting about, but not this year. We are agreed. We stand before the world this year with a more unified message than we ever have. All the movements, roughly obtained sometimes, of the last few years have been toward unification and solidification. "FOR A TIME LIKE THIS," if we take hold of the opportunity. Let us use the time.

How's Your Prayer Meeting?

Lay members, it is up to you to make good in the prayer meetings this year. The preacher is not to blame. It is you. You are the Jonahs. You ought to be ashamed of yourselves to make the preacher beg and coax and then go home and fret because you have not helped to make his heart—and yours—happy at the prayer meeting. Now, do not kick and say it is not worth while. It is. Jesus had to pray and if you are a Christian you do too. Don't kick and say the

preacher does not make it interesting. This is not his service, alone. He ought to be held to making the best possible sermons; he ought to be as good a pastor as he can; but you must remember that a prayer meeting is just that and not a place for entertainment. If you are a Christian and not just a church member, you will love to be in the prayer meeting, just because there is there the meeting with Jesus and the spirit of prayer. This goal has a low standing and needs great attention.

How's Your Communion?

Did you get your 75 percent present at the tables of the Lord last year? No? Well, then have as many as you need to get them there this year. Not 75 percent but 100 percent ought to be the goal for the year. At least 95 percent. But we put it low so that it would be possible and probable and attainable. Make special efforts this year by every-member announcements, so that we shall attain.

How's Your Sunday School?

Did you reach the standard last year? No? Too bad. Oh, well did you try? Some of the smallest churches have the best chance to reach these goals. I hope that they will not be the ones to fail. If you do not know what are the standards that must be reached, get in touch with Watson or Trent of Johnstown, and see that you are on the road to Front Line this year as to Sunday school. How about Teacher Training?

Did You Budge It? Well, then you will want to BUDGE IT. We shall all have to budget our church expenses this year if we come out right in this VICTORY YEAR. It is the easy way to run your church and why not? No reason save that perhaps, "we never did it that way before." Get out of the ruts and run smooth.

Ladies! Ladies! Your standing among the 16 goals surprises me. I did not expect that you would ever come away down toward the last of the column in your standing among the goals. I thought the ladies were always ahead in the Christian race, but you need only to refer to the secretary's report (which will soon appear, I hope) to remind yourselves that you are among those who will need to get busy this year. Your standards are not too high to be reached with the right effort and you all are trying to put forth the RIGHT effort.

Y. P. S. C. E. "Tail Enders" that's what you are. Isn't that too bad? Last but not least in energy. Where did you put your energy? What is the matter with the Christian Endeavor societies? That is the question of questions. The biggest save one; the best organized and with the most extensive helps with the real folks that have the "pep" and what do they do with it? Will you allow the old folks to put it over you this year? NO! NO! NO! Is that what you say? Well, then prove it. Show off your "pep," youngsters. If you do, though, it ought to be at the Christian Endeavor hour. Do not make that the hole in the day's services. Make it the one the old folks will want to be in. You can do it. We ought to hear a lot of protests against the standing you have made in this 16 goal contest. Why does not some thriving society challenge some others to equal them? C. E. folks, show up.

Victory Year

Say it loud and say it long.

Sing it joyfully in song.

The time is ripe, the day is here.

VICTORY YEAR! VICTORY YEAR!

We dedicate ourselves anew

We pray for consecration true.

The time is ripe; the day is here.

VICTORY YEAR! VICTORY YEAR!

BAME.

GENERAL ARTICLES

Learning and Religion. By Edwin E. Jacobs, Ph.D.

There need be no conflict between learning and religion. When such conflict does arise, it comes from a lack of an understanding of fundamentals. Genetically, religion is older than learning. Man has ever been religious; he is but recently learned. Long before he had any concise idea concerning the world in which he lived, and before he even dreamed of the worlds beyond his ken, he looked up and worshipped. He doubtless had a stirring within his breast even before he had a name for the Deity. Man is said to be "incurably religious" and so he has been at every stage of his existence.

But after the lapse of centuries, he strove to know as well as to believe. And there came the rub. He had for so expressed himself in art, crude drawings, picture writing, and the like. Then came the widening vision of the Assyrian, Chaldean, and Egyptian learning, followed by that of Greece, Rome and then modern Europe,—all these dipping even more deeply into the facts of the world. But religion would not be gone at the accumulation of facts and of scientific investigation, for the very simple reason that religion does not rest upon scientific investigation.

Now what is to be done? Renounce facts? That was tried with both Galileo and Copernicus but somehow it failed signally to bring results. Or shall we surrender religion as an early experience of the race, an experience which has served its purpose, and now is useless, unscientific, and only lingering because some from very ignorance will not bid it goodbye? But happily, this is not merely a dilemma for there are more than two ways out. At least three common paths are open, two of which lead nowhere, one leads up to life and light.

The first method is to refuse to consider facts. This is commonly known as the pooh, pooh, method of argument. Some new fact is brought to light, what shall we do with it? Oh, pooh, pooh it to be sure! This is the laziest way out for it takes no large amount of mental cogitation to pooh, pooh a fact. But let us note that overlooking a fact does not at all remove it. What if the world is round after all, does our ridiculing it make it any less true? This path leads nowhere but into the darkness and serious minded men will be put off with nothing less than an honest consideration of facts.

2. But a second method, fully as lazy, is to deny facts. Just say, "I do not believe." This too relieves one of all investigation, for to go over all the evidence, familiarize one's self with all the details, go back and get the genetic viewpoint, why all this causes a great weariness of the flesh, and why should one do it when easier methods present themselves. Unmistakable evidence has been found that the northern hemisphere was at one time covered by an ice sheet. One method is to deny this in toto. Evidence points plainly to the electron theory of matter. What shall we do with the evidence? Why, deny it, to be sure! But we must remember that facts are stubborn things and denial only gets us in the wrong direction. A Galileo may be made to deny, but still the world moves just the same.

3. A better way out, is to accept facts, after a careful review of all the evidence, and then MAKE THE BEST OF THEM. Now if we are sure of our postulate that God is, and that certain facts are, then there must be no conflict between them. There can be no variance between any parts of God's universe. So we do not need to have the slightest fear that the discovery of facts, can ever undermine, destroy, or minimize religion. It is primary both genetically and in point of importance. And so all the accumulated wisdom of all time can not touch even the outer fringe of the garment of religion and God in a destructive way.

Now what is the duty of a Christian college here.—a college that must maintain a decent standard regarding the intellectual on the one hand and hold firmly to its denomina-

tional religion on the other? Plainly the duty is to make no SURRENDER on either hand. And this, blessed be God, is wholly possible. And in so doing one need not whittle away the sacred, inerrant, and inspired word at all. There are many, many Christian men now who are making no such surrender at all and there are some colleges too, which hold to a like view, and Ashland, under the good graces of God, has been, is, and will continue to be, such a college,—one that does not give way before learning divorced from religion.

At the recent General Conference of the Brethren churches, held at Winona Lake, Indiana, the Board of Trustees of the College, as is well known, adopted the following statement:

Doctrinal Statement

The Trustees of Ashland College, accepting the statement that: "The Holy Scriptures of the Old and New Testaments, as originally given of God, are the infallible record of the perfect, final, and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice" set forth the following statement as the basis of the teaching of the Seminary of the College:

1. The deity and virgin birth of Jesus Christ the Son of God;
2. The fall of man, his consequent depravity, and the necessity of his new birth;
3. The vicarious atonement of Jesus Christ through the shedding of his blood;
4. The resurrection of the body of Jesus Christ from the dead, the earnest of our own resurrection;
5. Justification by faith in our Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result;
6. The personality of the Holy Spirit as the Comforter and Guide of the members of the body of Christ;
7. The personal return of Jesus Christ, King of kings, to this earth;
8. The Gospel principles of non-conformity, non-resistance and non-swearing;
9. The ordinances of the Gospel,—the baptism of believers by triune immersion; confirmation; the washing of the Saint's feet; the Lord's supper, the communion of the bread and wine.

This statement of the basis of teaching in the Seminary ought to give assurance to the most exacting that Ashland means to make no surrender of what is regarded as of prime importance in its religious teaching. So much for this element.

Now the fact that Ashland conforms to the highest standards for the intellectual training of her teachers, ought to give as much assurance on the other hand that it has correct scholastic standards. I could warm the heart of every reader of this paper, if I had the space, with testimonials from the best universities and colleges of this country regarding the work of our school. Such standards are necessary, for religion apart from learning leads to bigotry and learning apart from religion as surely leads to infidelity and other like undesirable philosophies. It will never do for religion to scoff at learning or for learning to scoff at religion. The man who in this late day would see clearly, must not overlook the great importance of both these elements in racial progress. It is only a pity that certain men of deep religious conviction should hold learning so lightly and it is as deplorable that certain men of great learning should despise religion. The duty of the denominational college is just this,—to make no surrender of anything that is best and sound in learning and at the same time hold firmly and consistently to the highest historic fundamentals of the denomination which conceived it, and which today gives it its support.

Ashland, Ohio.

An Optimistic Outlook on Life. By L. A. Myers

To many folks, an outlook on life is like the report of the spies viewing the land of Canaan. The rich soil, delicious fruit and green fields were all pleasing to the eye but the sight of the mighty giants produced a fear and caused discouragement from which they never recovered. It is likewise true in viewing the great field of life. There are many things to inspire ambition, hope and vitality, but the sight of the giants make one tremble with fear. A right attitude toward the whole panorama of life is the most needful thing. Caleb and Joshua had the secret. They said, "We saw the giants but we can overcome."

An eye that has been trained to see the darkness can discover shadows more easily than rays of light. Many times the imagination will create a cloud where no cloud exists. An eye whose nature is to discern light will always find the light where it is and even under unfavorable conditions will cause light to shine out of darkness. Such a disposition has much to do in sweetening life and discovering the paths that lead to success. But whether the disposition is dark and shadowy or bright and cheerful depends upon the individual.

To have an optimistic view of life one must have the necessary confidence and determination to apply himself courageously in the places and to the tasks where he is needed. He must also have a living and abiding trust in God as Father and Caretaker.

Confidence in one's self is a large factor and goes a long distance in directing his or her career and in securing happiness. The mood in many instances is strongly influenced by the present feeling. Some persons become the victims of restlessness, worry and even death because they do nothing to stimulate self-confidence and make no effort to feed their souls upon the fact that God did not make them the victim of circumstances but the sovereign, and intended that they should be king of their own dominion—their lives. Many a dark day could have been made bright by the individual giving himself in confidence to earnest effort in the direction of success and victory. We must all remember that whatever we are, we make that state of being. God has placed all things at our disposal and tells us to use them even to the extent of his own personal energies and life. But if we have not ambition enough to move out of the dark valley we will always be in darkness. Optimism is a condition of the mind that commands the whole being. The pessimist who will not change his mind will die for the want of inspiration and life. The fount of contentment must spring up in the mind. Paul says, "Whatsoever state I am in I have learned therewith to be content." This is a lesson full of practical meaning, worthy of us all.

It is often too true that we are unwilling to receive consolation and cheer. The comforter is met with a passive contrary mood that refuses to act in the direction of sunshine but turns toward the sunset and replies, "Oh, I can't." Many causes of worry are purely imaginative. The real one never did exist. A single act to restore confidence would have revealed the truth and forever opened a fountain of ever-flowing life. But too many lack the energy to apply personal ability to the task that awaits them. Why not accept the task of life with confidence in self that makes one glad and hopeful while he performs the duty relative to his own obligation?

There are those who fret and worry because some one else is larger and better equipped along the line of their work than they are. Happiness comes through the acceptance of the God-given task regardless of who we are and who

or what our neighbors may be. No man can do another's work however big he may be nor can he add one cubit to his stature or make one hair black or white. The eagle was made to soar and see, the lark to soar and sing. Neither troubles itself about the size or task of the other. By not troubling both are happy. If the eagle has the advantage in size the lark makes it up in singing. This law of compensation holds in both great and small. If an eagle does the eagle's task and a lark be a doer of the lark's task and both are happy with their individual lot, why should not human beings learn a lesson from the birds and be cheerful and happy?

Then a living trust in God as Father and Caretaker of us all is a fact too great to leave out of our consideration. One can not see life in its real nature without seeing God as the great generator of real sunshine when the dark shadows of a gloomy day becloud the pathway. The world without God is absolutely unnatural. When one man does not know God, he can not know the world in its true light, nor be happy. God is comfort, joy and life to a soul that recognizes God's care in the world and sees something to do for him. Elijah was out of his natural realm when he came down from Carmel and could see nothing to do for God. It was then his pessimism was about to take his life. He could neither see God nor any of his people. When he saw God and knew of 7,000 comrades who were ready to do the will of God, the shadow of the juniper tree was no longer his station. But with life and inspiration he went with real joy and energy to continue his marvelous career. Paul said, "I can do all things through him that strengtheneth me." A real optimist must be a God-centered individual. Whatever direction his life goes it finds its starting point in God. The heaviest cloud may appear and the darkest day may dawn but the ever-abiding trust that God is above the darkness makes one look for the light to break forth at any time to banish every shadow and dispel all gloom.

God not only exists but is the Caretaker of us all. Jesus talked much of God the Father. He embodied in his talk the Fatherhood of God. He said to the disciples, "I will pray the Father and he will send you a Comforter." Again, he said to the disciples, "In my Father's house are many mansions." The parable of the "Prodigal" pictures the interest, devotion, sympathy and care of the heavenly Father. He not only gives a ring of adoption and a feast of the celebration but a home where there is protection and safety. The parable of the "Ninety and Nine," portrays more vividly the love, care and compassion of the Father placed under the figure of a shepherd. He leaves the entire flock to go out into the wild barren mountain for the sheep that needs special attention. God cares for us; therefore, his providence, smiting the rock in the desert, shall bring forth living water. God cares for us; therefore, in the wild and stormy night, he shall come walking on the waves, bidding the storm be still. He dwells in the very realm of restfulness. He abides above all fear as the eagle above the arrow's flight. Then let all our thoughts and feelings sing as an aeolian harp to every strange wind. Let us put away care and anxiety and cast out all fears because we are the children of Providence. We shall be the children of hope and trust.

God cares for us, therefore, may we live a trustful, tranquil life, meeting the storm with calm, adversity with fortitude, defeat with faith and death with the hope of immortal life.

Denver, Indiana.

A Vision and An Appeal. By a Brethren Preacher

As I sat dreaming of the great present and the greater future of our beloved church the present loomed up in large proportions. I saw in it grand possibilities. It also held before me grave dangers. That vision is still before me and I am greatly moved by it. In the present I can see that there is great need of action, concerted action, along many

lines. A great program stands out. In it many lines of activity are outlined. These are the lines of activity of chief importance. This program has had a short but very fruitful life. It still has one year in which to live and come to full fruition. What will that final fruition be? No one can, with precision and accuracy, predict. The vision I see in it—

the dream shows me that that year shall be a very fruitful one, if—That “if” is the point where work, prayer and much earnest thought, on the part of every minister and layman should be applied. That is where concerted action on the part of every worker in every field should be had. That is where all must co-operate.

Two things stand out very clearly in the dream. One is the great possibility for work at home and abroad with the imperative of now or never. The other is, How are the laborers to be secured and strategically located now.

The first of these two was brought into the focus of vision anew by the late National Conference and has worked itself into our dreams. Anew we see, with David Livingstone, “the smoke arising from a thousand villages as yet untouched by the Gospel” and this expands until these villages contain one thousand millions of souls as yet untouched by the Gospel. Then I see six hundred fifty millions who will die without the Gospel this generation if we do not do our share in God’s plan to give them the Glad Tidings. At home, in North America, I see approximately sixty-five millions who are as yet not even nominal Christians. I cry out in my dream, What shall be done? Why are we so inactive? Why are we dabbling on the surface when Christ has said, “Launch out into the deep and let down your net?”

When the vision turns to its second part it falters, then slowly proceeds. It shows the task to be difficult but not impossible. They will not be secured by presenting an easy task or rather a hard task clothed as though easy. These things are very plain. Another thing is that these new recruits will not be easily enlisted nor even drafted, if the ones now prepared, or partially so, are not aided in serving fruitful fields where their talents may be used in God’s vineyard for the harvesting of souls. Those who are fitted to preach the Word should not longer be cumbered with the serving of tables. The apostles found that serving tables and preaching the word did not prove the most effective. Our vision shows it to be the same today. The tables must be served and the preacher of the Word should see that they are, but should be spared the detail work of the service. The apostle, the good minister of Jesus Christ must be about preaching the Word.

The dream pictures churches, which should be flourish-

ing and active, sessile and inactive because they have no pastor or shepherd of the flock. Also we see worthy men, who have given time and careful thought and prayer in fitting themselves for the shepherding of flocks, engaging in secular work because they have not been aided to a worthy place or because the places they have are not providing for them sufficiently. We see men going to other denominations for the very same reason. Brethren these things ought not to be. May it not be that we are sinning away the day of grace God has given us by not being prepared to seize our opportunities? The vision shows the possibility of workers being in the proper fields doing wonderful work for the Master and winning recruits. This could be done if churches and pastors alike would make their wants known. The dream shows the evangelist as the very best instrument to be used for this purpose. The list of churches marked “vacant” is shown to be diminished by this method and the amount of names dropped from the Ministerial list is found to be less. Whether the vision is extravagant or not, we see a rapidly increasing number of brilliant young people giving themselves over to training for activity in God’s work at home and abroad. We see a continuous stream of well trained workers abundantly able to “feed the flock” streaming from the walls of our beloved college. All this may come true if we will give God his rightful place in our lives. If we will let him rule in business, education, social activities and religious life. All these will blend into one complete whole and we will use God’s methods of stewardship, mental growth, fellowship and spiritual upbuilding.

If we will but do this, and it must be done if we wish to ever accomplish much, the transformation will come. The vision will no longer be vision but actuality. The ideal will become the real. Then all the churches will be well supplied with well supplied men. The fields of labor will be no longer vainly calling for workers but will be supplied. Men everywhere will be battling evil and replacing it with good. Perfection will take place of imperfection, “Righteousness shall cover the earth as the waters cover the sea.” A voice cries in the dream, Will we do it? Will we do the simple things at hand that the more complex may be simplified and accomplished? It can be accomplished. God lays it upon us to do it now before it is too late.

Why I Believe In the Tithe. By Miss Mabel M. Maus

It is without doubt that Jesus lived in obedience to God and the laws of his country. Giving the tithe was one of God’s laws from the beginning, for he knew that it would be for man’s good that he should return a certain portion of his increase to him. There are evidences which show that Jesus approved of the method. In speaking to the Pharisees, he said, “You give tithes and this ought you to have done,” and again in regard to the tribute money, “Render unto Caesar the things which are Caesar’s and unto God the things which are God’s.” There was a tribute to be paid the government according to the law and also a tribute to be paid God according to his law. The Jews of those days gave much in tithes, offerings and sacrifices. Since Jesus and the apostles were Jews, and were never accused of not paying the tithes by the criticizing Pharisees, we would naturally conclude that he paid it, and since he is our example we should follow him in this matter. In other words, because Jesus approved the tithe and doubtless paid it, we should do so too.

Tithe giving is a means of helping us to remember that God is still owner of the world. He furnishes all the capital and gives us the opportunity of using his wealth and possessions as we will, the use or misuse of which depends upon our obedience to this law of giving. We are his tenants and as he has indicated, the tithe is the debt we owe him. God’s business requires system and co-operation in its financial management and program. Partnership with him implies faith and interest in the advancement of his kingdom.

The greatest principle in tithe-giving needed by every Christian is that of putting God first. This is a habit we need to establish in our lives for our own benefit. We are in danger of becoming so engrossed with self, business and the pleasures of life, that we shall forget our debt to God or perhaps give only part of what we have left, to his worthy cause. It is a principle by which God plans to get not only the tithe, but also the tither. In the missionary program it is doubly important because the tither sees and realizes his responsibility and is willing and ready to do his duty toward helping those other children in darkened lands who are appealing for a knowledge of Jesus and his love. When calls are made for finances for the spread of the Gospel the needs would all be met, all necessary funds would be secured, if every Christian could realize his duty and privilege in the matter of tithing. It has been observed and proven that those who use this method of giving whether from large or small income, as a rule, give with a cheerful and sincere motive because they have laid by in store as God hath prospered them. Giving becomes a joy and a privilege and the blessing of the Lord is theirs, and the giving has not been without its reward.

Denver, Indiana.

We do not argue that it is possible always to be in the same spiritual mood; to always have the same religious temperature of soul; but we do contend that it is possible always to live the Christian life, to be alive unto God and have the ear open to his directing voice.

THE BRETHREN PULPIT

Life and Its Possibilities. By H. S. Myers

TEXT: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."—I Tim. 4:8.

The important question that this subject suggests is, What is life? I once heard an aged and learned physician say, "That no man knows what life is," but life is defined as a state of being animated or living; it is spirit and has its fullest manifestation in God, who is Spirit and who is Life, who has revealed himself in Jesus Christ, who is the life, and the life in him is the light of men. In the text there are two phases of life named. First, the life that now is. Second, the life that is to come.

Notice the present life as to its characteristics; first, its origin; second, its brevity; third, its uncertainty; fourth, its importance.

First, Human life has its origin in God. "God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

The apostle Paul in his great sermon to the Athenians based upon the inscription on their altar, explained to them the "Unknown God," that he was the Maker of all things and is the Lord of heaven and earth, that all people in him live, move and have their being."

Second, Its Brevity. Though life may be lengthened to seventy, eighty or one hundred years, yet comparatively it is but a few days.

Third, Its Uncertainty. No one knows the time of his passing, hence all "Should seek the Lord for he be not far from every one of us."

Fourth, Its Importance is great beyond measure because of its relation to the life that is to come.

The life that is to come. First, it will comprehend man's entire being; spirit, soul and body. Second, **It will be purely and entirely retributive**—"Whatsoever a man soweth, that shall he also reap." Third, It will be unchangeable and eternal. **Glorification with Christ** fixes the eternal condition and dwelling place of every believer. The condemnation of the wicked is their "Everlasting banishment" from the presence of the Lord and from the glory of his power.

Possibilities. The possibilities and achievements of this life lie in our grasp and power. I love the statement of Paul in Philippians 3:13-14, when he says, "I count not myself to have apprehended." That means that he had not yet attained, neither was already perfect. Why? Because there is no absolute perfection in this present life. "But this one thing I do, **forgetting the things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.** When this is attained then shall he be like Jesus and see him as he is, for he and every saved person shall have a body fashioned like unto Christ's glorious body, they shall be kings and priests and shall reign with him on the earth. **Glory to his name!**

There are three words that express everything, that go to make a life of approval, a life of influence, a life of power in this world, and if rightly directed, develop a character that is fitted to fill the highest destiny that God has purposed for a human soul in the life to come. Each of us has but one life.

When Gambetta sailed from Genoa in 1869 to deliver Sicily from its oppressors he took with him one thousand volunteers. They landed at Marsala almost in the face of the Neapolitan fleet. When the commander of Marsala returned to the port and saw the two steamers he gave orders to destroy them. Gambetta having landed, looked with in-

difference upon the destruction of his ships, and cried exultantly to his soldiers, "Our retreat is cut off, we have no hope but in going forward; it is to death or victory." So every day as it passes destroys itself, cutting off retreat.

Notice the main question about our life is not what we think of it, but what God thinks of it; so the most important question is, **how may I make the utmost of my life?** I answer. First, By having before my mind a high standard or ideal of life. Second, By the vigorous use of my powers and energies in measuring up to that ideal. Third, No shirking, no retreat, no surrender, but a determined persistence or perseverance in the putting forth of my energies until the goal is reached. There can be no achievement when there is no ability to conceive a great ideal and no force of will to reach it. The scripture that I am using brings before us one who did make the utmost of his life, and what an accomplishing life it was! What made Paul's life so wonderful, so noble, so accomplishing? Simply this, his life was urgent with these three principles without which a noble life is impossible; these are, **ideals, energy and perseverance.** Everything must be the outcome of an inner ideal if it comes to anything. What is a building, but the externalizing of the architect's ideal? So a true life is the expression of the true ideal of life. If you would have advancing life, you must have advancing ideals. Notice in the case of Paul his ideal—**Christ in you the hope of glory.** In 1 Corinthians 2:2, he writes, "I determined not to know anything among you save Jesus Christ and him crucified." Then forgetting the things that were behind and reaching forth, he pressed on for the prize. Listen! First, Energy towards ideals implies decision—"I am determined." Second, Energy towards ideals implies singleness of purpose—"This one thing I do." In 1863 General Grant was in command of the Army of the Southwest. He laid siege to the city of Vicksburg, many people of the North were dissatisfied, some importuned President Lincoln that General Grant was too slow; the President notified him. General Grant replied, "I will fight it out on this line if it takes all summer." President Lincoln then said, "I now have a general." Grant changed the course of the Mississippi river, at the end of forty-seven days Vicksburg surrendered. Singleness of purpose made him General over all the armies of the Union, twice president of the United States and the foremost citizen of his time. Third, Energy towards ideals implies the casting away of hindrances—"Forgetting the things that are behind."

Fourth, Energy towards ideals implies training. How noble this sounds in this scripture—"reaching forth," "pressing onward." Fifth, Energy towards ideals implies refusal toward distraction. The one thing shines and entices. Sixth, Energy towards ideals implies a refusal of discouragement. "**Forgetting.**" Do you know that energy towards ideals involves the gathering of energies when they lag? **I still press on. Perseverance—this one thing I do. I keep doing it.**

O what a life and experience this will be if it be signalized in even some measure by ideals, energy and perseverance. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness charity. If ye do these things you shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:5-11).

Scottsdale, Pennsylvania.

The Problem of the Christian College

(Conclusion of a sermon by L. S. Bauman)

But, it is also a life and death matter for the church as to whether the church college properly represents the church. The trouble with most church schools is, they stand ready to claim the brains of the church, and work with a feeling that it is the mission of the college to mould and fashion the church. And in their zeal, they sometimes woefully misrepresent the church. We had illustrations of this during the recent war, when some colleges connected with churches which have always stood for the doctrine of non-resistance, presumed to permit the art of war to be taught upon the college grounds! College trustees and college faculties should remember that they exist, not to determine the position to be taken by the church and its future ministry, but to represent and maintain the position that the church has already taken. The college is the servant of the church. We do not presume to dictate to the conscience of any teacher. But, we need to secure teachers who can conscientiously maintain the standards of the church.

A Brethren college, then, should be utterly true to the position that the Brethren churches of the United States have taken, and declared before the world. This means that our college must, first of all, be true to the distinctive ordinances of the denomination. These ordinances are so well known we need not mention them here. It also means that they (the teachers) should properly interpret these ordinances. The greatest injury ever done to the ordinances of the Brethren church has been done through an improper interpretation of them. God pity us, when we can see nothing in feet-washing but a social feature, and fail to see the symbol of the constant cleansing of the believer in his walk which comes from the great High Priest in the heavens, who stands before God with better blood than the blood of bulls and goats. A Brethren college must stand like flint against the spirit of compromise among churches that is everywhere manifest these days. Looseness, even in non-essentials, if God has spoken, is where apostasy begins. It is in what the world calls "non-essentials" that men begin to be a law unto themselves.

Again, a Brethren college must be true in word and in practice to the position the church has always taken as to the oath. The fact that local congregations are not always true to the historic position of the church matters not. We can no more be true to our plea of being a "Whole Gospel Church" and cast aside the plain command as to the taking of an oath, than we can be true to our plea and cast aside the teaching of John 13:1-17 (feet-washing). We cannot be honest, and cling to Matthew 28:19, and cast carelessly aside James 1:12.

A Brethren college must be true to the well-known position of the church as to the doctrine of non-resistance. Apart from the coming personally of the Prince of Peace, there could not possibly be any hope for the world's peace apart from the church taking a definite stand against the righteousness of war, or its necessity under any circumstances. It is time the church shall strongly protest against teaching our children from playing with the tools of war. Especially is this necessary now, when our own nation threatens to plunge into the error of Germany, and make every American a trained soldier through universal military training.

A Brethren college must above all be true to the position the church has assumed before the world as to the inspiration of the Scriptures. At Dayton, Ohio, on June 8th, 1883, at her first organization, the Brethren church as a distinct denomination of believers, adopted "The New Testament of our Lord and Savior Jesus Christ" as her sole creed. The church has constantly heralded before the world that her creed is "The Bible, the Whole Bible, and Nothing But the Bible." Our fathers would never have taken such a position save with the understanding that they took the Bible without question to be the sure Word of God, absolutely final as authority in all matters of faith and practice. No one will deny that those men had unflinching faith in the

Bible as the inspired and infallible Word of God. This position has been re-affirmed from time to time by the church. In 1916, at the National Conference, the following reaffirmation of that faith was made:

"Resolved: That this Conference of Brethren churches, without attempting to establish a creed, desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scriptures of the Old and New Testaments, as originally given of God, are the infallible record of the perfect, final, and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice."

So far, so good. All this sounds well. But the enemy of the inspired Word now lifts his head in another place. We are now being told that every man has the supreme right to interpret "the infallible record" according to his own fancy. Nor will we deny any man that right save within the sanctuary of the church itself. The matter of interpretation was not a matter to be seriously considered by the founders of the denomination. They presumed that to be-

(Continued on page 10)

OUR DEVOTIONAL

Our Heavenly Guest. By Josie B. Wogaman

OUR SCRIPTURE

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:16-20). And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us (1 John 3:24).

OUR MEDITATION

During the Master's sojourn on earth, he was a guest at the home of the rich, poor and the outcast. But when he ascended to be with the Father, he became "Our Heavenly Guest." I will not leave you comfortless. I will come to you. "Because I live ye shall live also." The worshipper should prepare his earthly temple for the admittance of this "Abundant Life," promised by our Lord. The home, wherein the soul dwells, is a palace, if it is purged and washed clean by his love.

But merely an entrance of "Our Heavenly Guest" is not sufficient, he must abide. "Now ye are clean through the word, the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:3-4).

Let us then permit him to abide in our hearts, that we may be prepared when he summons us to him.

"Thou Life within my life, than self more near,
Thou Veiled Presence infinitely clear;
From all illusive shows of sense I flee,
To find my center and my rest in thee."

OUR PRAYER

O heavenly Father, the Author and Fountain of all truth, send, we beseech thee, thy Holy Spirit unto our hearts, that we may be filled with thy love. Help us to enter into secret communication with thee. Bow our spirits in reverence before thee, that we may receive thy blessing. Lift our thoughts up to thee in heaven; make us realize that all things are possible to us through thy Son, our Redeemer. Amen.

lieve the Bible was to take it for just what it plainly says. That meant nothing but reasonable literal interpretation. If the Bible says "Ye ought to wash one another's feet," why, that, just THAT, is what it means. Likewise, if the Word of God says "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air,"—why, that, just THAT, is what it means. The only deviation from this rule is where the context of Scripture makes it absolutely certain that some other than the literal interpretation is meant.

Now, then, if we are to abandon this position as to interpretation, one of two things must happen: either, the Brethren church itself must interpret the Bible which is its creed, and declare plainly what it believes the Bible to teach; or, leaving every man within to be a law unto himself in matters of interpretation, the church will become Babylon so far as her doctrines are concerned. If we are to abandon the literal interpretation of the Scriptures, then we MUST fall back on a written statement of our position as to what the Scriptures teach. We prefer the former; but,—rather the latter, than Babylon.

Now, comes the question, What are we going to do about it? There is but one thing to do. We must once and for all determine that it is worth while to give our very lives for the preservation of one church wherein may be believed, taught, and practised, the fulness of the teaching of Jesus Christ and his apostles. It is worth your life to preserve such a church for your children's sake. And be it forever remembered that in that battle, compromise is utterly out of the question. The moment a pure faith compromises with error, it ceases to be a pure faith, and we have lost the battle. "Tis an ill bird that fouls its own nest."

The inspired Word of God and the so-called "Higher Criticism" are exactly opposites. They are as antagonistic to each other as light is antagonistic to darkness. You cannot cling unto them both. You will have to yield the one or the other. The "Higher Criticism" says that man is saved by character, which he, himself, must form. The Word of God says, Man is saved by grace through faith, and not of himself; and, that character is the fruit of the salvation which is the gift of God. The "Higher Criticism" says, Man is on the up-grade, and will become like God through

ages upon ages of slow development, or, evolution. The Word of God says, Man is on the down-grade, and can only be saved and become a child of God through the new birth. The "Higher Criticism" says that man naturally has healthy instincts and divine potentialities, and will work out his own salvation, reaching the ultimate good some day when he comes to himself. The Word of God says that the natural man is at enmity with God, that he is not subject to the law of God, neither indeed can be. The "Higher Criticism" says that the human heart is fundamentally sound. The Word of God declares that the human heart is deceitful above all things and is incurable. The one is the way of Cain; the other is the way of Abel. The sacrifice on the altars is utterly of different sort. You cannot be honest and kneel before them both.

The time has come, therefore, when the Brethren church must either declare herself for the literal interpretation of the Word of God, or, she must begin the business of interpretation. And especially is this true of our schools. They must tell us exactly what the teaching is that we are being called upon to support with the Lord's money. They must tell us exactly what they are going to teach our children when we send them off to college. WE HAVE AN ABSOLUTE RIGHT TO KNOW, AND TO KNOW EXACTLY. The college does not have to wait for the church to begin the work of interpretation, if begin it she must, to tell us what she is going to teach our children when they go there. Let her tell us, and tell us now.

There is a story of a colored servant, who was to row his master across a large lake. The master pointed out the North Star and ordered the negro to row directly toward the star. Then the master fell into a doze in the other end of the boat. By and by the colored man became confused and turned about and called to his master, "Massa, Massa! Wake up! Gimme 'nuther star! I'se done sailed past dat one!"

When men sail past this Book,—when men think this old Book, the Bible, is out of date; when they would have us believe that it has been left behind in the onward march of human knowledge and progress, it only proves that their own brains have become muddled, and that they have lost their bearings. The old Star (the Bible) still shines, the one unerring and unchangeable guide out of this world into the next, out of time into eternity, out of sin into holiness, out of death into life!

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Getting Results.

In a day of efficiency programs and experts people want results. "Deliver the goods" is their great demand. Any plan that does not yield speedy returns is soon brought into question. The examination usually proves that the plan succeeded because of a person or failed for the want of a person. Dr. Deever, to whom we are indebted for the splendid article of last week, became secretary of Christian Endeavor in the United Brethren church five years ago. During his tenure of office 500 new societies have been organized and the membership has been increased from 86,000 to 106,000. An excellent achievement! But it is extremely doubtful if the same results could have been achieved apart from Secretary Deever and the splendid group of associates with whom he has surrounded himself.

Field Work WORKS

Not a few of our Endeavorers feel that we should have a full time secretary who would devote all his time and energies to the promotion of Christian Endeavor throughout the church. There is no doubt about the need, but it seemed impossible to provide for it at this particular time. Partial provision was made, however, in the selection of voluntary field workers. Some-doubting Thomases wondered if we would ever hear from them again beyond the announcement

By J. A. Garber

of their names. For the benefit of such and others of little faith let us indicate that the field workers are working.

South Bend Visited

In announcing the names of the field workers we challenged them to enter the work with a view of making the first report. Whether she read the challenge or not, the honor goes to Miss Cora Culp of Nappanee, president of the Northern Indiana District. She visited the South Bend society, conferring first with the Executive Committee. An announcement in the Sunday school helped to increase the evening attendance to about fifty. There is promise of new Junior and Intermediate societies. It was discovered that this society, for some inexplicable reason, had no Four Year Challenge, and provision was made for a copy. Now, isn't such practical assistance eminently worthwhile?

Another Hoosier Message

The next mail brought a letter from Brother E. A. Myer, National Tenth Legion superintendent and president of the Southern Indiana District. Referring to the account of activities at Winona, he says: "The plans for the future appeal to me, especially the idea of field workers. I had been thinking along that line, and am willing to do what-

ever I can. If it were possible, I would give all my time to field work, for that has been one of my ambitions." While Brother Myer is an energetic young farmer he seems to find time for church work. He plans to visit the societies of his district, and the presidents should arrange to have him come at an early date. Delay will defeat the plan.

Ohio Too

Brother E. A. Rowsey is a student at Ashland and pastor of the Mansfield church, but he expects to find time for field work. Already he has arranged to meet with the Columbus society on October 3rd and then go to Washington Court House for Saturday evening and Sunday, 4th and 5th. The latter church is without a pastor and he will conduct the regular services on Sunday. Good reports may be expected.

District Conferences

Next week several of the district conferences will convene. These will afford opportunities for field workers to meet representatives from the various societies and make ap-

pointments for a visit to the local church. Most of the programs recognize Christian Endeavor; yet, the recognition is most scant in some. In either or all cases the Endeavorers will find it helpful to arrange a get-together meeting at some hour when the conference proper is not in session. Certain of the workers testify that they get the very best results in this manner. Every society should be represented in the district conference. Miss Bracken, secretary of the Pennsylvania organization, has sent an appeal to the societies of the state, urging them to send delegates to Johnstown.

October Schedule

Enlargement and Enlistment continues as the service theme. It calls for:

1. New Societies: Young People's, Intermediate and Junior.
2. New members for these societies.
3. New Patriotic Servants—Good Citizenship Day, October 17th.

From a Banner Junior Society

Los Angeles, California,
September 1, 1919.

Dear Juniors:

We are giving you here a picture of a truck load of Juniors from the Brethren church of Compton Avenue, who won the State Banner at the State Convention held at Long Beach, California, June 28 to July 2, 1919.

It seems that our Christian Endeavor Societies as well as our Sunday schools are up to such tricks for our church walls are all decorated with banners.

About one month before the convention we began to plan, work and pray, especially for this occasion. We had twenty-nine enrolled in our society at that time but had increased to fifty-six by convention time. There were about sixty-five (not all Juniors) to go to the convention in the big truck, which was furnished by Leo Polman, one of our wide-awake young men from the Intermediate society.

A few weeks after the convention the county superintendent came to visit our society. She said she wanted to see the society, that carried away the banner, in its regular services. The following is a letter received from her a few days after her visit:

210 Bradbury Bldg., Los Angeles,

July 14, 1919.

Dear Mr. Neher:

You have one splendid Junior society! We are proud of them and are praying that by careful guidance they may go on in the same spiritual way. My, it did seem so good to see those boys there! Some big boys too.

Would you please send me that boy's name who played so well? Does he play that way all the time? How old is he? This information may come in useful at a later date.

It is good to know so many had joined the church and to see so many there, too. They must know what all that means—work, and have a knowledge of what they are undertaking when they stand up for him. The sentence prayers are from their hearts, I know. It pleased me so when so many boys took part in prayer.

It takes a lot of work to be a superintendent but it is worth while 100 times over, isn't it?

That verse saying "A chapter a day keeps the devil away," that was good and their banner song also.

May God bless and guide each boy and girl and may he guide those directing them. Hoping to hear from you before long, I am,

Yours in the Master's Service,

Bessie H. Speir,

County Junior Superintendent.



JUNIORS OF COMPTON AVENUE CHURCH, LOS ANGELES

A few weeks ago our Juniors helped the other societies of our church in a program given at the county hospital.

Two weeks ago the Juniors had charge of the choir during the morning church service.

We ask an interest in prayers of all the Juniors who read this letter.

A. E. Neher,
Superintendent.

G. C. Neher,
President.

Note—It has been a long time since we have read a report such as comes from the Junior superintendent of the Compton Avenue church of Los Angeles. And it would be hard to find

another society that has made such a commendable work. There seems to have been none among all the denominations represented at California state convention to equal it. I wonder if there are any among the Brethren churches of the entire brotherhood. But what these Endeavorers did and are doing is possible for many another Junior. Perhaps there are other Junior superintendents who would like to tell of the good work their societies are doing. If so, we invite you to use these columns.

A woman in a tenement house kept talking to her neighbors about the people who lived across the way. Finally at the suggestion of a friendly visitor, she cleaned her own windows. "Who'd have thought it," she exclaimed, "that cleaning the windows would make such a difference in the looks of folks?"

MISSIONS

The Stewardship of Missions. By Miss Mae Minnich

When we take the name of Christian through obedience to God's word which faith brings about, we become through Christ free from the power of Satan and sin in our lives. That power was broken on the cross when Jesus gave his life to save the life of every one who trusts him for salvation, so that the glorious privilege is ours to yield ourselves as instruments of righteousness to the glory of God.

But the great blessings found in our Savior do not end with the fundamental fact of freedom from the power of sin. There also is found in Christ another great heritage. The promise of all things necessary for the temporal life is to those who have found the Kingdom. And if these things together with the choicest of friendships and rare advantages of life are not ours, it is because we are not by faith laying hold of the promises of our God.

And yet in addition to the power of Satan broken in the life and the promise of temporal things, God manifests himself, his presence and his power to his followers as a loving Father, calling us "my friends" with Christ as elder Brother. And God values our fellowship with himself far above all we can do for him or all we can give to his cause.

And in addition to all these things, God in his wisdom has intrusted to us a stewardship over the things that are his. He has given to us many things that are for our individual use and stewardship. There are lands, cattle, merchandise, money and various business enterprises. We frequently speak of these as our own. It is a rare person who speaks of these things as belonging to God or considers them as gifts from the Lord. And the Christian is rare who realizes stewardship to the extent of carrying on business with and for the Lord, setting aside any portion for the work of the Kingdom.

At creation God gave man dominion and stewardship over all other created things. But it is to man's discredit that he has used this power to his own downfall. He has been cruel where he should have shown mercy; wasteful where he should have economized; and he has taken life where he should have saved life. He has used the power God gave him to the very dishonoring of God. He has forgotten that "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."

But to come back to the true followers of Christ, we have not been intrusted with the mere things of life but though so weak we be, and such poor followers of him, he has intrusted to us the stewardship of his very Word. It is one of the mysteries of our God that he should intrust his Word to such erring creatures as we. The secret is, God cannot trust man when left to himself but he can trust Jesus in any man or woman. O, that we could realize what a blessed privilege is ours not to mention the rewards of a faithful stewardship over a lost world,

There is a story called "His Plan." It is a supposed conversation between Christ and Gabriel during which Christ tells Gabriel that his plan is to make known to the world his death for sinful man is through Peter, Andrew, John and the other disciples. Then Gabriel asks Christ what will be done if Peter fails, and John just does not tell others. And if their successors away off in the edge of the 20th century get so busy about temporal things that they do not tell others. What then? To which Jesus replies: "Gabriel, I haven't made any other plans—I'm counting on them!"

This mere story is a good illustration of the Bible fact that Christ is counting on us. He has no other plan for this age than to work through us. If we fail him, souls die in darkness, and on us falls the consequence of unfaithful stewardship. To all who seek for high positions in life I would suggest that the greatest position or commission possible to mortal man is that of taking the message of Christ to the lost at home or abroad. For "whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

One of the best ways to exercise stewardship over God's people is to dedicate one's own life to God. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," says Paul. A full surrender to God always leads into a happier and more fruitful life. One writer has said: "Give your life to God and God will use your life." However humble, however obscure, however insignificant it may seem to you, God will surely use it for his glory. Give your life to God as best you know and give it without fear. You can trust him to bestow in fullness upon you the riches of his grace and love."

If the lives of all Christians were dedicated to God all would not be sent to foreign fields but more would go than are now going and the world would contain more "salt" and "light." And many young men instead of having been blown to pieces on the battle field of Europe would be "living sacrifices." The church should constantly appeal to persons young and old for the dedicated life and for missionary material. None of the "New Era" church movements can be carried out without dedicated lives. God's program calls for it.

God may not call all to go but what saith the Scriptures? "Pray ye therefore the Lord of the harvest that he send forth laborers unto the harvest." And so we become stewards of prayer that laborers may offer themselves and that money might be given to send them into the needy places. He toils most who prays most. The church or person who forgets to pray just as soon sees a fruitless toil. When the Brethren church or any church

comes to a proper prayer life unbelievable good things will come to pass in its missions at home and abroad, for God answers above what we ask or think. Therefore let us give ourselves to a life of prayer.

"And how shall they preach except they be sent?" This is God's question to us. So in our stewardship we must dedicate life, we must pray, and we must give gifts to finance the plan. And thus we find ourselves being held as stewards over the money the Lord has intrusted to us. When will Christians learn that nowhere in God's Word does he say: "Make for me ice cream suppers, strawberry festivals, and box socials that there may be meat in my house through the appetites of such hungry stomachs as will not otherwise contribute to my treasury that I may send the Gospel of my Son to a lost world." Neither does the God of order and method say, "When you feel like it contribute a little to my cause, but I love a cheerful giver, so if you do not feel like it do not give anything." How abominable such methods must be in his sight. How he must pity such giving. God's Word gives no other way to finance his cause than through his true followers going down into their pocketbooks. The Lord can use consecrated money and he blesses the giver. He has so plainly painted out the attitude of the heart in giving; "So let him give; not grudgingly or of necessity: for the Lord loveth a cheerful giver." "He that giveth let him do it with simplicity." "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." The method of giving that God commanded his people was the tithe system and then free will offerings above the tenth. Christ reaffirms the tithe system in Matthew 23:23 and Luke 11:42. The tithing method is a regular and constant way of pouring money into the Lord's treasury, a method of regularly and proportionately giving to him as he gives to us.

God says of this method: "Bring ye all the tithe into the storehouse, that there may be meat in my house." Giving the tenth not only brings meat but it keeps bringing meat so that there is meat. And I believe the promise that follows holds good for any local church, brotherhood, or individual: "Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And that is the testimony of every true tither.

I am told that tithing is at the bottom of the successful church extension of California. I believe it would be found to be at the bottom of the Easter Offering of Lost Creek, Kentucky, which gave more than some churches supposed to be helping to support, that mission. It helps to pay the preacher without the burden falling on the three or four faithful ones; it eliminates debts; and it sends out missionaries. It is a method that works, therefore a safe method; it is suited

like to rich or poor, therefore a just method. It creates a desire to give free will offerings far above the tenth. The grace of giving grows by tithing. It has grown in William Colgate until he gives nine-tenths. It creates cheerful giving and willing giving. It is cause for rejoicing that the younger generation in the ranks of the Christian Endeavor are organizing Tenth Legions throughout the brotherhoods and thereby training the young in the stewardship of money.

There are those who perhaps object to tithing. But you would not favor giving to the Lord less regularly than your income, or less than a tenth, would you? So allow me to show you some examples for you to follow: One is the poor widow who cast in of her want, even all her living. The Lord honored such giving in the Word. And another worthy example to follow is the Macedonian church to whose grace of giving Paul bears record saying that they first gave themselves to the Lord, a gift in which God most delights, and then out of a great trial of affliction and deep poverty they entreated Paul to receive their gift which he says was be-

yond their power. It is indeed an acceptable gift when so touched by the love of Jesus we go beyond our power. But these rare instances are nothing against regular, proportionate giving.

When Christ had completed the work of redemption he left the earth for a season having first given this command with its promises: "All authority has been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." And in giving this command with its promises of his power and presence, he left us the way to carry it out, by our dedicating to him a life to serve on the field, a life dedicated to prayer, and by the dedicating of a portion of our substance. It is his blood-bought plan. It is depending on us. The doors to all nations stand open. May we be faithful stewards. "He shall see of the travail of his soul, and shall be satisfied."

Dire Need In Bible Lands

A commission of American editors and Sunday school leaders has just returned from the Near East after an experience which they describe as "Exceedingly illuminating, but well-nigh heartbreaking." This commission of 18 was appointed last winter by the American Committee for Relief in the Near East to visit Bible lands, make a survey of conditions, and report the needs of the suffering thousands in Western Asia. Some returned by way of Copenhagen on the S. S. "United States," and the rest on the "Saxonia" from London. They have brought with them many hundreds of pictures and stories of intense human interest, which reveal the present situation in the Near East with dramatic impressiveness. Their return at this time is especially significant by reason of the present interest in Armenia and in America's obligation toward that persecuted nation. The Commissioners have visited the actual places where the massacres and deportations occurred and have talked with thousands of the victims and survivors of those unspeakable cruelties. They declare that the reports current in America, many of them given in detail in Ambassador Morgenthau's story and in the Blue Book of Lord Bryce, have not been exaggerated, but that the half has not been told.

They state that by conservative estimate there are 250,000 orphan children still to be provided for, many of whom do not know their names because they were separated from their parents when they were too young to remember. Some have been wandering about like animals. There are also no less than 50,000 Armenian women and girls (possibly 100,000) held as captives in Moslem houses in Syria, Mesopotamia and Turkey. Many of them have been rescued; they are branded on the face with the horrible tattoo marks which indicate Moslem ownership or the captivity of the girls in a harem. The release of these unfortunates could be greatly hastened, say the Commissioners, if the proper

kind of Refugee Homes were speedily provided. A good beginning along these lines had been made, but every day counts in a matter of this kind and it is no wonder that the Armenians are pleading for greater haste in securing the freedom of these captive women and children. Many of the latter are forgetting their own language and are being alienated in religion and in spirit. Others are enslaved and tortured in various ways.

The American Committee for Relief in the Near East took over all the work of the American Red Cross throughout Bible Lands on July 1, and its orphanages, rescue homes, hospitals, refugee camps and industrial centers are proving a great blessing to many thousands of needy people. The young American men and women who have volunteered for this difficult and often dangerous duty are for the most part serving without salary, only their expenses and outfit being provided. Wherever the British Army has gone throughout the old Turkish Empire, its officers and men are co-operating fully with the American relief workers, and at many places they are supplementing the good work by grants of money and food. The Commissioners speak in the highest terms of the British Tommies and their unflinching courtesy and kindness in assisting them all through that region. It ought to be said moreover, that even today the Americans are not safe anywhere in Turkey, except where the British Army has gone or is making its moral influence felt for the protection of life and property.

The American Committee is doing excellent work in meeting the problems of immediate relief, which at some places remains acute. Among the refugees in the Russian Caucasus and in parts of Central Turkey women and children can be seen eating raw grass in the fields, and the only bread to be found in some places not yet reached by relief workers is a hard block substance compounded of straw, seeds and a little millet. It is no infrequent thing to see people lying

dead from starvation in the streets or starving along the roadside, or to meet ragged and emaciated children begging for bread. In the Caucasus, to which some of the Commissioners came within three weeks of the retreating Turks, they found that conditions are frightful, the Turks having taken all the food and no crops being planted this year. In Armenia thousands of homes are in ruins, and refugees come back to find their homes and sanctuaries destroyed. The method adopted by the Turks in Syria proved as barbarous as their plan for the extermination of the Armenians. Large imports of food stuffs are required there, as Syria does not produce enough, even under normal conditions, to sustain its population. By closing the ports and other channels of trade the Turks doomed the people of Syria and the Lebanon mountains to slow starvation. Careful investigation shows that over 100,000 perished there, and in many sections one-third of the houses were dismantled and marketable parts sold to buy bread. Over 20,000 dependent orphans have been found in that section alone.

In addition to the supply of immediate necessities the American Committee is now conducting a large number of orphanages, schools and refuge homes, besides assisting in the maintenance of various hospitals and refugee camps in strategic centers. They are also organizing numerous industries in communities where industrial activity had broken down, especially in promoting agriculture and thus helping to meet the problem of the future food supply. In every way they are encouraging the speedy repatriation both of adults and children, and aiding in the reconstruction of houses where such assistance is necessary for the re-establishment of family life.

Apart from the need for physical relief and an increasing and alarming spiritual destitution which the religious forces of America should meet, it is the conviction of the Commissioners that the basic need in the Armenian situation, after all, is the establishment of a just and stable government. They say that all gifts of food, clothing and shelter will be only temporary expedients if such a government is not established. The outstanding fact in the Near East, they declare, is that the "terrible Turk" has never been soundly punished for all his crimson crimes. Jealousies between the great powers have always prevented the infliction upon the Ottoman government or the Turkish people of their just deserts, and the Turk is even now expecting that by some hook or crook he will once more escape serious punishment, and thus be enabled to repeat the infamous massacres and orgies of lust and rapine which have outraged mankind. On the market places and elsewhere threats are being made against the defenceless Armenians, and the boastful Moslems are declaring that next time they will "cut to the cradle."

A massacre was prevented just a few weeks ago, for example, in the Mesopotamian city of Ourfa, because the British commander sent for airplanes, which the people of the Turkish stronghold had never before seen. The aviators shot off their guns and dropped colored lights, and the Turks were thoroughly, intimidated. Prominent citizens were

heard to say in the streets that "only fools would be willing to fight against people who could walk through the air."

At Jerusalem the Commission divided into five groups, to make a more intensive study of the entire section where so many Armenians and Syrians were done to death. The territory covered extended from Port Said, Egypt northward to the Caucasus and from Constantinople eastward beyond the Euphrates River, almost to Lake Van. They are

returning therefore with a comprehensive view of almost the entire devastated section.

The members of the American Committee include: H. C. Jaquith; M. S. Littlefield; C. H. Boynton, A. Duryea; Geo. H. Trull, and G. Bayard Young, of New York; Paul S. Leinbach, W. Edw. Raffety and C. E. Wilbur, of Pennsylvania; Geo. E. Huntley and Wm. I. Lawrence of Massachusetts; R. M. Hopkins, of Ohio; M. H. Fout and Wm. E. Carpenter,

of Indiana; J. E. Miller, of Illinois; R. E. Magill, of Virginia; E. B. Chappell of Tennessee, and S. B. Bartlett, of Toronto, Canada. They will assist in conducting a great campaign throughout the United States and Canada for the most liberal Christmas, or near Christmas offering, yet given for the work of the American Committee, which is so imperative for the saving of many precious lives and for the rehabilitation of the new Armenia.

NEWS FROM THE FIELD

GOSHEN, INDIANA

There is continually something stirring in the Goshen church. There have been a number of confessions and several by relation received since last reported. The church had taken up the matter of putting the Evangelist in every active home several times in the past two years but never until of late really attempted the task. It took work, but only shows what can be done when there is a will to do. There was quite a number who were able and cheerfully paid for the subscriptions of those who were not able to pay for their own and thereby got the greater blessing (It is more blessed to give than to receive). The Brethren Evangelist now goes into two hundred homes in the Goshen church. Now since this has been accomplished, we must put forth the same effort to keep it there. When those who had not been reading our paper, read it awhile, they will be like the writer—cannot possibly get along without it.

There have been some needed improvements made about the church of late, and there are yet some to be made. The woodwork of the church, parsonage and garage all received a new coat of paint, which adds to the appearance and durability as well. The trustees are also looking after the needs of the heating plant.

The Goshen church is looking forward to a very good and well attended conference. We think the spirit of hospitality among our people sufficient to take care of all who may come. We hope the churches of the state may be well represented. Sunday, October 5th, will be a special day at Goshen, for our church and Sunday school are planning to raise a much needed fund for improvements. The church here is noted for doing big things on special days or going over the top, as it is expressed these days. There will be some good news that we may give in our next. It is not a wedding, either, though that too may happen. Usually it means a fee and fine eats; that's what makes "Mae" smile.

Mr. and Mrs. Kesler left today for a trip to Zion City in response to invitation by Mr. Kesler's brother who is connected with that church. The Sisterhood girls are packing a barrel for our mission in Kentucky. The Ladies now known as the W. M. S. are planning and working hard to be in readiness for the coming conference.

Our former pastor, Brother Kimmel, was in the city on business, and remained over Sunday and preached for us. It seemed good to hear our brother after being absent so long.

Come again, don't wait for a special occasion. The funeral of Brother Isaac Cripe of Elkhart took place at our church on Thursday of last week.

About sixty from here were at Winona the week of the National Conference and if our memory serves us right we had about fifteen delegates there. All who were there speak in high terms of the conference. We hope that the spirit of getting together more unitedly through the Word and the spirit of Christian forbearance will prevail in all our conferences.

M. E. HORNER, Corresponding Secretary.

A TRIBUTE TO MOTHER

Mrs. Catharine Benshoff, of Johnstown, Pennsylvania, widow of the late Benjamin Benshoff, passed to her reward September 6, 1919, at the age of 82 years, 8 months and 12 days. Her's was a busy, useful life; many were her contributions of loving service to others. She was the mother of fourteen children, all but one of whom grew to maturity. Besides the care of a large family she found much time to devote to the work of the church.

Mother was, from her youth, a devout Christian. Faithfully she performed life's duties. For more than fifty years she stood by the side of her husband in his many conflicts, calm, patient, loving, trustful, heroic. We can look through the mists of the years of toil, and allow our imaginations to call up the scenes that must have transpired, the battles which were fought and the victories won, until her life becomes fairly sublime. We who have known her in her graceful, cheerful, beautiful old age can well imagine with what delicacy and tenderness she ministered to others in their needs.

Her influence in the home is seen in this that her seven sons and six daughters embraced Christianity and became members of the Brethren church. What a blessing to a family of children is a Christian mother. We, her sons and daughters, tried through all her twelve years of widowhood to pay back in kind the love and devotion and tender care which we received from her when we were children. But at the close of her life we find ourselves much in arrears. It is a debt of such immense proportions that it can never be paid. Her interest in others won for her many friends. She was a woman highly respected, because she, without pretense, possessed those qualities which commanded respect.

The passing of mother to the home beyond, means the breaking up of a home which has been in existence for sixty-three years. She is survived by six sons, five daughters, forty-eight grandchildren and forty-one great grandchildren; also one brother and two sisters. Funeral service was conducted by her pastor, Brother J. F. Watson, assisted by two former pastors, Brethren George H. Jones and W. S. Baker.

W. C. BENSHOFF.

RESOLUTIONS OF SYMPATHY

To Brother W. C. Benshoff and Wife:—

Inasmuch as it has pleased Almighty God to call Mrs. Catharine Benshoff, mother of our beloved pastor, to her mansion in glory, having left her to live long past the allotted time of his creatures on earth, and realizing that her beautiful life and Christian character were an inspiration in her home, her community and especially to our brother: Therefore, be it resolved that we as a congregation and as a people extended our sympathies to all who mourn her departure and especially to our pastor. May her memory ever survive.

First Brethren church, Altoona, Pa.
L. Z. REPLOGLE, Moderator.

THIRD CHURCH OF PHILADELPHIA

There is no page in the Evangelist that I enjoy more than the one that contains the "News from the Field." But I thought that if they all did as we were doing the page would soon be one of the things that "has been," so I will say for our little work, that God has been blessing it wonderfully this summer, and the much dreaded "Summer Slump" has not made its appearance, at least, not in the morning services (I preach elsewhere in the evening) but I do not think that it has in the evening services—either.

The largest congregation that I have had was a few weeks ago in the heat; indeed, I think any preacher would be excusable if he should be a little proud of so faithful a congregation. I attribute it to my insisting upon their praying for me, as well as the meetings, in their private devotions and at both appointments. We have the first prayer for the messenger and the message, and I am happy to say that I have felt its uplifting power wonderfully. Indeed, we preachers are about what our congregations make us. Pray for us and we will all be eloquent.

The Sunday school, Christian Endeavor and prayer meetings have been well attended all summer. We have a vision of large things for

Christ, and the church for this winter. The church lost a valuable worker in the death of Sister Kolb, wife of our Sunday school superintendent. She has entered into a well earned, and large reward.

Our Junior choir is one of the good things we have. I doubt if there is one anywhere that can sing better.

E. E. ROBERTS.

NEW PARIS, INDIANA

We are indeed very glad to extend to all of the Brethren a hearty invitation to attend the rededication services of our church on October 5th at 2:30 P. M. Also, at this service our new minister, W. I. Duker of Goshen, Indiana, will be ordained. This shall be a happy day for the New Paris people and we hope to have as many as possible share the day with us.

We are planning a big year and ask the prayers of the brotherhood.

C. C. STRYCKER,
Sec. of First Brethren Church,
New Paris, Indiana.

CAMPAIGN NOTES

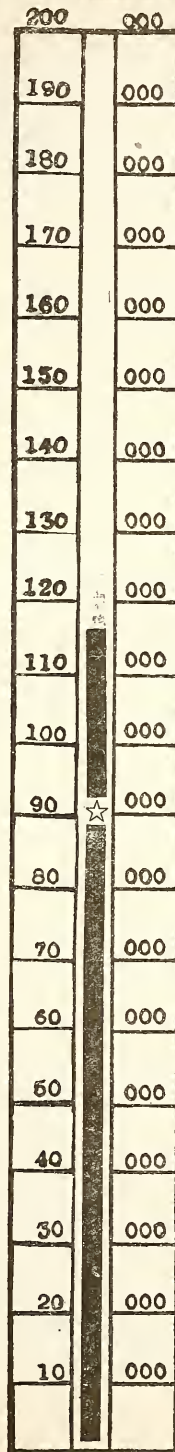
Already we are made to feel that a splendid momentum has been created in the Ohio canvass. It seems quite apparent even at this early stage of the work that Ohio has squared herself and is ready with a fine determination to meet the challenge of the hour.

From Fremont we came to Bryan and began the campaign on Sunday night, September 14th. As with Fremont so with Bryan—we went there on short notice. But the results at each of these places would indicate that there is not a whole lot in the length of the notice beforehand. It is a case of getting down to business when the signal is given, no matter when it is announced that the Campaign Secretary is coming.

Bryan is one of the oldest congregations in the Ohio Conference. It has had among its membership in the past some of the very first and most loyal supporters of the Brethren church. Brother G. L. Maus is the pastor and he and his automobile (I can't spell the name of his car, so I will say automobile) all ready for the fray. Being a busy time for the farmers, we did not have a strong attendance from among the country people at our evening services. But we made the best of it and went right ahead. We worked very hard, but that is part of the process; and when the results are right we forget the hard work.

The Bryan result is "right." Bryan has gone over the top. She can look her little sister at Fremont right in the face with a clear conscience. Bryan has placed the standard for Ohio churches up at a good, healthful altitude. When Bryan hit the bell rang. When we closed the \$2000 mark had been reached. To be exact the result was \$2013. I don't like that "13," but when the finals are in from Bryan it ought to be well beyond \$2100. So that is Bryan's answer to the call for permanent endowment. And thus Bryan has proven that her loyalty in the past to Ashland College has in no sense waned. In the past Bryan has sent students to our college, and she will continue to do so. In the course of this campaign I have addressed no

Our Goal: 200,000; We Can and We Must



COLLEGE
ENDOWMENT

finer lot of high school students than in the Bryan high school. Our church has its fair proportion of young people in high school at Bryan, and I have the assurance that as those young people finish their work there, they will give our own school a fair and just consideration.

Brother Maus is a great running mate. He refused to spare either gasoline or effort in the matter of putting across the canvass in his congregation in the best possible way. I heartily thank him for the royal co-operation he gave me. Moreover I am indebted to him and Sister Maus for the splendid home they gave me in the fine new parsonage property. Bryan has certainly provided a fine dwelling for their shepherd. In the course of our work we were also shown the kindest hospitality in the Henricks home, also the Kerr homes (both Joe and Melvin), also in the Eberly, Brown, and Erlsten homes. Many other doors were open to us but limited time compelled us to decline the invitations. I congratulate the Bryan people on the splendid investment they have made and I covet for them in their work for the Master God's richest blessings.

While in the northwest corner of Ohio I also went to Pioneer. Our church here is in the country. There has been no preaching here for quite a long time. I shall have more to report about our work at this place later. For the present I want to report that I preached twice here, and though the membership is small I raised for endowment \$265. This is not the finals yet for Pioneer. Thirteen years ago I held a meeting for this congregation and had not been back since. It was a pleasure however to meet in the homes again those whom I had learned to know so long ago. I have in mind the Martins, and the Kanauers, and the Yagels, and the Boyces, and the Eberlys, and the Stambauchs.

Fair Haven next. The mercury now stands at \$115,000.

WM. H. BEACHLER, Campaign Secretary.

THE COMMITTEE OF FIFTEEN

The late General Conference at Winona Lake created a new committee which will be known as "The Committee or Fifteen." And to this committee was delegated one of the most important tasks which confronts the Brethren church. Next year the Four-Year Program upon which we have been working will be completed, and a new and larger work must be undertaken. To study the field and consider our needs and possibilities and formulate a program for the future, is the task assigned the committee of fifteen. During the coming year the committee will undertake to do this work and be ready to report to the next General Conference.

The committee of fifteen consists of the following men: C. A. Bame, W. H. Beachler, J. A. Garber, H. H. Wolford, Norman Statler, J. Allen Miller, H. V. Wall, L. G. Wood, Horace Kolb, G. W. Rench, Orion E. Bowman, A. V. Kimmel, G. T. Ronk, W. S. Bell, Miles J. Snyder. A temporary organization of the committee was effected by the election of C. A. Bame, chairman, and Miles J. Snyder, Secretary.

Some preliminary work was done by the committee before leaving Winona. It was

the consensus of opinion and judgment that the next program presented to the church shall have fewer goals than existing conditions necessarily required in our Four Year Program, and that the efforts of the church should be concentrated upon big, comprehensive, essential things. For the present at least, five great fields of activity were decided upon for study, and sub-committees were appointed as follows:

On EVANGELISM—Kimmel, Bell, Wood.
On EXTENSION—Ronk, Wolford, Rench.
On STEWARDSHIP—Snyder, Wall, Statler.
On RECRUITS—Garber, Beachler, Bame.
On MISSIONS—Miller, Bowman, Kolb.

The plan is for these separate committees to investigate and study the designated phases of church activity, and then after several months the entire committee of fifteen shall meet and go over the entire field together, with a view of formulating a program that will challenge the best efforts of the church and be worthy of its highest endeavor. In order to do this work well the members of the committee of fifteen need, and earnestly solicit, the united prayers of our people that heavenly wisdom may be theirs as they try to do the work assigned them by the church.

MILES J. SNYDER, Secretary.

ASHLAND, OREGON

The band of believers belonging to the Brethren church at this place were made to rejoice when the husband of our pianist and father of several of our Sunday school scholars, confessed his faith in our resurrected Lord and was baptized and initiated into the church by the laying on of hands and prayer at the close of our morning service yesterday. He is the second man to be baptized and united with us this season. The other man was a stranger to us, one whose parents were members of the Brethren church in Michigan by the name of Swihart, but who had moved to Oregon and were under my ministrations at the time of their death, I having administered the rite of anointing during their sickness. This son had heard of us and as he passed this way on a visit to his brother and sisters on this coast and stopped a few hours with us, was baptized and went on his way rejoicing. After receiving him into the church we put him in touch with the brotherhood by telling him where and how he could get the Evangelist and we doubt not but that he is a reader of its columns. We praise the Lord that we can be used by him in leading the wandering ones to the savior.

D. M. BROWER.

ON TO GOSHEN

Again the time has come for the Brethren of Indiana to meet in our annual state conference. For several reasons this should be the greatest conference in the history of our state work.

The program has been arranged with a view of reaching every phase of the churches activities. The conference church is centrally located among our larger churches, is easy to reach, and we are urging upon pastors and church leaders, that they begin at once to see to it that their church has a full quota of delegates present.

Blank credentials have been mailed to all the churches. If, however, some have been missed, we will gladly supply you yet if you will notify us.

Now Brethren, we should be present at the very first session on Monday evening for the conference sermon by Brother C. A. Bame and also for the stereopticon lecture on our Kentucky field which will follow.

I might add further concerning the program that Brother G. S. Baer of the Publishing Company and Dr. Jacobs of the college will be with us on Tuesday evening.

The pastor of the conference church informs us that lodging and breakfast will be furnished in the homes free of charge to all who come. Dinners and suppers will be served in the church basement at a reasonable price.

We are still urging that if any person whose name appears on the program finds it impossible to be present that you inform us at your earliest convenience.

C. C. GRISSE, Secretary,
North Liberty, Indiana.

THE TIE THAT BINDS

SMITH-KNOTE—Mr. Harry B. Smith and Miss Esther L. Knote, both of Altoona, Pa., were united in marriage August 23, 1919 at the home of the bride. Ceremony of the writer.

GODFREY-PARKINSON—At the home of the writer, Wednesday, September 10, 1919, Mr. George Godfrey and Mrs. Florence Parkinson were by me united in marriage. Brother Godfrey is a successful business man, and one of the most useful members of the Third church, Sister Godfrey also is an earnest, devout and useful Christian. May our heavenly Father's richest blessings rest upon them is the prayer of all that know them.

E. E. ROBERTS.

ALBERT-SEIBERT—On Wednesday, September 17, 1919, at four o'clock in the afternoon, at the home of the bride's parents, Rev. and Mrs. W. A. Seibert, in Berlin, Pa., the undersigned united Mr. Chester E. Albert and Sister Mary Louise Seibert in the holy bonds of matrimony. Miss Seibert is a young woman of education and accomplishments and is the only daughter in the home. For some time she has taught school. Last year she was principal of one of the schools at Conemaugh, filling the place with such skill that she was desired to continue. Mr. Al-

bert is a young man of worth and ability, and is at present the Secretary of the Y. M. C. A. in Conemaugh. Immediately after the ceremony they went to Conemaugh where they will live.
I. E. TROUT.

IN THE SHADOW

SPAHN—William Edward Spahn was born in Germany and died at his late home in Altoona, Pa., in his seventy-third year. Brother Spahn had been for a number of years a very active member of the Brethren church, but of late years was hindered on account of illness. He is survived by his widow, four sons and three daughters, and a host of friends. Funeral service by the writer, assisted by Rev. Sherman of the Methodist church.
W. C. BENSHOFF.

HEIN—Annie Liver Hein was born September 7, 1857 and died August 27, 1919, aged 61 years, 11 months and 19 days. She was the youngest of a number of orphan children sent here from New York City to be placed in homes at the age of seven years. She was placed in the home of Brother J. C. Hazen, where she became as one of the family, until her marriage to Nicholas Hein which occurred February 1st, 1885. To this union there were born ten children, nine of which preceded her in death, there being left to mourn her departure one daughter, Mrs. Hilda Woodward and one adopted daughter, Mrs. Cory Graham. She was a member of the Brethren church of West Independence. Her funeral was held at the home of Brother Freeman Krabill, Fostoria, Ohio, conducted by the writer. Interment was made in West Independence cemetery. In her last words, she referred very touchingly to Brother Hazen and family and Brother Krabill.

M. S. WHITE.

LYTER—George F. Lyter was born in Branch county, Michigan, June 25, 1862 and died at Guthrie, Oklahoma, September 12, 1919. He was married to Miss Viola Mae Lambaugh, and to them were born eleven children, four of whom have gone on before and seven remain to mourn the loss of a father. All the living children are members of the Brethren church, having joined in 1887. Brother Lyter was a member of the Brethren church and lived in the blessed hope. Funeral was conducted by the writer in the Church of the Brethren, and burial being made in the Mt. Hope cemetery.
D. HARADER.

He is not wise who discards a happier to-day for fear lest it be taken from him on the morrow. Let us wait until the hour has been sounded. Till then each one do his work. The hour will sound at last; let us not waste our time in seeking it on the dial of time.—Maeterlinck.

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Sometime ago we sent an announcement of our new Rally Day Program to every Sunday school in the brotherhood. We trust you will co-operate with your school in preparing for the most successful rally day you have ever had. Our program will help you do just that very thing.

The program is planned with a serious purpose running through it and if properly rendered it will entertain and instruct and inspire. It is made to fit into the wonders of the times in which we live. Its timeliness is at once apparent.

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The price of the program with supplement is only \$2.50 per hundred copies, just about half the usual charge for such a program. Send your order at once and begin your preparation for the "Big Day."

THE BRETHREN PUBLISHING COMPANY.

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- ONE IS YOUR MASTER AND ALL YE ARE BRETAREN -



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EDITORIAL

Seeing and Receiving the King

Recently while making a trip to attend the Indiana Brethren conference in company with Dr. Jacobs, we were compelled to stop over in Toledo three hours between trains. On entering the city our train was held up for what seemed to the impatient passengers an hour before being allowed to pull in at the depot. When finally we were there we discovered that the special train carrying the king of the Belgians had pulled into the station ahead of us and for that reason we were detained. At the railroad station flags and bunting of Belgian and American colors were everywhere to be seen. Upon inquiring of an employee at a confectionary stand what all the decorations meant, we received the reply, "We are receiving the king of the Belgians today." The entire city was gay with the flags of the two countries, marching throngs, band playing and speech making. It seemed that everybody was taking a holiday to "receive the king of the Belgians." That is, everybody except us and a few others who were not identifying themselves with the city's life and celebration.

The situation was interesting not only because of the demonstration that was being entered into by the masses, but also because of the presence of an opposite element which refused to be identified with the city's pride in being the host of a king for an hour and would not unite in doing honor to him who was the leader of the immortal Belgians. Those of the opposite element looked upon

the demonstration but did not become a part of it. They took advantage of the opportunity of seeing the king, but did not co-operate in "receiving him." They observed him half curiously, half critically, but felt no warm admiring heart-beat toward him. They recognized the fact of his presence, but put forth no effort to welcome him. Was it strange? Was it unusual?

It was not strange, neither was it unusual. Nor should this distinguished personage have felt himself aggrieved if he had observed the coldness and indifference of some to his presence. A greater than the king of the Belgians has encountered that same spirit when his presence has been heralded in town and country. Jesus, who was hailed as the King of the Jews, was refused in his own town, ridiculed by his own kinsmen and scoffed at by those to whom he had come to do honor. "He came unto his own, but his own received him not." They looked upon him; they knew he was present, but they had no word of welcome for him; their hearts did not go out to greet him. And thus are men treating him today. Their eyes behold the unmistakable evidence of his presence, but their hearts are not open to receive him. And what shall it profit a man though he see all the grandeur of Christian civilization, but have lost the incalculable privilege of receiving the Christ of the ages into his heart. The deciding question in the day of final testing will not be Did you see the King of the Jews? but Did you receive him?

Go Work Today In My Vineyard

These sound like strange words to many of our good church people today. There is so much "waiting and watching" that we forget to work while we wait and watch. There are so many people whose principal conception of the Christian life is that of "rejoicing in the Lord," being religiously entertained and resting from their labors, that the few who are really busy about their Master's business are overburdened. There are so many who are "at ease in Zion" that a host of things that ought to be done are being left undone by the church of Christ today. Not only is there a tendency to rest from our labors when we ought to be at work, but there is a real disinclination to hear anything that savors of work. I was speaking in a church on one occasion when one of the shouting fathers in Israel arose and abruptly left the church. I had been speaking of the importance of real genuine labor for Christ and the church accompanying the faith we so vehemently express, and I learned from the pastor of that church afterwards that the man who left the church was very spiritual and rejoiced much in the thought of God's grace and the greatness of faith, but that any admonition concerning works was very repugnant to him. I had been bringing the counsel of James' Epistle strongly to bear upon a spirit of religious inactivity in that

community, and found that at least one man was so determinately averse to or so densely ignorant of the wholesome counsel of the elder of the sons of Zebedee that the very mention of it offended him. He must also have been uninstructed concerning the whole teaching of Jesus, or else he had become hardened to the repeated injunction of the Master to "go work today in my vineyard."

It is a fine thing to rejoice in the grace of God and to cultivate a great faith, but after all, the faith that is truly great and worthy is that which is accompanied with correspondingly great efforts in behalf of Christ's kingdom. "Faith without works is dead" said one to whom we have reason to give heed. He who has not love enough to do the Master's bidding has not life enough to lay hold on the Savior's grace by faith. Generally, any unconcern about the gospel of work is due to a lack of any real vital religion. Not infrequently there get into the church those who are there primarily for what they can get out of it, and not for what they can do for their Lord and their fellowmen. They like to share in the advantages of church membership, but do not like to bear a Christian's service. They like to eat the fruit, but do not like to cultivate the vines.

They prefer to sit by and talk over the prospects while the Master sends other men to work his vineyard.

A wealthy Vermont man who became very active in church work, was asked what led him to devote himself so industriously to the work of the church. His reply was very significant. He said, "There are so many ready to eat the grapes that I thought I ought and he who takes it to heart will hunt his hoe and use it. The to help hoe the vines." There is food for reflection in that answer, church—each and every church—is a vineyard, and the field is ours to cultivate and render fruitful. If the vintage is to be adequate, each member must be interested and active, sowing, cultivating, and harvesting. There is work for each and every one. Too many are ready to eat the grapes, but too few are using their hoes. Remember the words of Jesus, how he said, "Go work today in my vineyard."

EDITORIAL REVIEW

OUR PUBLISHING HOUSE NUMBER

We promised our readers a special number in which a picture of our new building, together with other pictures and special features would appear. To convince you that our intentions were good, we want to say that the entire paper was put in the forms with cuts and all ready for the printer when it was found that the new press which is necessary to the printing of this special number would not be in operation in time to print this paper. Then we were compelled to take out much of the material and put in new. Our special number however will be run just as soon as the new press is in operation, and we hope you will not have to wait long.

This issue is considerably late, but the lateness is not due to this necessary change in the make-up of the paper, but to the fact that it was impossible to get even the old press ready for operation any sooner. We trust our readers will be patient during this straightening-up process, for it may be that unavoidable delays due to getting machinery re-located may occur for a short time. But just as soon as possible we want this publication to be mailed regularly not later than Wednesday night of each week.

Christian Endeavorers should not fail to read the messages by Brethren Garber and Whitted on the Christian Endeavor page this week.

The second installment of the California Bible conference minutes appears in this week's issue, the former having appeared some weeks ago. It is hoped they will receive due attention.

On the Mission page you will find Brother Gearhart's first message since taking up the new work to which the mission boards and General Conference called him. All will want to read it carefully and get acquainted with him. Then let us get back of him in his effort to make this a "Victory Year" in all lines of missions.

Brother Platt reports for Manteca, California, one of the youngest congregations in the brotherhood. The work is in a thriving condition there, new members are steadily being added to the church and young people are being lead to consecrate their lives to his service. May God cause them to prosper still more this coming year.

At Bryan, Ohio, Brother G. L. Maus is pastor; there are also some mighty fine laity there. These pastor and people are doing a good work for God in their field, and it was they who broke the second ground for college endowment in Ohio. They not only did a noble thing for permanent endowment, but received a great blessing from the visit of Brother Beachler in their midst. All the various departments of their work are being kept up to a very high point of efficiency.

Brother Carpenter comes to us with another report of the Kentucky support fund. It will be interesting to read the report and find your name there as having paid your pledge. If you have not yet paid it your remittance will enable him to make another interesting report later. However, it may be that the next report will come from the pen of Brother Wm. A. Gearhart of Dayton, Ohio, the new MISSIONARY SECRETARY of the Brethren church who is to receive all funds for all missionary purposes. Brother Carpenter has been very faithful in reporting and while he may not make so many financial reports as formerly all will be delighted to have him continue his spicily missionary items from time to time.

Brother Z. T. Livengood, the church correspondent of Lanark, Illinois, tells of plans for a great Rally and Harvest Home Day and of the success attained. Notwithstanding the fact that rain interfered somewhat, yet the day's program went forward successfully, and in like manner will the work of that church and school, we dare say, go forward during the coming year under the leadership of their energetic pastor, Brother B. T. Burnworth.

The Business Manager's Corner is of more than usual interest this week because the thing that inspires Brother Teeter to write is a very unusual happening. The enthusiasm with which he writes is but indicative of the happy spirit that pervades the entire publishing house force since locating in their new home. Our readers will appreciate our rejoicing over this move after they shall have the opportunity of comparing the pictures of the two buildings.

Dr. Jacob's college notes, though brief, are yet very interesting, especially the item disclosing the distribution of the student body among the several states. Those states that are not represented or are poorly represented will want to bestir themselves another year in order that they may show up as loyally in the supplying of students as they did in the giving of endowment. The attendance this year is greatly increased over last year's and the spirit of the school is fine.

The work at Falls City, Nebraska, has suffered a loss by the Mathers family moving to Lincoln, but on the other hand, it has been strengthened by introducing some new material into the work. The various departments of the church's work are in splendid condition, and it is not difficult to see that Brother Stuckman is greatly loved by his parishioners. Long pastorates pay in most cases for God often has a work to do that requires time and intimate knowledge to accomplish.

The faithful and hard working secretary-treasurer of the missionary board, Brother Orion E. Bowman, gives what seems to be his last report as collector of funds for that organization and makes a summary of the amount he is turning over to the hands of the new missionary secretary, Brother Gearhart. We are certain that we can speak for the brotherhood when we say that Brother Bowman's faithful attention to the secretarial work of the missionary board in addition to the many other services he has rendered to the church is greatly appreciated. While he still retains his position his work will be greatly lightened by the establishing of this new office of general missionary secretary.

The Ashland church and Sunday school under the leadership of Brother J. A. Garber, as pastor is being kept busy with special features and the spiritual interest is becoming increasingly active. On Sunday, September 28, Promotion exercises were held in the Sunday school and Convocation services in the church when President Jacobs preached a masterful sermon. October 8 was Responsibility Sunday when the pastor in a remarkable sermon drove home to the minds of all present the importance of every one doing his part and doing it well. October 12 was Rally Day when a splendid program was rendered and an attendance of 180 and an offering of over 36 dollars was had. October 19 was Entertainment Sunday when all the students of the college were entertained for dinner in the various homes of the church members. October 26 will be Communion Sunday preceded by a week of preparatory preaching services.

The College Endowment Campaign is still going ahead at full steam. And the closer Brother Beachler gets to Ashland the more interesting the canvass becomes. The Fairhaven congregation, whose canvass is reported this week, gives a good account of herself and shows by her gifts that she greatly appreciates Ashland College. And why should she not? The live-wire pastor she has now is a student in Ashland College, and all through the years she has been supplied with the best student preachers that the college afforded. She has frequently sent her children to be educated at Ashland, and even now she has an Ashland College trustee among her membership, Prof. E. Glenn Mason. And so we are not surprised when we learn that Fairhaven went "over the top" in endowment. We would have been disappointed if she had done less, with all the college enthusiasm with which she has so long been surrounded. But as she did so well, her long line of former ministers will be proud of her. God bless her. She and others like her will secure Ohio's reputation in the endowment campaign. Brother Owen is the present pastor who helped Beachler put a campaign across.

GENERAL ARTICLES

The Possibilities of the Tithe as a Means of Financing the Kingdom

BY F. E. CLAPPER

Whether or not, we as individuals, believe that the Scriptures teach the practice of tithing as an obligation and privilege that every Christian ought to assume, there are some facts relating to the "Financing of the Kingdom" which are self evident. There can be no doubt but that the bringing in of the Kingdom has been retarded from the early days because the church has been inadequately financed. Because Christians have not fully learned that beneficence is an essential part of the Christian life, many churches have tried to procure a goodly part of their current expenses by indulging in pink teas, bazaars, chicken and noodle suppers and even minstrel shows and lotteries. Some profit has been realized from these many strenuous efforts but because the underlying principle is wrong these have all been failures as a means of financing the Kingdom. It is evident that the great drives are being made among our many denominations to provide funds for forward movements will give only temporary relief. Which thoughts bring us to the need of some solution for all of the financial problems of the church.

Let us notice some of the possibilities of the tithe as a solution to our difficulties.

The tithing system will encourage regularity of income for the church. This will make possible the meeting of all fixed expenses as they fall due and will give a "good credit" standing to the church.

The tithing system assures equality in the distribution of the responsibilities of the work among each individual member whether he be rich or poor. It guarantees a "square deal to every man." In other words each member makes a like investment in the stock of the Kingdom and therefore all can share alike in the earnings or blessings that it brings.

The tithing system assures stability in the church's income from year to year. It precludes the possibility of the "seven good years followed by seven years of famine." It makes possible a definite program for the growth of the church and the extension of its operations and widening of its influence from year to year.

The tithing system will conserve the time and energy of the members of the church as it will eliminate all need of resorting to dinners, bazaars, and festivals, as a means of financing the kingdom, thereby making it possible to divert that time and energy into channels of real Christian service.

This is the day of "big business." There never was a day when there existed so many large successful commercial enterprises. There never was a day when so many of our young men were attending schools of commerce pursuing studies in economics and the fundamentals of business. Because of the application of sound business principles we have the many large corporations today. The application of some of this common sense to the financing of the kingdom will work wonders. The King's business is the biggest business that we can conceive of. It is so large that all other organizations are insignificant by way of comparison. Its capital comprises the whole world. "The silver is mine and the gold is mine sayeth the Lord of hosts." "For every beast of the forest is mine and the cattle upon a thousand hills." "For the world is mine and the fullness thereof." As directors or stewards we Christians have been somewhat lame on organization and co-ordination of interests. Because of our selfishness "we have turned every one to his own way." We have hindered the King's business because we have not provided reasonable remuneration for our ministry in action and for those on the superannuated list. We have hindered because we have not provided ample accommodations and equipment for our churches and Sunday schools, sufficient endowment for our educational institutions, generous provision for the sending of the gospel to the uttermost parts of the earth.

The King's business is of prime importance. It requires haste. It requires concentration. God did not leave us ignorant as to the method he wished employed in financing his Kingdom. Let us look into his Book and learn his way of financing his work (Mal. 3:10).

Louisville, Ohio.

The Choir—Its Contribution and Responsibility. By Fred C. Vanator

When one deals with a subject such as this, it can readily be seen that enough material presents itself to fill a much larger space than has been allotted to this article. In view of this fact we will have to be as brief as possible and at the same time cover the ground.

In the first place, when we consider the choir, we should give a little space to its personnel. Let us ask the question, "Who shall occupy the choir seats?" Not how many sopranos; nor how many altos; nor tenors; nor bass; but who is worthy to occupy the position accorded to the choir? To me there is but one answer to the question and that is this,—These seats should be occupied by those who are closely enough related to the work of the church to be in spiritual atune and accord with God and his Kingdom aims. In other words, it is those of the church membership who are in tune with God's plan, and being in tune are able, not simply to bring forth melodious sounds that tickle the ears of the audience, but who are also capable of singing the message of Jesus into the very hearts and lives of men. No, do not misunderstand me and think that I am belittling harmony. No one appreciates good music more than I. Yet I do say that it is far better to have a choir of consecrated voices, who are able to touch the heartstrings of the audience, even though they cannot sing an anthem with all the flourish of the trained singer, than to have a highly trained chorus made up of those who make it a business of singing

God's praises (?) on Sunday and Satan's throughout the remaining six days of the week. Coming down to the very crux of the whole matter, here is what I am trying to say. The primary business of the choir is to preach the Word of God through the medium of song, even as the preacher proclaims it in word. Consequently it is just as essential that each member of the choir be completely consecrated to the work as it is that the minister who sends forth the call from the sacred precincts of the pulpit be so consecrated. When the choir is so consecrated then and then only will the best results be obtainable.

What then is the contribution of the choir? Good, whole hearted, gospel singing. Music is as essential to the church service as is the message which follows it. How long would a music loving public endure a church that was utterly devoid of the most beautiful service of song? Few indeed would be its days and limited would be its entire field of service. As sings the choir, so sings the congregation. And this is no idle sentence either. I have watched the effects of the choir singing on the audience time and time again and almost without exception the same expression is to be found upon the faces of those who occupy the pews as is found upon the face of the choir. We might well say then that the choir contributes the very life of the service.

Now as to its responsibility. Facing the audience as most choirs do and thus being placed in a position of prom-

inence it becomes in most cases a very trying position. Little things are seen that cause anyone who is prone to see the funny side of life considerable difficulty in sustaining the proper decorum. Having myself been a member of the choir for a number of years I can truly testify to this difficulty. But nevertheless it is absolutely necessary for those desiring to be overcome to a very material extent if one wishes to be of the very best aid to the pastor and the people in helping to extend the influence of Christ's kingdom through the channel of song. Therefore one can readily see that at the very beginning of the church service there falls a responsibility upon the choir member. Truly when the choir chants that old song, "Someone is looking to you," it is striking deeper into self than it thinks. Especially the young people who occupy the pews are looking to the members of the choir as examples as to the conduct of worship. If the choir is noisy and whisper back and forth, mark my word, in a very short time many in the audience will be doing the same thing. If on the contrary the choir quietly take their seats and listen attentively as the organist sends forth the quieting notes of the prelude the only sound that breaks the stillness of God's house is the throbbing of the melody. We might well say then that first of all the choir is responsible for the very decorum of the church service. But outside appearances are not all. Dr. John McNeil, that good old Scotch preacher, had occasion to speak of the work of a choir. In speaking of its relative merits he said in that Scotch brogue of his which no one can imitate. "There was trouble in the choir. And sure where is there a choir that does not have trouble? The fact is that there is so much trouble in the average choir that it has very aptly been called the war department of the church." What a reputation. But again, how true. Internal strife has been the undoing of many a nation. Internal strife in the choir (which by the way is mostly the result of misunderstandings which arise and which no one

in particular takes the trouble to adjust) has likewise caused many a promising choir to be rendered absolutely useless to both pastor and people. This has been going on for years and will still go on until those who occupy the choir seats learn the real purpose of the service of song. How I wish I might burn this sentence into the heart of everyone who sings in the choir:—"YOU ARE GOD'S MOUTHPIECE IN SONG." When choirs once come to realize the tremendous responsibility of their work, then will the choir become the greatest asset the church possesses. Choir member, sing the songs, but first of all LIVE THE LIFE. Today deeds, not mere words count.

Let us come to the conclusion of the whole matter and say that it is no small thing to be chosen as a member of the choir. It is a consecrated task. It is a task that carries with it a heavy burden of responsibility. While the task is not light in the end it brings its own reward, for he who sings God's praises out of the fullness of his heart finds in time that his labors are not in vain, for God has said in his Book, "So shall my word be that goeth forth out of my mouth: IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND I SHALL PROSPER THE THING WHEREUNTO I SENT IT" (Isa. 55:11).

This in closing. You who are members of the various choirs throughout the brotherhood, take your task seriously. Let the choir leader, instead of being compelled by force of circumstances to be the Secretary of War, become, rather, the Secretary of Agriculture, so to speak, and assist him in planting seeds which have been tested and proven to be living, throbbing, pulsating, germs of life. Prepare the field in order that when pastor and people seek a place for reaping they may find there growing and ripening the seeds of the Gospel as planted by the choir.

Ashland, Ohio.

Church Advertising. By J. C. McBride

Much of the need for "Church Advertising" lies in the inability of the local church to properly elevate herself to the high standard of Christian fellowship. Each individual church is surrounded by a community in which personality is the same as it ever has been, but in which environments change. "Church Advertising," therefore, should be drawn upon from the environment with which one has to deal. In these strenuous days of commercialism, "Church Advertising" should be of the type of publicity which will suit your particular community best.

The churches in the larger cities are becoming more and more convinced each day that actual display space in the leading daily papers is of great value as a "selling force" to reach hungry people. The fact that large stores use whole pages to herald their goods on special sale is evidence that people read the bargain sales, and the advertising pays. The same reasoning will apply to the church,—when specials are to be offered, why not use advertising space in the daily or weekly papers? No, I don't mean oyster suppers, socials or other forms of financial relief, but rather such rare special occasions as a sermon on Church Doctrines, A Risen Lord, Infallibility of the Holy Word. These are indeed rare occasions with some preachers, so why not put on a series of special features and use your many advertising abilities?

Don't overlook the window card and door hanger or handbill in advance of your series of evangelistic meetings. Then when the crowd comes in, don't give them so much hell, but rather a little bit of heaven. A church with a lot of hell in it will not be much of a paying proposition no matter what their plan of publicity.

The personal workers are the best assets to any church and they are best suited to carry on the campaign for church advertising.

-Once a Month

During the coming winter months, try to work out a series of special features with special programs, similar to

the following: The mayor of your city, if he be a Christian; a prominent judge or lawyer; a county school superintendent; a leading layman; a series of stereopticon pictures or a number of other big features along the same lines; then back it up with your prayers, and all work together for the ultimate success, and I know from experience that you will be surprised at the great success of the undertaking.

For the smaller churches, I would suggest annual roll call for a set date in each year and then notify every family to be present. The spirit of co-operation will abide as a matter of fact and a new inspiration will take a hold upon the community which will result to the successful means of church advertising.

Live the religion you preach and be "not ashamed of the gospel of Christ." Perhaps your community at large is looking to you as the standard of your preaching—a poor standard perhaps, but it is all they have until you have sufficiently advertised your church that it will stand or fall on its merits rather than on its theology.

Did you ever figure the cost of souls saved on a percent basis? I feel perfectly safe in saying, the more money judiciously spent in church advertising, the greater will be the percent in souls saved into the Kingdom.

The above plans have nearly all been tried out in the Dayton, Ohio, church and I have seen it grow in the last fifteen years from a mission, supported partly by the mission board, to the largest church in the brotherhood, and I know that the many campaigns of the advertising committee had much to do with the ultimate success.

Dayton, Ohio.

It may be a very little thing for you to say to a young man the few words that turn him from the way of ruin, and win him back to life and hope. It may be a very little thing to you; but it is everything to him.—John B. Gough.

The Need of the Family Altar. By M. V. Garrison

I believe there is more need of the family altar today than ever before. Our boys and girls never hear us pray or return thanks at the earthly board, and if we as parents do not teach our children to pray whom do we expect to teach them? A great many people of today if you were to ask them why they do not have the family altar in their home, they would make excuses like this, we have not the time, or or they could not get the family together, or something of that nature. And for these excuses all I can say is, God pity them. Too busy collecting this world's goods that will soon perish and fade away to teach their children to pray! What a shame! And it is not only the laymen who have not the family altar in their homes but ministers as well. This is a great weakness. In many instances people will come to the minister and say "What can I do to save my children? Can you help me?" The very best advice he will be unable to give if he has not an altar in his own home. At least that is my counsel to parents like these,—erect a family altar in your home and teach your children the right way in their young days.

Our American homes today are in great need of the family altar, in fact, it is the most needed thing in the world today. And if each Christian home had the family altar in it there would not be so much vice and sin in the world today.

Now I would say to the young husband and wife who are just starting in life, Erect a family altar at once and bring your children up at the altar and at the foot of the cross. Proverbs XXII-6,—“Train up a child in the way he should go; and when he is old he will not depart from it.” At least, if they go wrong, it will not be because they never heard father or mother pray. What an awful thing it will be to come up to the judgment bar of God and have our children point the finger of scorn at us, and to hear the Master's condemning voice saying depart from me. Oh, parents, I plead with you, as one who loves your soul, erect a family altar and do it now.

There is just as great need of the family altar today as there was for the erection of the altar which Elijah erected to convince the children of Israel that God was the true God. Today we need the family altar to teach our children that God is the true God and that Jesus Christ is his Son who came into the world to save them from their sins; not to save them in their sin, but from them. And until fathers and mothers arouse to the fact that they must guide their chil-

dren in the ways of all truth, sin will continue to reign in this world and in the hearts of men.

We a Christian people do not realize the great need of the family altar as we should. And we as ministers do not preach it as we should. It is just as necessary to preach the family altar, as it is to preach tithing. We cannot run God's business without money, neither can we without Christians. And it is necessary to teach our children at home the way of the cross, if we would have them to be soul winners for Christ.

Any one can build an altar, but it requires God to provide the flame; just as any one can build a house but we need the Lord to create a home. Now the Christian religion is able to convert houses into homes, to supply the missing fire and to bring an aspiring flame to the cold and chilling altar. The New Testament does not say very much about homes, but it does say a great deal about the things that make them. It speaks about life and love and joy and peace and rest. If we get a house and put these into it we shall have secured a home.

Here there are two houses, in both of them there is no love, no joy, no peace, no rest. There is no flame of geniality and radiant hope. Let us bring the Christian religion into one of the houses and leave it out of the other. In one house all of the tenants will kneel before King Jesus. They will be one in purpose, and they will strive together with common mind and will. What shall assuredly happen? With absolute certainty that house will become a home. That is a glorious proven fact in the history of the Christian faith. Where Christ has been enthroned, and every member of the family becomes a worshiper, there steals into the common life a warmth of affection which converts even trivial things a token of love.

What do we find in the other home? Sin reigns. Pass forth, mark my word, in a very short time numerous of the mult and unrest. What shall we do? Call upon Baal. Call upon the gods of this world. God forbid. It would be a fruitless prayer.

There is nothing for it but the grace of Christ and almighty God. God changes houses into homes. May he be your God, and reign in every home in the Brethren church, and may all find time to worship God at the family altar, is my prayer.

Lake Odessa, Michigan.

THE BRETHREN PULPIT

The Sovereignty of the Holy Spirit in Christian Service. By W. J. Barnhart

Expository Text: I Corinthians 12, 13, 14; with Ephesians 4:11-16

My thoughts are not your thoughts neither are your ways my ways. As the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts (Isa. 55:8, 9). In many respects these words of God by the prophet are proven in human experience but I desire to especially emphasize that they are woefully true when applied to the present day Christian experience and church activity, in view of the Scripture testimony about the SOVEREIGNTY OF THE HOLY SPIRIT in all Christian experience and service.

In all God's dealings with his covenant people there has been manifest two phases of his will, which we may designate as DIRECTIVE and PERMISSIVE, the one representing the BEST and the other the SECOND BEST. This represents a contrast and a conflict between the Lord's way and man's self-will or choosing in matters of service. God's directive will is that in which lies the Divine choice and plan for his children, the path of fullest blessing, richest experience, largest achievement, in religious service. His permis-

sive will is that in which he allows his children because of free moral agency to go the path of their own choosing but which choice he does not approve or bless with his presence or power, except to lead back to the right path by protective or corrective providential measures. Abraham, Isaac and Jacob, each went down to Egypt for help in a time of trial and need, whereas God's contract with them pledged blessing in the land of Canaan. Not prosperity but disaster was the outcome of their choice, though it gave a temporary and material benefit.

The church today is living too much on second-best, unwilling to surrender self-will sufficient to get the best. It is not a question of moral principle or sin in the broader sense, not unholy carnality and worldliness but the old question of those who with some degree of zeal and devotion—fine folks often—are trying to do and be good, but in their own way, not thinking it necessary to consult the Lord, being deceived by the old fallacy that “the end justifies the means” and “just so the heart is right (i. e. satisfied) all is right,”

anything will do because done in a religious spirit. The fruitage of this kind of reasoning and service is typified by the period of the Judges in which Israel's experience was characterized by temporary gains and successes only to be again overwhelmed by defeat and oppression and the secret of which was "Every man did that which was right in his own eyes" (Judges 17:6). In the same spirit Saul in behalf of and in agreement with the people, reserved the spoils of the Amalekites for sacrifice through the reservation for any cause was expressly forbidden, and yet he professed to have loyally obeyed the Lord, but the Lord refused to recognize the sacrifice. David in a spasm of religious fervor essayed to bring the ark of the covenant up to Jerusalem and loaded it on a new Philistine ox-cart—a bright idea copied from the Philistines—but the Lord had commanded that it should always without exception be transported on the shoulders of the priests. The Lord refused to bless the project and David was angry but later confessed that it was his fault. So today in professing Christendom there are many Saul's sacrifices brought to the altar and many enthusiastic drivers of Philistine oxcarts are on the road to Jerusalem; every denomination in Christendom is afflicted with these things. "But let every man take heed how he buildeth thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss (i. e. of his reward for service): but he himself shall be saved; yet so as by fire (1 Cor. 3:10-15). Saved as Job says "with the skin of the teeth," saved but unrewarded for service because the service was in self-will and choosing. Alas there is a lot of so called religious activity and Christian service in which Christian professors are spending a great deal of zeal and energy but which service will go up in smoke because God never asked it of his people, or it is in form and manner out of harmony with his revealed will in his inspired Word or the leading of his Spirit. We hear much today of "pep," "punch," "system," "efficiency" and there is much merit in these slogans but why is it that after much strenuous application of these ideas, churches and individuals are still impotent in the things of power and victory that belong to the kingdom of God. It is evident in this, that we fail to recognize deeply the distinctions that mark the secular from the spiritual and fail in knowledge in practice as well as profession that Jesus Christ is the absolute Lord and Master of our service, the head of all things in the church and that the Holy Spirit is the sovereign agency of his power and no project however beautiful or plausible can prosper without an embodiment of these facts as the very heart and soul of the enterprise. The apostle Paul exemplifies this truth in his service (Acts 16:6-10). "Now when they had gone throughout Phrygia and the region of Galatia, and were FORBIDDEN OF THE HOLY GHOST TO PREACH THE WORD in Asia, after they were come to Mysia they ASSAYED to go into Bithynia: but THE SPIRIT SUFFERED THEM NOT. And a vision appeared to Paul in the night; there stood a man of Macedonia, saying, Come over into Macedonia and help us. . . immediately we endeavored to go into Macedonia, assuredly gathering that the LORD HAD CALLED US TO PREACH THE GOSPEL UNTO THEM." This much in application of the principle to what we commonly call religious or Christian service. But is it not true that our common idea of Christian service is too much confined to the sphere of public worship, church activity, etc? "For the love of Christ constraineth us; because we thus judge . . . that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again" (2 Cor. 5:14, 15). This text tells me that Christian service is as extensive as life in all its manifold issues and intricate details; in

other words from the same apostle, "whatsoever ye do in word and deed, do all in the name of the Lord Jesus and whatsoever ye do, do all to the glory of God" (Col. 3:17; 1 Cor. 10:31). Therefore absolutely every activity of the regenerated life is looked upon by our Lord as an act of service to him and if there is anything in our every day experience that cannot be so constructed by him it has no legitimate place or part in our life. This it seems to me sanctifies and glorifies the common things as well as the great things of life far above our usual conception of piety and lifts them at once out of the sphere of the secular into the heavenly, and really to the Christian there is no secular sphere, all things to him have a vital spiritual setting in view of his redemption call. It is said of Stonewall Jackson that he remarked to a friend, "I never as much as lift a cup of water to my lips without a thought of praise or worship to the Father." So it matters not what may be the issue in life: performing our daily toil; choosing life's calling to merchandise, medicine, law or the mechanical trades or whatever; choosing a bride or a husband; selling or buying a home; changing our place of residence; entering college; investing our money, or any other affairs or detail of life, JESUS CHRIST IS MASTER OF OUR SERVICE. THE HOLY SPIRIT THE SOVEREIGN AGENCY OF HIS COUNSEL AND POWER IN OUR TEMPORAL AS WELL AS OUR SPIRITUAL SERVICE. Nothing is left of SELF-WILL and HUMAN JUDGMENT alone. HE RESERVES THE RIGHT TO DETERMINE THE "WHAT, WHEN, WHERE AND HOW OF OUR ENTIRE SERVICE AND EXPERIENCE. TEMPORAL OR SPIRITUAL. BEST OR SECOND BEST, which will we have?"

II. The Sovereignty of the Spirit in Distribution of Spiritual Gifts for Service.

The sovereignty of the Spirit over the Christian life-service is first manifest in the distribution and bestowal of spiritual gifts of enabling and ability and power. There is no such thing in God's economy, in the church, as a truly new-born life without any ability or task, with and in which to serve his Redeemer. "But unto EVERY ONE OF US IS GIVEN GRACE ACCORDING TO THE MEASURE OF THE GIFT OF CHRIST. . . THE SELFSAME SPIRIT DIVIDING TO EVERY MAN SEVERALLY AS HE (GOD) WILL. God never saved a soul whom he did not expect to be and do something for him and with the expectation bestowed the ability to do it and the power in proportion as the gift is accepted, used and developed to his glory. There is no such thing as a "dummy director," "silent partner," "figurehead," a "vote by proxy," or service "by substitute," in the church of Christ. Every saved soul is "conscripted, registered, drafted, mustered in, mobilized" for service or placed on the SLACKER LIST in the divine records.

The Lord's distribution of gifts for service is very often in contradiction to our natural judgments and estimates. We aspire to have the brilliant, the popular, the rich, the spectacular, the naturally talented to come into the church with less thought of their salvation and absolute conversion than of the supposition that they "would make such fine members or raise the standard of prestige and popularity for our church in this community," forgetting the apostolic declaration, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world and things that are despised, hath God chosen. . . that no flesh should glory in his presence (1 Cor. 1:26-29). Moses "mighty in words and in deeds" and schooled and skilled in "all the wisdom of Egypt," the coming man, the rising star in the court of Pharaoh, essayed to deliver his brethren and failed in spite of all his natural brilliance and ability. He lacked just forty years of training. Mighty in words and deeds now in the estimate of the Egyptian court, but forty years later he says to God, "I

can't do it, I can't talk." But when fully surrendered God consecrated, sanctified all his natural ability and gave him a lot more of a new sort and made him do and talk in the Lord's might. Gideon an obscure man of an obscure family was called to a great service; Ehud a left handed assassin; Shamgar, a backwoodsman with an ox-goad; Samson a long haired Nazarite; John the Baptist, a desert recluse and hermit; Peter, a cursing fisherman; the sons of Zebedee (Sons of Thunder), selfish, fanatical aspirants to power; Paul, a brilliant scholar and philosopher, but a murderous bigot and legalist; such were the men and their natural endowments, with whom God upheaved the moral world and blazed new trails of destiny for peoples of the earth. Naturally what would we have seen in these men that could induce us to have sanctioned their appointment to the great service where unto God called them. Natural talents they had in a greater or less degree but their disqualifications were even greater. With all due allowance for the value of natural gifts and allowing no premium upon ignorance or mediocrity, these men from the least to the greatest were what they were in God's service not because of what they were but because of what they received of God in addition to what they had. No one will question that an individual of splendid natural qualifications when fully surrendered to God can be of more use to God than the same person without such qualifications. When God wanted a man for the most stupendous task of the age he chose Paul, the most brilliantly endowed man of the age in things directly bearing upon the project. While this is true such a type of man may be outstripped in certain lines of service by the other type, i. e., one who has meager natural talent but whom God has endued and endowed with tremendous spiritual gifts and enableings.

It is not wise or just to laud or deprecate either type of the Lord's servants by comparison but attribute all to the sovereign dispensation and ministration of the Spirit for without this neither would be of any use in God's program.

In some respects our Christian teaching and discipline in church, Sunday school, Christian Endeavor, etc., has traveled in the same rut, with the same blunder as our system of secular education of the recent decades; i. e., attempting to run all learners and workers through the same mold in preparation for life's work without due allowance for the individuality and the divine call. In a secular way there are certainly some fundamental elements of culture that every student needs for life's service but sooner or later the process must be adapted to the individual. Educators are slowly correcting this in secular training and the church must apply the principle to the working details of Christian activity, because while there are some things in Christian service that are expected and demanded of all Christians, God has set many individuals for many different kinds of service and there must be latitude and adaptation to allow the development of the divine plan. This is the working principle revealed to the church 1900 years ago and will never change. I can make no better comment just here than to add the exact Scripture, "Now concerning spiritual gifts, brethren, I would not have you ignorant. . . Now there are diversities of gifts but the same Spirit. And there are differences of administrations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the same Spirit; to another faith by the same Spirit; to another word of wisdom; to another the word of knowledge by the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretations of tongues; but all these worketh that one and self-same Spirit, dividing to every man severally as he will. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret (1 Cor. 12:1; 4:11, 28-30)?"

In the light of this text it is safe to say that wherever God ordains that a local church shall be established, if the members are in all other particulars right with God, he will call unto their number by his ordained processes those who being endowed and endued by the Spirit will make a complete working body to advance his cause in the manner and degree he purposes in that community. You will note that in these enabling gifts of the Spirit not an element or qualification is lacking, for an ideal working body, in the distribution of gifts for service.

If a company of Christian professors are not growing, not prospering or ceases to perpetuate themselves as a Christian witness in the community we may look for one of two reasons or both combined, e. g., either the church is not right with God in some vital particular or in the sovereign judgment of the Spirit its testimony is finished in that field. In the first case it is futile to "pray the Lord of the harvest to send laborers into the field" until the church, as it is, gets right and in the second we can only accept without complaint the dispensation of Divine decisions. I believe without exception our dead and dying or discontinued churches can find the secret of their present state in these two reasons noted.

III. In the Exercise of Spiritual Gifts There Is Individual Responsibility and Co-operative Interdependence.

The very nature of the gifts and the fact of their distribution, one or more to each and not all to all precludes a self-centered salvation and selfish service. Salvation from sin and death is a tremendous fact to the individual but salvations UNTO SERVICE is an infinitely greater fact from God's viewpoint, the biggest end of his project to him. We are saved for service as individuals but the objective is not individual except in a secondary way. The redemption plan and the church as its propagandist are greater in their requirements and better in their achievements than any individual in it. Nevertheless no individual Christian from the least to the greatest can neglect or refuse to serve according to his ability or "lay down on the job" without loss not only to himself but to the church as a local body and as a brotherhood. This very thing is crippling many churches today. The same attitude and lethargy on the part of its stockholders or directors would send the biggest industrial corporation to the wall in six months. Only an infinite mercy and Divine impulse saves many churches from the same calamity and the marvel is that they last as long as they do.

The Christian service in exercise of our gifts is also an interdependent and co-operative service and the service or neglect of each acts or reacts upon the interest of all. The service of each and all makes the composite task of the church a victorious endeavor while the failure of individuals makes the task more difficult or impossible. Of course institutionally and collectively as the body of Christ, the church is going through to victory but who is going through with it is the sad question. All are needed, there is a place, a service, a part for all and each, none can be spared. This eliminates the "worms-of-the-dust" good-for-nothing, no talent theory and false humility of some modest souls and precludes the "big I and little you" possibilities of more largely gifted lives. Let the Word itself finish the argument. The apostle using the figure of the human body says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ for by one spirit we are all baptized into one body, (the church), whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member but many. If the foot shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee: nor

again the head to the feet, I have no need of you. Nay, much more those members which seem to be more feeble are necessary. . . And whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular (1 Cor. 12:12-22, 26, 27).

IV. The Spirit's Sovereignty in Distributing to the Churches God's Gifted Men.

If we have overlooked the serious significance of the Spirit's mastery over individual service it is equally deplorable that the Spirit is often denied the absolute supremacy in distributing God's Spirit-called Spirit-endowed and Spirit-endued men unto the church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministering, for the edifying of the body of Christ (Eph. 4:11, 12). In 1 Corinthians 12 the apostle deals with the bestowal of specific gifts of service upon individuals but in the text just quoted, it is a question of distributing the gifted ones to the churches where they are needed according to the Divine wisdom. Too frequently churches are not aspiring to have the Divine choice and judgment as to who shall serve them as pastor, evangelists, etc., but like Israel of old, in Saul, they have an ideal for a leader that is wholly or in a large part after their own judgment, desire, whim, or prejudice. One needs only to recall the comments of various communities and congregations and some official boards of various denominations, to realize how superficial, vain and unscriptural are the standards by which men and leaders are chosen to serve in various capacities of Christian activity. Not only are churches unscriptural and unspiritual in these ideals but also selfish and rebellious in their choices. God and the Spirit know what each church needs and would gladly send them the workers accordingly if they would seriously consult him and ask for his choice and be willing to abide by it when given. Some need an evangelist, some a pastor and teacher, some a prophet, etc., but often we do not want the choice which God knows is best and persist in cutting off the prospects of progress and victory because we won't receive God's man but choose according to our own vain standards. Many a pastor or evangelist has been forestalled, the Lord's work "blocked," "tied up," because some group or the whole church would not receive God's man or his testimony or having received

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OUR DEVOTIONAL

Our Divine Teacher. By M. Florence Wineland

OUR SCRIPTURE

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and lo, I am with you always even unto the end of the world (Matt. 28; 19, 20). And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples (Luke 11:1). For he taught them as one having authority and not as the scribes (Matt. 7:29). Then shall ye begin to say, We have eaten and drunk in thy presence and thou hast taught in our streets (Luke 13:26). And seeing the multitude he went up into a mountain; and when he was set his disciples came unto him; And he opened his mouth and taught them (Matt. 5:12). And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of diseases among the people (Matt. 4:23).

OUR MEDITATION

Jesus, our divine teacher, gave us the example of a true teacher nearly two thousand years ago; his principles and

methods of instruction were simple, natural and spontaneous. Our modern times find educators endeavoring to give us true pedagogy by laborious, experimental methods, but it is satisfying to know that study of psychology and the science of education are recognizing the principles of teaching that agree with those used by Jesus.

Jesus' teaching was different from much of the teaching of today. He spoke because he had a message to give whether it be in the temple, the streets, the home or by the seaside. He was always ready to teach whenever the pupil appeared.

Thirty years were spent in preparation for his task. He knew the Old Testament scriptures, having spent time in study at home and at the synagogue. His residence in Nazareth brought to him the beauties from the book of nature. The mountains, the plains, and a thousand feet below, the sea, these and many other fascinating and beautiful spots there were with which he was familiar. Jesus also knew God, his constant communion with him in prayer brought to him some of the real experience of his life. No wonder the people said he spoke as one having authority and not as the scribes.

His working and associating with men gave him a knowledge of men. He knew how to approach the humblest as well as the wise men of the synagogue. His trip to and from the feast at Jerusalem gave to him a wide acquaintance with men in all walks of life.

Jesus was a teacher whose example others could follow. No one can be a great teacher, who cannot live his message. And he was a living example of faith, love and truth. This is the miracle of Jesus and the source of his power.

The parables taught by Jesus were always of the simplest kind, the most common things of human experience were used to illustrate spiritual truth. When he taught a new conception of the kingdom he defined the "Kingdom of God" and illustrated his meaning by the leaven, the grain of mustard, the pearl, the virgins, the sheep and the goats, etc.; thus following the law of teaching from the simple to the complex, from the concrete to the abstract, known to the related unknown, so relating the men to the old that it becomes intelligible.

In his teaching the will was appealed to instead of the intellect. Jesus asked first that things be done and in the doing they will be known. "Follow me," "Go and do thou likewise" is the method of Jesus.

Most teachers teach but words, but Jesus taught obedience, action, service, in short, "right living." He never used his superior human powers to make beautiful sayings or win applause for himself. All his efforts were to get a response to the will, to direct conduct, to form character—to live in harmony with God. Obey God and you will know him. Live right and doubts will disappear. Serve humanity in harmony with God's will and the mysteries of the kingdom will be revealed. He lived the life of God on earth and taught others to live that life.

Jesus had no time to listen to compliments and no time to give fine sayings and laws. He had only one thought: How can I get this new pupil to live right. He made his ideas so clear that men should do right and live right that men came to know right.

May we follow our teacher as we teach our congregations, our Sunday school classes and the individuals whose lives we touch daily.

OUR PRAYER

Dear Lord, give us hearts that are receptive to thy teaching. Help us as we study thy method to forget self, and so relate ourselves to thee, that our teaching will receive the stamp of thy approval. Remember, dear Lord, those who have been commissioned to teach from the pulpit, thy sacred Word; give them a vision of thee and a love for humanity as they teach thy word. Grant that thy children everywhere may teach thy ways by living wholly for thee. In his name, Amen.

Martinsburg, Pennsylvania.

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him unexpectedly refuse to co-operate and let God do the work that must be done if ever they would grow and succeed. Other churches are ever aspiring to a monopoly of the "big guns" and the places equally deserving or more needy though less famous and popular do not get the service they deserve or need. There is no warrant or precedent in apostolic church life or scripture testimony, for tying ministers exclusively by contract or promise to one place of service without liberty to minister to the Lord's children elsewhere if the Spirit so directs. I say this in view of the fact that the minister is first of all called to serve the church universal and whatever his local service or responsibility, he has the right and the duty to devote time as the Lord directs to her interests beyond his local field and under the direction of the Spirit this will always redound to the blessing of the local field. On the other hand this does not excuse or warrant the unscrupulous action of ministers who break their contracts and pledges with congregations without mutual agreement and consideration. Because there is not enough of submission to the **when, where, what and how** of the Spirit's dictation; there is too much self-choosing of our fields of service for greener pastures, finer church facilities, larger crowds and popular pulpits and fairer prospects while the worthy and needy fields are left without help. Those who are qualified to observe, I think will admit that these conditions on the part of churches and ministers constitute at least one significant cause for so many pastorless churches and dearth of evangelists, even in our own fraternity and for the smaller fraternity it spells increasing disaster and distress unless churches and ministry soon get nearer, even solidly upon the working basis of the Lord's program in these vital issues.

This is a day of stunts and thrills, tonics, elixirs and hypodermic injections by which the churches are trying to urge and forge ahead, to keep up life and vitality, whereas what we need most of all is to humble ourselves under the mighty hand of God and submit to the sovereign dispensations and control of the Lord's will and counsel, clean out

the choked channels and allow the electric current of spiritual force and power to flow freely, that instead of having to use a block-and-tackle and some artificial engine the Lord may choose to clothe his church with power, so in the words the Chinaman said about the streetcar, it will be "no pushee, no pullee, but go like blazes allee samee" for the church.

Finally what is the ultimate aim in our mutual service in exercise of our divinely imposed gifts and callings? Read in full the three chapters, 1 Corinthians 12, 13, 14, as the most illuminating section of scripture on this subject. The first we have dealt with. The 13th chapter shows that all this service must be in love or it is useless and vain. The 14th shows that it must be in harmony tolerance, equality of fellowship, decent order, free from fanaticism. It is the application of chapter 13 to the working details of church activity and worship. But for the mission of the ultimate aim of it all, no finer conclusion to this study can be made than that thrilling appeal for a faithful, unceasing, unselfish, large-souled, individual and mutual service for the sake of the church universal, which Paul wrote to the church at Ephesus (Eph. 4:11-16).

But unto every one of us is given grace according to the measure of the gift of Christ. . . And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of ministering, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, who is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Pleasant Hill, Ohio.

THE SUNDAY SCHOOL

The Call from Europe's Childhood

The children of war-ravaged Europe are representing one of the gravest post-war problems. A church leader of international reputation from Switzerland writes the following to Frank L. Brown, Joint General Secretary of the World's Sunday School Association: "The great problem in reconstruction is not the rebuilding of houses and towns, the replanting of shell-ploughed fields, the manufacturing of tools and machines, important as all this no doubt is. Nobody has been injured more, physically, morally, spiritually than the children and young people. I have made a special study of the effects of the war upon child life in the various European countries and the results of my observations are alarming. We must do more than we ever thought was needed for the coming generation."

Reference is then made to the World's Sunday School Convention, which will be held in Tokyo in October 1920, and the expert observer states "The coming Convention might, in my opinion, emphasize especially two points: (1) The needs of childhood in view of the present situation, and (2) The work of reconciliation. The spiritual conception of the coming generation will remain limited unless we bring the leaders of today to a point where they can view the conflict of yesterday from a higher point of view and gain a better conception of their own attitude and their mutual relations in the light of the Cross of Christ. The coming Convention is to my mind one of the outstanding opportunities for Christianity to do a really great and constructive work."

The Sunday school situation in Germany is pathetic in-

deed, and is clearly given in a statement made by one of the most active Sunday school leaders of Germany. "Our Sunday school work has suffered greatly during the war for many reasons. Our statistics show a great decrease in teachers and pupils. Through the revolution in our country the socialists have thrown over all of our good plans which were based upon religious instruction. Now we find quite a new situation. The public schools will to a great extent remove religious instruction quite out of their plans. Therefore all religious people, I hope, will learn to lay more stress upon Sunday school work in general. How the former state church will develop it is hard to tell at present. Many plans are discussed, but nobody knows what will be the result. Circumstances are altering continually and we fear that worse revolutions are still coming. All the free churches are not touched by separation of Church and State and they will take up Sunday school work with more energy than ever, for they see in Sunday school work now one of the chief means to fight against the coming heathenism in our country."

The World's Sunday School Association will do all in its power to help re-establish the Sunday schools on the Continent of Europe.

I can not always know and understand the Master's rule; I can not always do the tasks he gives in life's hard school; But I am learning, with his help, to solve them one by one. And, when I can not understand, to say: "Thy will be done."

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The First Call to Patriotism. By A. E. Whitted

These are months of enlistment. If we gain the goals set for 1920 we must not put the matter off until the "20" is here, but must begin now. This Army of Patriotic Service is needed now in these days of remaking even more than it was in the days of devastation. The principles of righteousness are at stake and the church if she would keep her place must act now. I can almost hear you saying, from the east, the west, the north and the south, We are ready. All right then, get busy in your endeavors to make the vision of the world's need plain and the people of God will rally every one.

The United Society has got out some leaflets that will be of great help to you in helping you push in this enlistment and Loyalty campaign. The one that is perhaps the most

helpful is the one entitled "The Challenge." It contains the points of the campaign as set forth in Dr. Clark's address, with other matters of interest. You can secure it from the United Society for 3c, or \$2.00 per hundred. It's time we were investing in things that will aid in promoting the Kingdom.

Now, fellow-Endeavorers, remember it's time to push. Remember that October 12 is Good-Citizenship Sunday and that you are to plan to make that a banner day for Endeavor, and listen, if you have a good time and succeed in enlisting some boys and girls in this great army let your National Superintendent know about it. It will do him good and he will thereby be able to check you all up. I'm thanking you now.

A Protest.

By J. A. Garber

As General Director and Publicity Agent of the Four Year Program Committee, Dr. Bame, on page three of the last Evangelist, took occasion to review the Program accomplishments as disclosed in the reports of the late General Conference. His observations were keen if not always discriminating. They, doubtless, were made for the purpose of stinging all to greater activity looking toward the attainment of all goals. A worthy sense of responsibility, befitting his most responsible position, would make him jealous for the largest possible achievements. With this explanation, designed to forestall misunderstanding, and without seeming to apologize for the standing of Christian Endeavor, we wish to register a protest which we trust will be read coextensively with the curt dub "Tail Enders." While unpleasant facts force us to plead guilty to the charge we are unwilling to assume full responsibility for our standing. If we are "Tail Enders" it is largely because the Christian Endeavor Society has received the tail-end consideration and support of churches and preachers. Honest now! And is it fair? The Society, as a rule, has enrolled the youngest and most immature of the membership, the children and youth of the church; and yet, these persons in training are given passing attention or left free to work out their own development for good or ill. That is one answer, my esteemed brother, to your

men outnumber the men on your church. In a church with a limited number of girls it is exceedingly difficult to have them support two organizations so similar in character. We cite these conditions not to criticize the Sisterhood, but merely to indicate a difficulty, growing out of the presence and activity of the two organizations, which has perplexed us, though unrecognized by others.

We Confess and Appeal

Another explanation of our poor standing is to be found in a blunder of our making. In formulating our Four Year Challenge we fell into a two-fold miscalculation: First the un wisdom of attempting to disclose our achievements through a column of figures and second the mistake of basing those figures on the unreliable statistics of 1915 (much like church statistics). But in spite of these blunders the Challenge has served a good purpose and many societies have made commendable gains, not all of which have been indicated in Four Year Program reports. And letting by-gones be by-gones, we are going to press forward and attain goals in a larger way. Aren't we, field workers, society presidents, fellow workers? Come on and let us give the lie to that ugly expression "Tail Enders." Make no provision for the "hole in the day," against which Dr. Bame warns us. Plan and conduct your prayer meeting for the group, not a lecture hour or preaching service for the crowd (An instructive fact which some overlook in making unfair comparisons) that it will be as largely attended and enthusiastically received as the church prayer meeting. Measured by both tests on the basis of the relative numbers to draw from in each instance, some of our young people have not "allowed the old folks to put it over them," nor need any of us during this Victory Year. Begin with the Good Citizenship meeting announced by Superintendent Whitted. Follow it up with the meeting about the pledge when you may enroll a number of new members. Remember this is the month of **enlistment and enlargement.**

Ashland, Ohio.

Judging Others

Matt. 7:1-6

Question of Questions

But more is to be said. Aside from indifference and neglect, there has been a studied effort on the part of some to crush Christian Endeavor. They have made bold to say that the Society is a superfluous adjunct to the church, an appendix and the sooner cut out, the better. Imagine the discouraging and disheartening influence of such thinking and teaching on the part of those from whom young Endeavorers have a perfect right to expect inspiring counsel and wise direction. The resistance of this devitalizing influence has consumed not a little of the energy, about which you ask and the fight for an existence has required much of the "pep," for which you give us credit. Another difficulty confronting us (And we mention it with extreme reluctance for fear of being misunderstood) was the Sisterhood of Mary and Martha. The founders and promoters of this organization never intended that it should become an obstacle to Christian Endeavor, but it has inevitably. Wherever a Sisterhood has been organized in a church our next statistical report showed a shrinkage in membership and offerings. This decrease, obviously enough, was due to the enrollment of the older girls in the Sisterhood and encouraging them to give through it to the support of the same mission field—Kentucky. The girls, it is needless to remark, outnumber the boys in our Society for the same reason that the wo-

The conduct towards others that Jesus here condemns is that unlovely spirit which views unfavorably the character and conduct of others, manifesting itself often in rash, unjust judgments upon them. If we are not ruled by the censorious spirit we may judge the character of others. "By their fruits" we are to know others both for their good and ours. The law of judging is sure. "With what measure ye mete" and its penalty is plainly evident in the blindness and hypocrisy which peers over one's own beam to spy out another's mote.

MISSIONS

Answering God's Call

To sever relationship with an industrial institution such as the National Cash Register Company, with which your humble servant has been identified for about thirteen years, and turn one's attention exclusively to religious work, is indeed a radical change. But when the Lord calls, as we are positive he did, what right have I not to heed the call. It might have meant woe unto me.

We want to assure our dear brethren and sisters, in the entire brotherhood, that our heart will be in the work and most earnest effort will be made to serve you in the capacity of General Missionary Secretary (Home and foreign).

We are indeed very much encouraged in the beginning of our career to have so many of our laymen, pastors and our college officials pledge their hearty co-operation during this "Victory Year" to make it a great year for missions. We are confident that if we have the co-operation of the entire brotherhood

we must succeed, for the work is the Lord's and it cannot fail.

We trust there will be patience exercised by all especially until we are more thoroughly acquainted with our work.

We desire at all times constructive criticism and shall be pleased to have you write us often; and do not forget to call at our office when in Dayton.

The time for the big drive for Home Missions is rapidly approaching and we trust there will not be one church which will fail in reaching the goal of 35 cents per member and that many churches will even do much more. Why should we not give \$1.00 per member—that seems very small when we consider the need. Won't our tithers please set aside a nice amount for this offering so we will reach the goal and more?

Let us remember that the message of the Gospel must be proclaimed to the world if righteousness is to cover the earth as the

waters cover the sea, and that the crown to be awarded to God's faithful people for services rendered, or money expended for missions, will surely be worth more to us than we can now comprehend.

Just a few words to our beloved missionary saints, both Home and Foreign.

Our earnest desire shall be to make your labor in the Lord's vineyard more pleasant, if possible, and above all please our dear Father in heaven in all our dealings with you. May the Lord bless you richly.

We covet the prayers and co-operation of God's faithful ones and hope that there will be abundant reasons for rejoicing when we meet next year at dear old Winona and hear the reports of our year's work in all the victorious activities of our church.

MAY IT REALLY BE A VICTORY YEAR.

WILLIAM A. GEARHART,

General Missionary Secretary of the

Brethren Church (Home and Foreign)

906 McConer Bldg, Dayton, Ohio.

Kentucky Mission Report for August and September. By G. C. Carpenter

C. E. Society, Sergeantsville, N. J.,...\$ 10.00
Intermediate C. E. Society, Elkhart, Ind., 5.00
C. E. Society, No. Manchester, Ind., .. 20.00
Charles J. Berkeybile, Mifflin, Pa., 40.00
Sunday School, Dutchtown, Ind., 5.00
"One who loves the Kentucky Mission, Bellefontaine, O., 10.00
C. E. Society, Dayton, O., 60.00
C. E. Society, Martinsburg, Pa., 5.00
Arthur Crow, LaVerne Church, Calif., 5.00
Mr. and Mrs. D. W. Campbell, Sandusky, O., 6.00
Juniors, Nappanee, Ind., 10.00
Brethren Church, Gratis, O., 30.00
C. E. Society, Flora, Ind., 10.00
J. S. C. Spiekerman, Maryville, Mo., .. 2.50
Brethren Church, on Pastor's Salary, Krypton, Ky., 7.00
Lilla Johnston, Beaver City, Nebr.,... 5.00
"Silent Builder's Class," Goshen, Ind., 7.00
Willing Workers Class, Mexico, Ind., 2.00
Dr. and Mrs. B. L. Gordon, Frankfort, Ind., 5.00
Rev. W. T. Lytle, Burlington, Ind., ... 10.00
Mrs. Olive Hollowell, Milledgeville, Ill., 2.00
Mrs. E. M. Yagel, Kunkel, O., 1.00
Wesley Baker, Dayton, O., 25.00
C. E. Society, Warsaw, Ind., 10.00
Brethren Church, Gratis, O., 5.00
Sunday School, Gravelton, Ind., 5.00
Brethren Church, Limestone, Tenn., .. 5.00
Ray D. Conrad, No. Liberty, O., 10.00
Miss Fannie Lesure, Warsaw, Ind., 5.00
S. H. Kizer, Bryan, O., 10.00
Mrs. W. L. Miller, Milledgeville, Ill., 5.00
M. E. Horner, Goshen, Ind., 5.00
A. L. Sellers, Claypool, Ind., 25.00
C. F. Brown, Bryan, O., 5.00
Rev. A. L. DeLozier, Allentown, Pa., 5.00
Mr. and Mrs. C. W. Johnson, Nappanee, Ind., 5.00

Mrs. Adam Longenecker, Lapaz, Ind., 5.00
Mrs. C. W. Abbott, Dayton, O., 23.00
Geo. Barnhart, Twelve Mile, Ind., 5.00
Mary Boliff, West Salem, O., 5.00
Mr. and Mrs. H. B. and Anna M. Holmes, West Salem, O., 10.00
Joe Kerr, Bryan, O., 25.00
S. D. Kessler, Jeromesville, O., 5.00
Brethren Church, So. Bend, Ind., 45.00
Mrs. Anna Rorabough, Conenough, Pa., 5.00
Rev. Willis E. Ronk, Roann, Ind., 5.00
Paul C. Studebaker, Mulberry Grove, Ill., 5.00
John Leistner and wife Berne, Ind., 5.00
Miss Mabel M. Maus, Mexico, Ind.,... 5.00
Frank L. Kehr, N. Manchester, Ind.,... 5.00
John Zueschnitt, Clarksville, Mich.,... 10.00
Rev. H. M. Harley, Pittsburg, Pa., ... 5.00
Mrs. David Gump, Eaton, Ind., 5.00
Mr. and Mrs. J. L. Hudson, Bellefontaine, Ind., 23.00
A. M. Lentz, Milford, Ind., 5.00
Sylvanus Custer, Johnstown, Pa., 5.00
Josiah Maus, Denver, Ind., 10.00
Mrs. Clara M. Hartle, Hagerstown, Md., 1.00
W. M. S., Denver, Ind., 5.00
Mrs. Armilda Junk, Washington, C. H., O., 10.00
Mr. and Mrs. F. R. Campbell, McKee, Pa., 5.00
Wilson King, New Lebanon, O., 5.00
Miss Ida Simmons, Goshen, Ind., 5.00
Rev. M. V. Garrison, Lake Odessa, Mich., 15.00
James M. Becknell, Nappanee, Ind., .. 5.00
Mrs. Cora Garrison, Lake Odessa, Mich., 5.00
Miss Dorothy Oberholtzer, Fremont, O., 5.00
A. D. Feters, West Salem, O., 5.00
Mrs. David Gish, Flora, Ind., 5.00

Mrs. Julia Holler, Dayton, O., 5.00
Ernest and John Myers, Williamsburg, Ia., 10.00
W. M. S., Gratis, O., 25.00
Brethren Church, Falls City, Neb.,.... 30.00
Willing Workers Class, Waterloo, Ia., 5.00
Mr. and Mrs. L. Lemuel Kilmer, North Liberty, Ind., 12.50
Conference Loose Offering, Winona Lake, Ind., \$3.41
Altruist S. S. Class, Elkhart, Ind., .. 5.00
R. I. Humbert, Flora, Ind., 50.00
C. E. Society, Hagerstown, Md., 13.00
W. M. S., Goshen, Ind., 25.00
W. S. Angell, Portis, Kans., 10.00
Mr. and Mrs. E. L. Kihlnefer, Ashland, O., 140.00
Lee F. Myer, for Electric plant, Flora, Ind., 10.00
Junior C. E. Society, Columbus, O., ... 2.00

The Electric Light Plant Fund

\$650.00 will be needed in October to pay for the Electric Light Plant for Riverside. Lee F. Myer of Flora, Indiana sends \$10.00 for this fund. This is a good beginning and we are hoping that the full amount will come in quickly. Let every reader act at once thus helping to send the light to light up Riverside every night. Send all money for this fund to Wm. A. Gearhart, Dayton, Ohio.

Our New Secretary

All Home Mission money, whether for Kentucky missions or for the General Home work should be sent to our new "Missionary Secretary, Brother Wm. A. Gearhart, Dayton, Ohio. No street address will be necessary. Brother Gearhart is now ready to give his entire time to this work and we predict that it will mean much in the work of missions in the Brethren church during the coming year. Peru, Indiana.

NEWS FROM THE FIELD

MANTECA, CALIFORNIA

Just a few words from our field to let you know that the Lord is with us and is giving us the victory through our Lord Jesus Christ. Since taking up the work here for full time the Lord has been pleased to add to our number four souls. Among them was my own little son Leland, who was prompted by the Holy Spirit to give himself to the One who had bought him with his own precious blood. It was at the Long Beach conference that he accepted definitely his Savior, and was buried in baptism by Brother L. S. Bauman. It was also the writer's pleasure to baptize and receive into the Manteca Brethren church Mr. George Aksland, brother to our Sister Cora Aksland who is at the present time in Ashland College preparing herself for any work to which her Lord may be pleased to send her. George had seen some of that hard fighting in the Argonne Forest, having been wounded quite severely, and he saved his life for the service which he will now be able to render in helping to build up the work in Manteca. We are always glad to note the real appreciation on the part of those who have been spared from dangers in which many of their fellows met death and injury. Another brother 76 years old was also baptized and one of the daughters of one of our families, Miss Mae Elliott, was also received into our number after having been baptized with others. We thank God and take heart in the midst of many trying circumstances and press forward to the prize before us. We will appreciate the interest of any of you in our work here. We took charge here on the first of April and we are confident that the Lord is using us every day to extend the borders of his church here.

We had a blessed love feast and those present were thankful for the privilege of attending the first meeting of this nature given by the brethren of Manteca. How our Master cemented our hearts together in that service. We shall rejoice for the next time to come quickly.

We are also glad to report that the Lord has made selection among some more of our young people who are waiting for the ordinances to make it possible for them to go to school and prepare for definite testimony for Christ and his saving grace. We thank God that as he calls there are always those who will say to him, "Here am I, send me."

We are interested in the goals of the Four Year Program. As we check up from time to time we see what progress we are making. Our next goal is the Brethren Evangelist in every home.

I am thankful also to report the recent baptism of Miss Alice Stuekey, who came about three hundred miles to be baptized. The service was very impressive as all such are when those concerned show such a great willingness. Her case shows the beauty of holiness working out because of a godly mother's teaching in the home and its later development in her child. God give us homes where Jesus RULES supreme in the body, soul and spirit.

We had a little season of refreshing when our Brother Elwood P. Lyon of Pasadena stopped with us for about ten days. The meeting automatically swung into a union meeting and the Methodist church was used which was pretty well filled every night. The well known male quartette from the Bible Institute of Los Angeles was with us part of the time and added considerably to the interest and the streets were used for several meetings when a large number of people who never go to church had the gospel sung and preached to them. May God bless his word that it shall accomplish that whereunto he has sent it.

We will write again some other time so will close for this time. We rejoice at the news of the splendid General Conference at Winona this year. God willing we will see you there next year.

J. WESLEY PLATT, Pastor.

BRYAN, OHIO

Several months have passed since a report from this place has been given in the columns of this paper. We must of necessity keep on the move whether we accomplish much or little. Immediately upon our return from National Conference at Winona Lake, Indiana, Brother Beachler came on the field in the interest of college endowment. It is needless to say that Beachler knows how to raise money for Ashland College. For one whole week we labored together in the interest of what we believe the greatest institution of the Brethren church. Night after night he preached the Word of God without fear or favor, trying to interest people in the furtherance of the kingdom of God. I am sure that his work here was very helpful in the building up of the local congregation and making the work of the pastor easier for the coming year. The only regret we have is, that our fall campaign for souls was not planned to start immediately after he closed his campaign here at this place. On last Sunday evening at the close of his inspiring message an invitation was given and one soul came forward and confessed for the first time Jesus as his Lord and Savior. May I say a word to the pastors and churches that are to be canvassed during this fall and winter that you will do well to plan for your campaign for souls immediately after his visit with you. His work here is a matter of history and we feel that the Lord will richly bless all who gave in the interest of Ashland College. May God richly bless and use Brother Beachler for the great work he has yet to do.

This congregation has kept in line with all the endeavors of the general church for larger accomplishments. We have failed in reaching a few of our goals. We lost two this year that we won last year. The cause for this I think can be attributed to the "flu" which closed our work down for four weeks. We hope to gain those two back this coming year and make a strong effort to reach the rest. We have nothing large of which to boast, but we are on the job laying plans. The Sunday school seeks to arouse a deeper

interest in her work. This month of September is being used as rally month and the last Sunday of the month will be Rally Day. At this service we hope to have the largest attendance we have ever had.

The Women's Missionary Society is pushing forward with increased interest and attendance. Something different each month at their meetings, and something good, too, has resulted in increased interest. A new corps of officers have been elected and it is hoped that next year will be even better than the year just closed.

The Sisterhood of Mary and Martha has a live bunch of girls who are always trying to make each meeting better than the preceding one. These girls are thinking very strongly of some plan whereby they may lay by a fund so that by the next National Conference they may all be able to attend and enjoy the conference together. It is only just and due the Women's Missionary Society and the S. M. M., to say they responded very nobly to the call of college endowment.

We are now directing our attention to our winter campaign for souls. The pastor has been given a call for another year with an increase in salary, which is so badly needed in these days of high prices. It is our plan to so labor together that the kingdom of God may be built up and made stronger during the year that is before us than ever before. We covet the prayers of the entire brotherhood as we start on our fourth year with these people.

G. L. MAUS.

SALEM, OHIO, CHURCH

When about a year ago, the Valley Circuit churches were unable to secure a pastor, the Salem people, hungering as they said, for some spiritual food, asked the writer to come out and preach for them. The first visit not proving fatal to either of us, I was asked to return every other Sunday morning until other arrangements might be made. I felt some hesitancy in accepting the responsibility because of my little time to put on the work. But a few visits, after the "flu" vacations, soon dispelled my doubts. I gave them very little of my time, but those moments were blessed. I tried to preach the Word as best I could, and the people responded nobly. The membership is not large, and is quite widely scattered, but their faithfulness deserves commendation. In the past year has been at all successful I am willing to give the loyal members and God the credit.

We held a splendid love feast at which we had seventy-five percent of the membership present. With us was our evangelist, Wm. C. Teeter, and others from the Dayton church.

On one visit we had with us a lady formerly of the "mother church," who lived twenty miles away; two weeks hence she returned and united with us by relation. I feel there must have been something there that made her feel welcome. Another lady came to us from a different church and awaits baptism.

However, the most encouraging thing I

have to say is this: When old Bear Creek withdrew from the circuit, our good deacon, Brother Wilson King, said, "I'm sorry," because he felt Salem and Miamisburg were doomed. But God stepped in and grabbed up all the props, crutches, life preservers and what not these folks thought they really needed, and sent King and his friends to Winona to secure a pastor for themselves on full time. And back they came, high and haughty with James Cook along. When I first began at Salem I was congratulating myself on the flexibility of my contract, but lo, the worm turned, and scarcely before I knew what was going on I was out of a "job." "Blessed are those who are persecuted," etc. Last Sunday Brother Cook was greeted with a large Sunday school and a larger audience to hear his first sermon.

And so at the year's end we come not to "bury" Salem, but to "honor" her. I confidently expect a fruitful year awaits Brother Cook; and Cook says he is going to work his best to keep the rest of them busy. God will add his blessing.

M. M. HOOVER.

37 S. Kilmer St., Dayton, Ohio.

FALLS CITY

I note by the Evangelist that Church news are scarce; I can appreciate how that comes about. This task is usually left with the pastor and he finds himself so overwhelmed with work at this season of the year that it is almost impossible to write church news. We returned from Conference after a month's absence, to find our work passing through a crisis. This was true because of the moving out of the Mathers family. Seldom if ever is a family more closely affiliated with a church organization than this good family with our church. Dr. Mathers was superintendent of the Sunday school for many years and leader of the singing at all our services (We had no choir). The children were identified with the Sunday school as pianist and teacher and Mrs. Mather was ready to help anywhere. They have gone to Lincoln, where the doctor can quickly build up a practice, and where the children have the benefit of the university for their higher education. In our long association with them we found them always putting service to their Master first. Their association with us will linger many a day, a pleasant memory. And we all wish them a successful experience in their new home.

A business meeting has been held and our work reorganized completely. This has placed upon the shoulders of new people responsibilities, that I believe will work out to the good of each individual and the church as well. There is a determination among the people such as I have not seen during my pastorate through the years.

Two new families have been added to our membership by relation, strong people, who are already strengthening our work by their lives of service. Others we will receive from time to time. In fact prospects look better for substantial growth than at any time since I became pastor. Dr. Bell will be with us in January for a meeting and we are looking forward to some real building for God. By

that time three and perhaps five of our families will be in California for the winter, but we will appreciate them all the more when they return. We have gotten used to this exodus from our church to California each winter, a number of our families go. They get good preaching out there and return no worse spiritually for their absence. They are the kind that work for the Lord wherever they are.

Personally I feel the responsibility for the year before me, we have already entered upon the second month of the sixth year with these people. If I had consulted myself I would have given the work over into the hands of another, yet the church was unanimous for our remaining, and the Lord seemed to close the way directly before us, so that I am persuaded that he will use us this year to his glory. The outside demands made upon a minister these days are a man's task, saying nothing about his own parish and family, especially is this true where one has been in a community for a number of years and has become a real part of its life.

Last Sunday was our Rally-Promotion Day and installation of officers and Teachers in the Sunday school. In the evening we held our fall communion service. I find this combination one that works out for the good of both services. We have practiced it here a number of years. Next Sunday I expect to have Brother Roy Brumbaugh and Sister Mae Smith with me for the morning service, they being here at the district conference to be held only a few miles away. If it works out as I have planned it will be a great pleasure to me for we were school children together, and grew up in the little Gravelton church, and are now giving our lives to the cause of our Christ.

H. F. STUCKMAN.

FROM LANARK, ILLINOIS

On September 28th, we held our Rally Day and we combined with it Harvest Day. We set the mark for an attendance at 400, a few more than our total enrollment. Another one of our objectives was to rally our forces for the fall and winter campaign; our evangelistic effort was staged for about the middle of October, and the Rally Day would be a good beginning for this. The decorations were to be from the products of our fields and gardens. It has been many years since we had harvest decorations, and many were looking forward to the Rally Day with anxiety and joy. The committee was equal to the occasion, and did a most excellent job, which met the hearty approval of all interested. For the decorations were pronounced the best for many years. So good were these decorations that it was considered best to open the church doors on Sunday afternoon from 3:00 to 5:00, which was done, and many of the people in our city took the opportunity to see the display.

We did not reach our goal in attendance for we had but 201 present. The reason was that at about 9:30 a. m., when people were supposed to start for Sunday school it began to rain, and rain hard too. We were at a loss to know what to do, but the people came and we proceeded to render the program.

Many of our people reside in the country and driving an auto in Illinois mud is not an

easy job, and the average person does not go to church over muddy roads. We are very confident that with good roads and fine weather they would have easily passed the goal, 400. However, after it is all over and we think about it, we are sure it was worth while, and that we aim to not slacken our pace toward our real objective, the salvation of the unsaved. In the evening our pastor delivered a fine sermon suitable for the occasion.

Z. T. LIVENGOOD,

Church Correspondent.

THE OHIO STATE CONFERENCE TO BE AT CANTON, OHIO

Those who are contemplating attending the state conference at Canton, to be held November 4, 5, 6, 7, will wonder what accommodations are being provided for their comfort, so here is the information. Lodging and breakfast will be provided free for all. Dinner and supper will be served by the Women's Missionary Society of the First Reformed church of the city at their church. This church is eight blocks from our church—just a nice walk—and the rates will be a dollar a day. This is as cheap as like accommodations could be secured anywhere in the city, and will be satisfactory we are assured.

In the matter of railroad accommodations, Canton is on the main line of the P. F. W. & C. railroad, the W. & L. E., the B. & O., and has hourly trolley service from Cleveland and Akron. None should experience any trouble in making satisfactory connections to reach Canton.

For the accommodation of the local entertainment committee it will be a favor if each pastor will send word as early as possible of the probable number of delegates who will attend from his church. Send word to the undersigned. CANTON IS EXPECTING YOU. Are You Coming? DYOLL BELOTE, 1803 4th St., N. E., Canton, Ohio.

FINAL FINANCIAL STATEMENT Of Orion E. Bowman, as Secretary-Treasurer of the Missionary Board of the Brethren Church GENERAL FUND

1919	
Aug. 21, Balance on hand,	\$1024.72
Aug. 28, Mrs. Rowena Donovan Turlock, Cal.	5.00
Aug. 28, S. W. Link, Ambridge, Pa.	5.00
Aug. 28, Ora E. Oxley, Rochester, Ind.	5.00
Aug. 28, C. H. Rohrer, Hagerstown, Md.	5.00
Aug. 28, David Augustine, South Bend, Ind.	5.00
Aug. 28, Hattie Ireland, Gary, Ind.	15.00
Aug. 28, Letha Ireland, Gary, Ind.	10.00
Sept. 2, Jonas Brower, Huntington, Ind.	5.00
Sept. 2, C. N. John, N. Manchester, Ind.	5.00
Sept. 3, S. S. C. E., Limestone, Tenn.	3.58
Sept. 3, Interest,	3.01
Sept. 3, M. Mae Smith, Milford, Ind.	5.00
Sept. 7, S. S. Offering at Conference, 530.15	
Sept. 7, Mrs. A. J. Rhinehart, Warsaw, Ind.	2.00
Sept. 7, Church Offering at Conference,	141.42

Sept. 7, C. G. Wolf, North Liberty,
Ind., 15.00

Total Receipts,\$1767.88
On October 2, 1919, I have turned over to
William A. Gearhart, General Missionary Sec-
retary of the Brethren church, to whom all fu-
ture contributions for missions (either Home,
including Kentucky or Foreign) should be
mailed, the sum of \$3919.52 divided as fol-
lows:
General Fund,\$1177.94
Kentucky Support Fund, 51 .05
Ky. Kitchen Shower Fund, 32.05
Muncie, Ind., Bldg. Fund, 431.09
Peru Bldg. Fund, 551.25
Survey Fund, 961.14
Tract Fund, 250.00

\$3919.52

Respectfully submitted,
ORION E. BOWMAN, Sec. Treas.
Receipt

\$3919.52. Dayton, Ohio, Oct. 2, 1919.
Received of Orion E. Bowman, Secretary-
Treasurer of the Missionary Board of the
Brethren church the sum of Three Thousand
Nine Hundred, Nineteen and 52/100 Dollars,
being the total of the various funds as shown
above. WILLIAM A. GEARHART.

COLLEGE NOTES

The following clipping from the Ashland
Times-Gazette will give the items of impor-
tance concerning the college for this week:

Enrollment at Ashland College

The third week of the college year, sees the
work of Ashland College going forward very
satisfactorily. The enrollments are not com-
plete in the departments for new names are
being added every day. One of the most grat-
ifying features of the collegiate enrollment is
that it is almost exclusively of pure college
rank. There are 24 new enrollments in the
Freshman class, eight of whom are from the
last year's graduating class of Ashland high
school.

The enrollments in the Collegiate depart-
ment are distributed as follows: Ohio, 49;
Indiana, 16; Pennsylvania, 11; Iowa, 6; Vir-
ginia, 5; Kansas, 5; California, 1; Nebraska,
1.

Department of Music

Totals in the Department of Music show 64
students registered there, with new enroll-
ments coming in every day. This department
as well as all other departments of the col-
lege, will show a substantial increase during
the year.

Every room in the men's hall is occupied,
the first time in years and but two rooms un-
occupied in the women's hall and these are
spoken for. Two men have been asked to
room outside for want of available rooms.

Normal Department

The Normal Department shows a good en-
rollment. Since the new laws permit of the
establishing of a County Normal, perhaps it
would be possible for the County Board to
designate Ashland College as its normal. This
might prove helpful all around.

Excluding all duplicates in the above fig-
ures, the total enrollment in the college is
146. This figure will easily be raised to 200
within the year. EDWIN E. JACOBS.

Our Goal: 200,000; We Can and We Must



COLLEGE
ENDOWMENT

CAMPAIGN NOTES

The ball continues to roll. The Fairhaven congregation has been canvassed and she has talked endowment to the tune of \$2300. This result may yet be improved some. And thus the work is opening up very satisfactorily in Ohio. I feel very sure that Ohio will not disappoint either Ashland College or the general brotherhood.

Fairhaven is a county congregation. Being the nearest congregation in the entire brotherhood to Ashland, it is well known among the student preachers. During the years very many of our young men have served at this place. Brother B. F. Owens is the present pastor. He has served this people very acceptably for several years. I found him greatly loved by his people. This congregation is the church home of Professor Glenn Mason who is a member of the Board of College Trustees. From this place also there has come, from time to time, quite a number of students to the college. Consequently when I got to Fairhaven I found many of the people keenly alive and awake to the campaign for endowment.

We had a week of perfect weather for the canvass. And although it was one of the very busiest weeks of the entire year for the farmers still I preached to fine audiences each night of our stay. As for Fairhaven hospital-ity, it is second to none. Space forbids my mentioning the different homes in which I received the very kindest of treatment and the many others whose doors swung wide open to us but which I found it impossible to enter. I shall surely remember with much pleasure the Fairhaven people.

The red letter night of the week was when we had the college quartet with us. The selections rendered by the boys were greatly appreciated. I should like to have such a combination with me right along in my work. A number of other Ashland folks came out during the week and this all helped. The canvass closed with a communion service. Unfortunately Brother Owens was called to Glenford for a funeral, leaving me in full charge of the affairs of the day. We had a great day all through. Dr. Jacobs and Professor A. C. Hendrickson were present for the communion and gave me most valuable assistance. It seemed to me to be an exceptionally helpful service and the talks from these brethren did us all much good. I covet for both the Fairhaven people and their pastor God's richest blessing. I should have added that Sister Owens sang for us several times and we enjoyed the part she contributed to the week.

The mercury now stands at a little better than \$117,000.00. I believe Ohio will keep it moving right along. I am finding that our Ohio people have fully realized for some time that what they do for the cause of permanent endowment would be a matter of very general interest in the brotherhood. But I am also finding that Ohio folks are not only scared and nervous, but they are determined to do their whole part in this great enterprise. Ohio is the home of presidents and therefore will not fail.

Zion Hill next. WM. H. BEACHLER,
Campaign Secretary.

Communion Notices

The First Church of Ashland, Ohio, will observe the communion service on the evening of October 26. Preparatory services during the preceding week, conducted by the minister and his associates of the local ministry. A cordial invitation is extended to all who may, find it possible to share with us in these services, particularly parents who have children in the college.

J. A. GARBER, Minister.

The congregation at Canton, Ohio, will observe the holy communion, with its concomitant services, on Sunday evening, October 19, at 7 o'clock. Brethren of like faith are cordially invited to be with us.

DIYOLL BELOTE, Pastor.

The full communion services will be observed at Louisville, Ohio, First Brethren church, October 19. All of like precious faith are invited to worship with us.

E. M. RIDDLE, Pastor.

The regular semi-annual communion service of the Homerville Brethren church will be held on Saturday evening, October 18, 1919, at eight o'clock. All members please note; Neighboring brethren are also cordially invited to participate.

FRED C. VANATOR, Pastor.

Business Manager's Corner

OUR NEW HOME

After nearly two weeks' of hard labor by the entire working force of the Publishing House, including the Business Manager himself, and a couple of motor trucks with their complement of men, we have finally become sufficiently settled in our new quarters to get out this number of the Brethren Evangelist. While our plant is now again in operation it will be several weeks yet before we can get into real running order.

This moving of all the equipment of a publishing plant of no mean proportions has been a great experience. It is practically equivalent to an entire lifetime of ordinary housecleaning. Only in this way can our readers really appreciate what we have just passed through. But we are here, and we are mighty glad of it. No serious accident, either to workers or to machinery, occurred during the process, and for this we are grateful.

It has now been twenty-five years since The Brethren Publication Board began its work of publishing the literature of the Brethren church in Ashland with Brother A. D. Gnagey as editor. For fifteen years the printing plant was located in the basement of Ashland College. When new quarters were sought they were difficult to find, but at this point Sister Laura Slotter Williams, then residing in California, came to the rescue with an offer to furnish the money with which to erect a building for the work of the Brethren Publishing interests, upon an annuity plan. The Brethren Publishing Company was then organized and incorporated and the building

the Company has been occupying for ten years was erected. The location was never really suitable for a publishing house, but the building served a good purpose and enabled the church to have a permanent location for its publishing interests until its growth and needs might require something different. Our business had entirely outgrown the old quarters and new quarters were secured in the splendid building recently purchased jointly by the Trustees of Ashland College and the Publishing Company. This places us right in the business district of the city of Ashland, and as the city has just entered upon an unprecedented era of prosperity the property is sure to increase in value as the years go by.

We were fortunate to be able to dispose of the old building to a good advantage in a few days after purchasing the new, and Sister Williams willingly gave her consent to have the money she had furnished invested in the new plant. The church is under great obligations to Sister Williams for the help she furnished in time of need.

It will be some months before we can hope to replace the business as we desire to do in our location, but we have invested in more than four thousand dollars worth of new equipment and we will soon be in a position to double the output of our plant. But in all our growth we must have the co-operation of the entire brotherhood, and especially must the pastors realize that their loyal boosting will be one of our greatest assets.

The Evangelist Honor Roll

For the last month we have been so busy with the plans and the actual work of our moving that we have given no attention to the campaign for placing the Evangelist into all the homes of the church, but the work of the campaign has gone on just the same, though at a slower pace than we want to see from now on until the conference of nineteen twenty.

The Elkhart church has sent in their list for the second year and Brother Wolford rejoices, even as we do, that the list is considerably larger than it was last year. Then only a few days ago we were most agreeably surprised to receive a list of subscriptions from the Buckeye City, Ohio, church that is an increase of FOUR HUNDRED FIFTY per cent over their former list, and which places the Buckeye City church on the HONOR ROLL with the many other enthusiastic churches that have "tasted and found it good."

Brother Glenn Peterson is pastor here and the list of subscriptions was accompanied by a check for the full amount to pay on until January first, 1921. This looks as though they mean business, but the list was sent in by Brother D. S. Workman, who has been a stand-by business man for the Brethren church for many years. We thank you brethren and we feel sure you will never regret the work it may have taken to accomplish this good for your local church as well as for the general publishing interests of the entire brotherhood.

We trust to be able to have many items of interest for this corner during the next year.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Indiana,	(Vacant)
Ashland, Ohio, 2nd Yr.,	J. A. Garber
Beaver City, Neb., 2nd Yr.,	(Vacant)
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr., ...	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Buckeye City, O.,	Glen Peterson
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Neb., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana,	Geo. W. Kinzie
College Corner, Ind., 2nd Yr., ..	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.), ...	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Ind., (2nd Yr.), ...	H. L. Wolford
Eaton, Ind., (Maple Grove),	J. H. Kimmel
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr., ...	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	S. C. Henderson
Fostoria, Ohio,	M. S. White
Fremont, Ohio,	H. M. Oberholtzer
Goshen, Indiana,	J. A. McInturf
Gretna, Ohio, 3rd Yr.,	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch., 2nd Yr., J. F. Watson	
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel), ..	Geo. T. Ronk
Leon, Iowa, (Union Chapel), ...	G. T. Ronk
Linwood, Maryland, 2nd Yr., ...	E. M. Riddle
Long Beach, Cal., 2nd Yr.,	L. S. Bauman
Loree, Indiana, 2nd Yr.,	C. A. Stewart
Los Angeles, Cal., 1st, 2 Yr., N. W. Jennings	
Louisville, Ohio, 2nd Yr.,	Geo. S. Baer
Los Angeles, Cal., (Compton Ave.), J. C. Beal	
Meyersdale, Pa., 2nd Yr., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr.,	M. J. Snyder
Morrill, Kansas, 2nd Yr.,	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	C. E. Kolb
New Enterprise, Pa.,	Edward Byers
New Lebanon, Ohio,	L. B. Wilkins
New Paris, Indiana,	Ora I. Oxley
North English, Iowa,	W. H. Miller
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
Philadelphia, Pa. (1st Br.), ...	Alva J. McClain
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr.,	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Romney, Indiana (2nd yr.), ...	Willis E. Ronk
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr., ...	E. D. Burnworth
Telford, Tennessee,	(Vacant)
Tiosa, Indiana,	Ora I. Oxley
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 3rd Yr., B. S. Stoffer	
Waterloo, Iowa, 2nd Yr., ...	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

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The BRETHERN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -



“DORCAS” (ACTS 9:36-41)

The Inspiration to more Christian helpfulness than
any other Bible woman.

CUT FURNISHED BY MRS. LAURA E. N. HEDRICK

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

The Interchurch Movement

The church has been challenged many times during the last half decade, but there has been no greater challenge presented to it than is now held up to it by the unprecedented needs and unparalleled opportunities of the world today. No fractional part, but the whole church of Christ is facing this challenge; nor can any part of the great church of Christ meet this challenge alone. Exclusiveness and selfish endeavor is doomed to failure to meet the demands of the world at this hour. Every denomination has its particular part of the great task to perform, but every denomination must realize that it cannot do its part successfully and remain aloof and out of working relationship with the other organized bodies of the great church of Christ. Each denomination may well maintain its separate and distinct existence and prosecute vigorously a comprehensive campaign for extension, but it will find itself out of harmony with the great Founder of the church if its programs and ideals cause it to look upon every other church as an enemy or competitor, with whom to co-operate would be to its individual disadvantage. The day has come when to accomplish the tasks before the church, there must be a recognition of a greater purpose than to build up denominational strength; it must see the coming kingdom as its great aim and bend all energy to bringing it in. Denominational strength in almost every instance of faithful sincere effort to claim the world for Christ will result, but if it should not, then let the denomination go that the cause of Christ may be advanced, if that be necessary. The day is at hand when the Master of all men is seeking as never before to bring about the realization of his passionate prayer, "That they all may be one,"—and one, may we not say, in spirit and purpose, and not in manner of organization and method of worship. Hear what Dr. J. Campbell White said at Cleveland concerning the great Interchurch Movement:

A real united Protestantism, filled with the spirit of God, may undertake anything and a divided Protestantism with all our communions in separate compartments must stand with its hands palsied in the presence of the needs of the world today.

It seems to me that every movement of the past hundred years that has brought us into contact with each other and helped us to realize how much of the spirit of Christ the man of the other church has, had a real step forward toward this wonderful day. Sixty years ago the Young Men's Christian Association was organized on this Continent. It began to bring men together in Christian fellowship and service and I imagine that a very large proportion of us here today owe a great debt of gratitude to that organization as one of the great agencies that brought us into contact with our fellow Christians.

When one faces the organized evil of the world, it is a great strength to feel that a great many other people are facing that evil with him. When one faces the almost measureless needs of this world,

it is a great encouragement to me to know that there are so many people through whom God would naturally operate in meeting that need if he could.

The Sunday School movement is another of those that has brought multitudes both of men and women of all churches together in a way to help them appreciate each other. Christian Endeavor movement has brought, I suppose, literally millions of young people into contact which have given them a greater idea of the amount of vital Christianity in the other person's religion.

The Foreign Missionary Movement itself, looked at in a broad way, has been one of the very mightiest agencies for bringing people together. I myself felt the power of it instantly when I got to India in 1893. The appalling chasm between Christianity and all non-Christian religions is so overwhelming that all the friends of Christ are drawn spontaneously and irresistibly together.

There is a mighty unifying influence on all the missionary field that has been drawing all our representatives in every far-flung battle front of the world into a great spiritual unity.

They were the first people to conceive the idea of dividing up territory and allowing one denomination to occupy adequately a great section of a nation. They were the first people to conceive the possibility of uniting in great educational institutions. They were many years the first people in the world to dream of the possibility of training the native worker of all denominations in a single institution. The Foreign Missionary forces of the world have been pioneers in the matter of a spirit of unity and co-operation. It is necessarily so.

The Home Missionary Movement in the past years in this country for nearly twenty years now, has been a great unifying power. Home Mission Council brought the leaders of all churches together to consider their common problems and to study the quantity and spirit of co-operation that should be observed among all. As I travel up and down this country I find certain sections of the country, notably the Atlantic coast and the Pacific coast, where these home missionary forces have got to the point where they are not planting any new Protestant churches without consulting the Protestant forces in that entire territory. That is a great gain when we feel sufficient confidence in each other to trust each other to preach an adequate gospel in the fields that we occupy.

War has brought the church to a new sense of her duties. People who never dreamed of their sons crossing the sea now think about it without so much terror. If our sons who have crossed the sea then could realize that it wouldn't be so serious a thing to cross it again! The geography of all intelligent people of the world has been greatly broadened and their horizon pushed back in these last years and the war has illustrated the necessity and the value of a degree of co-operation among nations that we have never had before.

The war would not have been won yet unless we had worked together as nations and we did it without sacrificing our autonomy or our sovereignty. Can nations do more than churches?

There are denominations in this country that are afraid to come into this movement now for fear their autonomy, their sovereignty, their individuality might be sacrificed. It is the last thing that need happen. Unless a denomination is made stronger by these contacts, there would be something the matter with the contacts.

Never, while any denomination has any conviction will it be asked to sacrifice that conviction. It ought to maintain its conviction and follow it as long as it has it. It is the only way to maintain any right moral relations with God, but surely contact with other friends of Christ is going to broaden our ideas about Christ's abundant life and his world program and help us, as it has helped us in the past, to much of that which is richest and deepest and best in our whole life. War has brought the conviction that God has prepared the whole world for the greatest expansion of Christianity that history has witnessed.

The profound conviction has come that the Protestant churches of North America would multiply their power many fold; without sacrificing anything of their individuality or sovereignty, they would work as the allied nations did according to a common, comprehensive plan. That is all that is involved in this Interchurch Movement.

I believe the time has come in the history of our Christianity when we must point out lovingly but plainly and carefully to whole denominations in this country the moral obligations of a co-operative spirit. No one of us can evangelize the world alone. We are only doing a fraction of it in all our work added together. Only by unifying these forces and filling them with supernatural energy is there any promise that we can carry out Christ's program.

EDITORIAL REVIEW

NOTE—The Home Mission goal is 40 cents per member instead of 35. Explanation next week.

The Udell, Iowa, church is in search of a pastor. Any one interested may write to Clara Powell of Udell.

The good people of the Sidney, Indiana, church gave Brother and Sister Hopkins of Twelve Mile a very pleasant surprise. These veterans of the Brethren faith are three-quarters of a century old and gave many years of faithful service to the church of their choice.

You will be interested again in the various items of news from the pen of President Jacobs. It is becoming truer every day that Ashland College is "our college," and because of that all are interested in learning more and more about the college.

A note from Brother Riddle says, "We had a great day yesterday at Louisville. 'Rally Day and Harvest Home.' We are beginning a meeting at North Georgetown tonight. Remember us at the throne of grace." May we not all co-operate in this service of prayer?

In a recent mail we received a card "To announce the arrival of Alvar Bryce Platt, September 24, 1919, weighing eight and one-third pounds, at the home of Mr. and Mrs. J. Wesley Platt, Manteca, California." Congratulations, Brother and Sister Platt, for this blessing of the Lord.

It has been a long time since we have had the pleasure of reading a report from the hand of Brother Morse Hoover. He is a very modest and unassuming man, but he has finally gotten into print concerning some of the good work that has been done through the inspiration of his leadership at Salem and Miamisburg.

Brother J. A. Baker calls attention to the fact that his address has been changed from 613 Churchill St., Eau Claire, Wisconsin, to Mondovi, Wisconsin, Route 5, Box 113. He makes a second appeal in behalf of an afflicted brother of his church, Brother A. E. Baker. Will not a number of churches and individuals heed this call?

Brother Homer Anderson reports that the work at College Corner is in good condition; he also speaks a very good word in behalf of the little group of disciples at Poplar Grove. He strikes a very vital spot in the life of our church when he emphasizes the importance of caring for the weak churches and aiding them to become strong as well as establishing new mission points.

OHIO CONFERENCE AT CANTON

There ought to be no more important event for the Ohio churches this year than the state conference at Canton, November 4-7. It ought to be the occasion for the assembling of the largest number of all-Ohio delegates that has ever been brought to the attention of Ohio churches. The editor had the great privilege of attending the Indiana and Pennsylvania state conferences and can bear testimony to the fact that they were the largest attended, the most enthusiastic and broadest visioned state conferences he has ever attended. Word comes from the other district conferences to the effect that they too experienced the greatest success ever. When we find space to print their reports in the Evangelist, our readers will be gratified at the splendid work and far-sighted plans of these conferences. Now every loyal Buckeye has great faith in the leadership of his own state. We all expect to have as great a conference at Canton as has been held anywhere, and one that will excel all previous conferences. A promising and comprehensive program has been planned and the Canton Brethren are making every possible preparation for our entertainment. It is up to every church to do its whole duty in the matter of sending delegates. Every church should be represented by a full quota of delegates. Let nothing else interfere. If you are in a revival, send your delegates anyhow and your revival will progress all the better because it is doing its full duty to the other churches of the state. God will bless a church more that does its duty to its fellow-churches than one that neglects its duty. Choose your delegates immediately, and if you have no credentials, send at once to Prof. E. G. Mason, West Salem, Ohio. "All aboard for Canton."

Canton, Ohio, is heard from and Brother Belote gives a very interesting report of his work. The various departments are holding up in splendid shape and the entire church seems to be growing enthusiastic over the prospect of entertaining the Ohio state conference to be held November 4th to 7th, inclusive, at which time Brother Bell will begin an evangelistic campaign in the Canton church. Every Ohio church should be largely represented at the fall conference.

Brother T. Darley Allen, of Cleveland, Ohio, who is a member of the Ashland congregation and has written generously for the Brethren Evangelist during the past six months, was recently ordained to the ministry in the college chapel, Dean Miller and Prof. J. A. Garber, the pastor, officiating. We welcome you, Brother Allen, to the Brethren ministry, and pray that you may be richly used of God for his glory.

Our dear aged Brother and Sister Swihart express their "Gratitude" in this issue for kindness shown to them by the good brothers and sisters of the Berne, Indiana, church. It was certainly a very Christian act on the part of those good people to remember these dear old servants of the church in this substantial way. We who are younger in the Brethren church cannot realize how much we owe to those who pioneered our cause.

Every report that our beloved campaign secretary sends in seems to be more interesting than the preceding one, and it is not entirely due to our own growing interest either. The report this week from Zion Hill will convince every one that the people of that little country congregation are both consecrated and loyal; people don't part with their money as those Brethren did unless they are consecrated to Christ and loyal to the Brethren faith and the Brethren school which propagates that faith. This report also confirms our conviction that Ohio is going to go "over the top" in the college endowment campaign.

Another epistle comes to us from Brother A. P. Reed, who some years ago was business manager of the Brethren Publishing Company. From his letter we learn that the First church of Los Angeles is making splendid progress under the leadership of Brother Jennings. They are continually receiving new members and their spirituality is bearing the fruits of enrichment.

Brother Carpenter gives us some good news this week from Kentucky. At Happy our faithful missionaries are reaping a harvest of souls, and yet in their great faith they are praying for a "revival." Many a church would be satisfied with such an ingathering and call it a revival. May their prayer be soon answered. Brother Carpenter also informs us that a nurse is found for Kentucky and will be supported by the Sisterhood girls; that Sister Rempel is much improved and that a very successful revival has been experienced at Lost Creek under the leadership of Brother I. D. Bowmau.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

EVANGELISM

What's Going On?

Since the memorable conference at Winona, I have made two pages for you. I have tried to make you feel as I do, that we have come in a wonderful way to a wonderful time and that we should be wonderfully busy at a time like this. Several conferences have passed into history since that time and I would like to be in touch with every one by wireless so that I could prophesy what is to happen in the Brethren church this winter. That the state conferences did toward the subject of EVANGELISM will determine in a large way what will be the record for the VICTORY YEAR. Would not you like to know what is going on?

Watch Indiana

"Pride of Place," you say? No, it is a challenge. Indiana is taking seriously, the Four Year Program and being the home of some mighty live workers at this job, they just can not keep out of the race. You may not remember that the state of Indiana was the one that got rid of more yellow last year than any other state. Well, we shall do better this year. Why? Here is why: Indiana in her great and harmonious conference held last week at Goshen decided to hold two District Bible conferences and **urge a revival in every church.** To carry out this resolution, the Board of Evangelists were commissioned to raise funds and stand for the deficit that may accrue in weak points, financially. To supply the evangelists, every church was urged to loan its pastor for at least one meeting in **Indiana.** Can you not see what is bound to happen in this great state of ours? Something is going on, out here.

A Revival in Every Church

That ought to be the slogan of the fraternity. How easily it can be worked out if we will work the plan of Indiana. That can be applied to any state even if the conference is past. And let me tell you that Indiana is at it right now. I know of one pastor that is helping another at this time and one that will help me in November. Let the weak churches write to their Board of Evangelists and ask for some such arrangement and something will happen.

So Easy

It is comparatively easy to put the thing across. Not many meetings that will not pay out. The few deficits that are made will be easily met by the members of the larger churches when the matter is rightly presented. A survey of the state's opportunities will be made when an effort at some of the weak places show whether it is worth while to go on in that place or not. Indiana is not officially challenging other states but what they have done is a challenge to Ohio and Pennsylvania and some of the older districts that have similar conditions. Will they take it?

The Evangelistic League

The Evangelistic and Bible Study League is the newest and, perhaps the greatest organization that has come to us recently. Started in California, they do not care to push it onto the brotherhood; but the Evangelistic Association of our National Conference thought so much of it that they disbanded by unanimous vote to become members of this association because it had in it the elements of success. Somewhat along the lines I have mapped out above it aims to have a Bible Institute or Conference and revival in every church of the brotherhood; it costs a dollar a year to be paid to its Treasurer, Dr. H. V. Wall of 200 Grande Avenue, Long Beach, California. When in a recent issue I mentioned this dollar for evangelism, an early mail brought a dollar from a sister, I do not know who responded, Hallelujah! Why not a lot more? But do not send it to me. Send

as above. Let's get action. We have had enough speeches. One time I asked a member of a conference what they had done along a certain line; he said we had some good speeches! Ah, me! I have even heard of them passing resolutions and appointing committees and then, letting it die out. Direct action is the thing in evangelism this year. We need it for the Program; we need it for the progress of the Kingdom.

Worthless

An incident happened when I was still pastor of the Dayton church. A landlady had a boarder that "jumped" his board bill; after worrying about it a bit he said to a friend of mine, "Do you know what I am going to do with that fellow? I'm going to write him a letter!!" So, some of our churches are doing. Just saying what they are going to do—passing resolutions and never getting anywhere. Direct action is the word.

From Winona

From Winona goes out the word that more calls are coming to the Association for evangelists than for years. What does it mean? It means that other churches are getting serious about the real work of the church. "Now or Never" is the thought of many workers of the Kingdom. I do not share it. The church can not die. It is a slander on our Savior to even hint that the church has failed; it can not fail, finally. But it can fail seriously right now; it can this year if it does not evangelize. Nothing can take the place of the church nor safe and sane evangelism for its promulgation.

Union Services

In many towns where our church is represented, there will be held union meetings this year. I hope that our church will have the good judgment to know that out of the union meeting they will get out just as much as they put in. If they keep aloof from it and criticize it, they need not expect much. But if they will take their unsaved friends there and enter the spirit of it and do a good lot of personal work, it is a good chance to get greater results than they might be able to get in their own church. Surely it is often easier to get folks to "hit the trail" than it is to get them to confess in a small meeting like we have to have in our small churches. Don't forget that you will get out what you put in most any campaign. No more.

More Union

Doubtless in several places we can do well to unite with the Church of the Brethren people and get greater results. Did you know several movements have already begun looking toward some kind of affiliation with these people of our own flesh and bone? Doubtless in many small towns our two churches could lessen the expense and intensify their usefulness by going together using a single evangelist and harvesting results larger than would be possible otherwise. If such conditions appear, let no "Progressive" lag in his opportunity.

Do You Know?

Did you know that recently there was a gathering of the ministers of the two churches in a city of Pennsylvania to discuss this topic of union? Not much came of it, but a leading evangelist of the Church of the Brethren addressed our gathering and said if it were left to the laity union would soon come. With a dozen or more of preachers from both sides, we exchanged fraternal greetings and then, unanimously passed a resolution about like this: "Whatever effort is made or may be made toward union in any place, it is the sense of this conference that any effort to make a creedal statement or definition of standing will hinder rather than help union." It is quite significant that there have been several places where union of the two churches has

been discussed and at great length; quite as significant that some places for years our two churches have been hiring a pastor jointly; quite significant that some of the people of both sides are not afraid to get together and talk it over. But evangelism opens a big opportunity for definite united action where neither can lose. Let us get busy closing the breach especially where neither can lose but both can gain.

Some places our pastor can preach and theirs sing; in others vice versa. Some places we can use a Dunker evangelist; some places we can go together and hire an outsider from both; but if we can not go it alone, then be sure to work out a revival for your church or town some way. VICTORY YEAR DEMANDS EVANGELISM.

BAME.

GENERAL ARTICLES

Our Christ as Seen in the Book of Psalms. BY T. H. BROAD

The Psalms is a book of and for meditation, the song book of the Bible. In it there are meditations concerning Christ. In Luke 24:44 Jesus says, "All things must be fulfilled which were written in the Psalms concerning me." Dr. Brooks says that out of seventy-five quotations from the book of Psalms in the New Testament, over fifty represent Jesus Christ as the speaker, or are directly applied to him. And we hear the Master in that wonderful Sabbath day message of John 5 declaring that the Scriptures testify of him.

Almost every phase of the life of Christ finds its previous testimony in this book, but only as we realize and accept dispensational and prophetic truths can we touch its depths and heights, and find our blessed Christ its central theme. For example, in the 23rd Psalm, the first verse, Jehovah Tireh is our provider, so is Jesus in John 10 our Good Shepherd. Verse 2 speaks of Jehovah-Shalom, the Lord our peace, while verse 4 brings out the thought of Jehovah-Rophi, the Lord our healer. In the same verse we find Jehovah-Tsidkenn, Jehovah our righteousness, which corresponds to Romans 4 where righteousness is imputed to us until we shall see him when we shall be like him. As we tremblingly step into the 4th verse we find the sting and the victory of the king of terrors taken out of the way, and with an exultant shout we cry, Jehovah-Shammah, and joy in his presence. As we travel through we find that at eventide there shall be light as we cry Jehovah-Nissi, and realize that the banner over us is love.

We shall only be concerned with those Psalms which are directly related to the Christian, his salvation and blessed hope in this short paper.

Not alone in the Shepherd Psalm are we brought face to face with the Good Shepherd who gave his life for the sheep, but also in Psalms 77:20; 78:52; 80:1, as in John 10. For the soul whose great hope is in "His Blessed Coming," who is looking forward with the Apostle Paul, waiting for the manifestation of the sons of God, looking forward to the deliverance from the bondage of corruption, and the change into the glorious liberty of the children of God, we, like him, find ourselves groaning within ourselves, waiting for the adoption, to wit, the redemption of our bodies, and the time when the Lion of the tribe of Judah shall open the book and loose the seals, at which time all heaven takes up redemption's song. Yet we listen to the echo of the song sung by David in the 19th Psalm, 14th verse, and again in Psalm 69:18 we hear him crying out for his Redeemer.

Would we know the millennial blessing? The 72nd Psalm brings up the time when the socialist shall see his heart's desire (if he is there) and the pacifist shall see the desire of his heart, and here we find the power and blessing of the Redeemer or Gaal, and Psalm 163:4, we find a feast of fat things. Yet one of the most precious figures is the Redeemer, and the Redeemer of the Psalms is a beautiful type of Jesus Christ, a redeemer whose redemption is in a person. But when the fullness of time was come God sent forth his Son, made of a woman (curse bearer), made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons God hath sent forth the spirit of his Son into your hearts,, cry-

ing, Abba, Father. Wherefore thou art no more a servant but a son, and if a son then an heir of God through Christ.

Without doubt David realized that the Redeemer had also to be a kinsman, having learned it from the Levitical law (25:48, 49). Hence we hear Paul in his letter to the Hebrews declare that in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people.

In Psalm 119:154, we listen to a petition, Consider mine affliction, and deliver me, for I do not forget thy law. Plead my cause and deliver me; and at once we come face to face with 1 John 2:1, "My little children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous.

Would we stand at the cross? Would we see its offence? Luke tells us that at the very time that his prayer went to the throne of God for the forgiveness of his persecutors, that the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him have himself, if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him, offering him vinegar, saying, if thou be King of the Jews save thyself. Yet this was just the echo of the 22 Psalm, But I am a woman, and no man, a reproach to men and despised by the people. All they that see laugh me to scorn; they shoot out the lip, they shake the head saying, He trusted in the Lord. And in the margin we read in reference to verse 9, Thou kepest me in safety when I was on my mother's breast (going out of Egypt), and in verse 11 we are reminded that they all forsook him and fled. While in the next verse we are led back to listen to the heart-break of Jeremiah in his outcry against Chaldea and Babylon, because they had grown fat as the heifer at grass. And again in the Song of Moses (Deut. 32:12-14) and the Jews from that land, waxed fat and kicked, grew proud and rebellious, and forsook the God that made them, and lightly esteemed the rock of their salvation, and if we need other evidence we have it in Amos 4:1-5. And as we go back to the New Testament we hear their cry, "His blood be upon us and on our children," "and sitting down they watched him there." And from verse 14, we have a description of the crucifixion given centuries before such a punishment was known.

As we contemplate the cross with all its physical agony and hear the joints parting asunder and listen to the Scientists of our day declare that he died of a broken heart, and while dying that awful thirst which comes to all who die from a loss of blood, his blessed hands having been pierced with the cruel nails, his enemies divided his garments and upon his vesture they cast lots. Dr. Schofield points out that from the 22nd verse the Psalm breaks from crucifixion to resurrection. Its fulfillment we find in John 20:17, "and go to my brethren and say to them I ascend unto my father and unto your father and to my God and to your God. And in the 27th verse we are brought face to face with the millennial glory, while in verse 28 we hear the echo of the hal-leluah chorus, and our imagination runs riot as we listen to the mighty army of the redeemed singing in full chorus,

"hallelujah, hallelujah, for the Lord God omnipotent reign-eth." Our colored brethren from Afric's sunny clime roll their deep bass, "And he shall reign for ever and ever." Then the silvery voiced saints from sunny Italy take up the tenor, "And he shall reign for ever and ever." Again the strains roll from the lips of China's and Japan's millions,

while the white races sing in the highest clef, "And he shall reign for ever and ever, King of kings and Lord of lords" until with one mighty burst the whole heavens ring with his glory and we realize that the kingdoms of the world are become the kingdoms of our Lord and of his Christ.

La Verne, California.

Ohio Brethren to Confer in Canton

On beginning to write the first idea was: The Ohio Brethren to assemble in Canton. That might imply that all of us would be there, which is hardly possible. But all of us should be represented in the coming state conference, meeting over November 4-7, and the representation should be exceptionally large. It can be, if each church will strive to send its full quota of delegates.

Because

1. Canton is one of our city mission points about ready to enter upon a self-supporting basis. You will want to visit this child which is entering upon a larger career.

2. The program is comprehensive and unique (Review it as it appears in the Evangelist of September 24th). It recognizes and provides for all our work. In addition each evening will be devoted to a Bible lecture by Dean Miller and an evangelistic sermon by Dr. Bell. Here is a fine opportunity to pray and work for the edification and salvation of souls in Canton.

3. The time calls for the biggest and best effort. The church faces the necessity and urgency of presenting a larger program. Others are responding. Witness our sister conferences, notably Indiana and Pennsylvania, each of which report over a hundred delegates and its greatest conference. Shall Ohio do less? Can we ignore the challenging questions and movements of this momentous hour and maintain the respect of brethren and accomplish the work given to us by the Master? What will be your answer, Brethren of Ohio?

I am using the word "Gratitude" at the head of this little article because it expresses our thankfulness and appreciation for favors received at the hands of our brethren during our fifty-seven years' invalidism, especially of later years.

Fifty-seven years ago I was smitten with a prolonged spell of typhoid fever of the worst type from which I nevertheless measurably recovered after eight weeks' confinement to the bed and house, but it left me with an awfully painful and swollen leg, ankle, and foot, and in spite of all that my attending physician could do to prevent further ills, ulcers formed on shin and ankle, causing indescribable pain and misery, laying me up often for weeks at a time. And although there have been times that the ulcers seemed to be healed, invariably the sores would break out afresh at intervals of from three to four years, usually with increased distress, especially of late years as we are growing in age, thus our affliction has menaced our career for fifty-seven years—the greater part of our life.

It is much because of this physical misfortune, we presume, that our brethren have seen fit to remember us in a substantial way. But not this alone, we have reasons to believe that there is another reason why our brethren have so graciously remembered us. They have evidently not forgotten our feeble ministerial work of by-gone years. We surely feel very thankful to them for their acts of charity. The Board of Benevolence backed by National Conference, has stood nobly by us in our declining years, for which we lack words to sufficiently express our gratitude.

Then, too, we have occasionally received favors from individuals, for which we are very thankful. And last but not least we are thankful to those local Brethren congregations who have so kindly remembered us.

Just three weeks ago while in bed racked with pain and

Representation and Reports

The revised constitution provides that all duly accredited elders shall be delegates by virtue of their office, but the church in which they hold their membership must certify to their standing. Churches may send lay delegates on the basis of one delegate for every 25 members or fraction thereof of above 15. Each Sunday school, Christian Endeavor and Woman's Missionary Society may send one official delegate. Other workers, however, may and should participate in the conference. Each church should pay a fee of 25c for each delegate to which it is entitled, the same to be paid the Credential committee when the credential is presented.

All officers, general and departmental, will prepare to report their work as required. The character of these reports, of course, will be determined by the response of the church and the departments thereof. Have you reported your statistics as requested? Have you paid your missionary apportionment? Remember that the payments extend over a period of eighteen months instead of a single year. The exact amount of your obligation to date may be learned from Secretary E. F. Miller, Bellefontaine, if you have not already received his statement in behalf of the Board.

Pastors and officers are asked to give immediate attention to these matters of pressing importance. Do your best, too, my brethren, to send a full quota of delegates. People who otherwise would not come often attend conference as a result of encouragement and urging on the part of those who know its value. The VICTORY may depend on YOU.

J. A. GARBER, Moderator.

Gratitude

misery, caused by one of those often recurring spells and under the doctor's care, who was vigorously fighting blood poison, all of which the brethren of whom I shall here speak evidently knew nothing, a letter came to me from which I will quote the following, to wit, "Dear Brother and Sister Swihart: We have just been wondering how you are getting along, and not having heard from you for some time we think we owe you a letter." Then the writer, Brother Johnson, speaks of the folks at Bethel (Berne) as being in fairly good health and the church as moving along nicely. Then he says, "Last Sunday evening I made mention of you and what you had been to us in former years and at the close this offering was placed on the table to be sent to you and wife (amount not stated) and now while I am writing, W. N. Smilly sent ten dollars to be added to the offering." Then Brother Johnson says, "Now brother, you will understand that this offering is just a token of our love and respect for you and wife." The brother also speaks of their intention of making us a visit in the near future. So, sure enough, a car came up to our gate the other day, bearing four passengers in the persons of W. F. Johnson, J. F. Sipe, J. M. Parr and Otto Baker who remained with us until high noon the following day. This visit was certainly most highly appreciated by us. I might add here that Brother Baker said he was absent when the above said offering was made and apparently he didn't wish to be slighted, so he added a five dollar bill, which, if I may be permitted to speak, brought the offering to the nice sum of sixty-five dollars. This offering is especially appreciated from the fact that it was not solicited neither expected by us, but came as a surprise, and we know that it was not made grudgingly but was an entire free gift which makes it all the more to be appreciated.

God bless the brethren.

J. H. and LUCINDA SWIHART.

Concerning the League of Nations

Whatever may be the political faith of any loyal Brethren, he can be depended on to stand in favor of any reasonable and honorable method that has for its aim the lessening of the chances of war. It may not be an ideal method, but if it has within it the possibility and probability of helping the world on towards the ideal, he will give it his encouragement and support. With our historic antagonism to war daily becoming more popular, no one has greater right to rejoice in this day as a day of approaching victory, and likewise no one has greater responsibility than have we for giving aid to movements now under way that look toward the hastening of victory. It is a day of conflict between the forces that make for war and those that make for peace; between those who believe in war as a means of settling disputes and those who believe in the power of reason and right. And it is encouraging to see the forces of right daily gaining in power. Men of strength and decision are daily being brought to see the folly of force as a means of deciding differences between nations or individuals. Hear what Dr. Talcott Williams has to say about it: he writes from Washington, D. C., in the interest of the League of Nations:

"Running through the debate on the Covenant and the League of Nations it creates, is the constant assertion that the right to make war is necessary to the discharge of certain national duties. When the sons of Zebedee wanted fire rained on the villages which denied the ordinary rites of eastern hospitality to our Lord, John and James were calling for "direct action." So is the extreme radical of today for whose ends agitation and votes are too slow a path. He is unwilling to wait. He refuses the slower but peaceful road and desires the swifter remedy of force or "direct action."

"But those who, to meet social ills, ask for force, 'direct action' because better methods are slower and morally wrong. If the sword be taken by those who defend evils, perish they must by the sword of others used in war. The League provides for this by making its members the enemies of all those who seek war for any end, save as the

right of revolution is preserved. For war, the League substitutes investigation into alleged evils, a report by the Council or Assembly and an appeal to the public opinion of the world. These reports and the decisions they make have behind them no force. These do not stand on the same basis as "justiciable questions," issues that are open to arbitration. The remedy for grievances which are likely to "affect international relations which threaten to disturb international peace or the good understanding between nations upon which peace depends" is investigation and a report by Council or Assembly. Both parties agree not to use force in the matter and neither Council nor Assembly has the power to invoke it for a settlement.

"This is the attitude of the English speaking nations towards all the evils of society. The Bolshevik plan is to use force, even massacre, and postpone any vote. This is urged in this country by extreme radicals. 'Your remedies of agitation, argument and votes, take too long.' Wrongs justify violence the 'red' radical says and his more respectable and more dangerous 'parlor Bolshevik' justifies this by apologies for violence in Russia and in this country.

"The Covenant for a League of Nations presents the same moral issues as are raised by our constitutional system. As the individual under our institutions must submit to law, appeal to voters and avoid violence to gain reform, so nations are required to take the same course in a World League. They must not use violence for their own ends. They must submit their differences to law and a court of arbitration. If evils exist, they must be brought to the bar of public opinion, by investigation and a report, which brings wrongs before the bar of humanity.

"Objections to this policy and to these limitations and a desire for 'direct action' are both a reversion to violence and a departure from the public and private ethics which Christianity has taught, spread and extended first to private relations and now to relations between nations."

Armenia's Last Call to America

The American Committee for the independence of Armenia has received from Mr. Aharonian, President of the Delegation of the Armenian Republic to the Peace Conference, the following three cablegrams dated September 12, 17 and 27 respectively:

"Turkish-Tartar threat against Armenia is under way of realization, viz., Kemal Pasha's two divisions assisted by Turks, Tartars and Kurds have started surrounding Armenian Republic. Our soldiers fighting desperately defeated enemy at several points, but were forced to abandon Nakhichevan and Kars Districts, on account lack munitions and provisions, leaving Christian population at mercy of invaders. Our numerous steps with Peace Conference remain fruitless. . . . No food, drugs or money. Population naked and exhaustion. Starvation everywhere. From thirty to fifty persons found dead in streets of Erivan daily. Are absolutely abandoned and without communication with outside world. Turks consider us responsible for overthrow of their empire. Words lacking describe horror situation. **Will soon be completely annihilated. Our last hope for aid is in America.** Armenia makes a last and supreme call to great and noble American people and government for help. Urgent that 10,000 soldiers be sent immediately with necessary equipment for organization Armenian Army of thirty thousand. If acted at once situation can be saved. Very existence of Armenian people depend on America. You may come too late to save us."

Two hundred thousand Armenians fought in the ranks of the allied and associated armies. According to General Allenby, Armenian battalions took a leading part in the defeat of the Turks in Palestine. According to Von Luden-

dorff, the inability of the Turks to reach Baku in time, owing to the resistance of the Armenians, following the defection of Russia, deprived the German Army in the west of essential fuel supply. One million Armenian men, women and children have been slaughtered by the Turks because of their fidelity to the faith and cause of America. And now at this, the most critical juncture of her history, Christian Armenia makes a supreme call to Christian America. If we permit the Armenian people to be exterminated, the Christian church shall be dishonored forever. An Armenian State in Asia Minor is bound to be a decisive factor in the task of civilizing the peoples of Near and Middle Asia, and it is also the best guarantee against the dangers of Pan-Islamism and Pan-Turanianism. Christian Armenia will be a watchdog of Christian civilization in the East. We must help her. We must save her.

As men, Christians and Americans, we strongly urge every minister of the Gospel to write to the President and to the Senators of his State, urging that necessary steps be taken to save Armenia. We also earnestly ask that all the ministers of the Gospel bring this subject to the attention of their congregations and ask all men and women to write to the President and to the Senators of their States that Armenia must be saved.

JAMES W. GERARD, Chairman,
American Committee for the Independence of Armenia.

Prohibition is to Blame

The Washington Home, a drink cure institution in Chicago, is to be closed as it has gradually lost its patients since July first.

THE BRETHREN PULPIT

The Triumph of Faith. By Geo. W. Kinzie

TEXTS: "But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men which went to search the land, lived still" (NUMBERS 14:38).

"And this is the victory that overcometh the world, even our faith" (1 JOHN 5:4).

The story of the experiences of the children of Israel from Egyptian bondage to their settlement in the land of promise is an intensely interesting story. And no part of that story is more interesting or suggestive than that portraying them at Kadesh Barnea. After having traveled hundreds of miles, and all the while realizing such wonderful protection from God, as well as the provision of their every need, by special miracle and otherwise, here they were, finally, at the very threshold of the land whither they went. But, despite the many, many infallible proofs of their presence and power of Jehovah, exerted in their behalf thus far, they were still far from being willing to trust him as they should,—unwilling to take him at his word.

God had assured them that he was leading them to the land which he had repeatedly declared he had given them, a land flowing with milk and honey, yet, after finally arriving at the place where all they had to do was to enter into and take possession of it, they demanded an investigation of the land (Deut. 1:22), as though Jehovah's word for it could not be taken. But thank God there were those, though ever so few, who were willing to take him at his word. And the faith of these, and the unbelief of those are pictured to us in such sharp contrast in this story that we should receive great encouragement and inspiration to our faith, as well as discouragement to any element of unbelief that might be sticking around.

The committee on investigation had been selected and sent away on their mission of inspection of the land. They had also returned with a report and recommendations which were anything but unanimous. Unbelief had seen the difficulties in the way; giants lived in walled cities great and strong, and they exclaimed: "We be not able to go up against the people; for they are stronger than we." Unbelief always leaves God out of consideration. But faith saw, as always, not the difficulties so much as the strong arm of Jehovah leading on to certain victory, regardless of seemingly insurmountable difficulties, according to his unfailing word, and said: "Let us go up at once and possess it; for we are well able to overcome it."

But faith and unbelief are not only in contrast here, it is also in **contest**. It is, therefore, most refreshing to note how that finally **FAITH TRIUMPHS DESPITE OVERWHELMING OPPOSITION**.

Was there opposition here? There certainly was. The report of unbelief was just the opposite of the report of faith. Now it so happened that the report of unbelief was the overwhelming majority report, ten to two. But the opposition to faith consisted not merely in the opposite report that was brought in, nor were they (the faithful) opposed only by those bringing it in. Quite naturally Israel accepted the majority report, or the report of the unbelievers. Then, what weeping and crying was heard in the camp that night! What regret! What bitterness of soul! What rebellion! These are but the fruits of unbelief. They ordered that Joshua and Caleb—God's two faithful ones—should be stoned with stones. Had not an overwhelming majority brought in the opposite report? Had not the consensus of authority declared the course proposed by the minority to be impossible and dangerous, such as indeed threatened their very lives? Why then should they not be stoned? I am wondering if we may not sometimes be too quick to accept the opinion of the majority just because a majority hold to that opinion, or because it is popular? Or, the majority holding to an opinion and discussing it, we hear more discussion on

that side and hence accept it. To illustrate: How many of us have entirely escaped the temptation to accept the popular conception of war, in the light of the last four years, and thus abandon our historic position of non-resistance? A few have thrown their belief in the Scriptural teaching of non-resistance to the winds, and openly advocated active participation in the war. Some have hardly known where they stood. Others have stood firm on the teachings of the old Book, regardless of arguments, appearances or consequences. Does the fact that a majority of professed Christians, many of whom we honor and greatly confide in, advocated war make it right? Most churches for years have been teaching that war was wrong, that it was barbarous. But when war came these same churches were the champions of it and pushed these same young men into it whom they had taught to think that war was wrong. Were they wrong now or had they been wrong all these years before? And if it is wrong, how many people will it take who think it is right to make it right? But what saith the Scriptures? Have they changed? We have heard and read much favorable discussion of war from the platform and in the newspapers and magazines, but has that changed the teachings of Holy Writ? And shall we follow the newspapers and magazines (the voice of the majority) or the sure word of God. Which is the answer of faith? "Both," did you say? And pray how so? Can both be right when they contradict each other? This was the exact predicament of Israel—to choose between the voice of the minority, which was based upon the word of God, and the voice of the majority, which was opposed to that word.

But God honored their fidelity. He never fails to do so. When the people were demanding that they be stoned, and were all in the very act of stoning them, "The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they BELIEVE ME? . . . I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." And, but for the intercession of faithful old Moses, no doubt Israel would then and there have paid the price of her unbelief with immediate destruction. But now, the sentence, which certainly was that of death, was reduced to this: that not one of them that was twenty years old or above should enter the land of promise, **save Joshua and Caleb**. Thus would God vindicate the faithful and honor their faith. Thus also did faith triumph over unbelief, under terrible and overwhelming opposition.

Furthermore, **FAITH IS VICTORIOUS EVEN THOUGH SEEMINGLY DEFEATED**. Joshua and Caleb had been true. They had brought back not only a true report of the conditions as they really found them, but they had also been true to God, and urged an immediate forward movement, despite the seeming difficulties, knowing assuredly that God would give victory and success. But their counsel had been rejected, and here they stand condemned to death. Seemingly they were hopelessly defeated. They had not merely been sentenced to Fort Leavenworth; they had been sentenced to be "stood up along a stone wall and shot." But, O, our God never forsakes his own. "The angel of the Lord encampeth round about them that fear him, AND DELIVERETH THEM." And just when we need him most he is nearest. So he turned their seeming defeat into glorious victory, in promise. And the day of the realization of the promise came, and with palms of victory and crowns of

glory they entered into the inheritance God had prepared for them.

It has often been so. The three Hebrew children who determined to be true to Jehovah, in carrying out that determination, were compelled to ignore the decree of the government under which they lived, and as a consequence were condemned to the fiery furnace. Apparently God had forsaken them, as they are cast into the furnace of fire, which had been heated seven times hotter than it was intended to be. But Jehovah was there,—he never forsakes those that TRUST HIM—and the fiery furnace was but the doorway to power and honor in the kingdom of Nebuchadnezzar.

Daniel at the mouth of the den of lions appears to be defeated. Surely now his enemies have scored a victory, and this hated Jew will never again be in their way. But there he stands as calm and as unconcerned as though he was in the quiet of his own home. Into the den of those vicious beasts they cast him. And for what? For being true to God, when being true means disregard for his government's decree. And did he thus expose himself to the wrath of the king ignorantly? No, he was perfectly conversant with the decree as well as with the attached penalty (Daniel 6:10). And, while ordinarily Daniel would have been found observing the rulings of the king, yet, when observing the king's decree would lead him to be untrue to God, he must break with the king and his government. And what was the outcome? Daniel torn to shreds ere yet he scarcely reached the bottom of the den? O no! Even these ferocious beasts became his friends. Walking over to that old grizzled fellow yonder he lay him down, pillowing his head upon his shaggy mane, and slept like a baby. The king had an unusually restless night, and very early in the morning he made his way to the den of lions. He had learned to love Daniel very much, and now, upon finding him safe, exclaimed: "O Daniel, is thy God able to deliver thee from the lions?" Then came the reply, "My God hath sent his angel, and hath shut the lion's mouths." O yes, our God is able. Hallelujah! Then Daniel was removed from the den of lions, and at the king's command, these enemies of Daniel, together with their wives and their children, were thrown into the den of lions and were instantly torn to pieces. But Daniel was set on high. Thus the den of lions was but the stepping-stone to victory and even a greater place in the king's court. And how vastly was his influence for God, as well as the knowledge of the only true God, extended! Did it pay to be faithful in spite of seeming defeat? To ask the question is to answer it.

Once more. The martyrs of the early church were brutally murdered in a score of ways. They were used as human torches, flayed alive, crucified, torn asunder joint at a time, eyes punched out, tongues cut out, fed to wild beasts, thrown to maddened bulls and vicious dogs, and what not? Did it pay? Can one count as victory that which is seemingly such perfect defeat as to require the surrender of life itself? Were they victorious or were they defeated? Defeated? Could that be defeat by which they were given a short cut to glory? Could that be defeat by which they were thus brought to a close forever, and in addition to this they

(Continued on page 10)

OUR DEVOTIONAL

The Influence of Kindness

By Mary Louise Switzer

OUR SCRIPTURE

Have mercy on us O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions (Ps. 51-1). Because thy loving kindness is better than life, my life shall praise thee (Ps. 63-3). It is a good thing to give thanks unto the Lord and to sing praises unto thy name O most High, to show forth thy loving kindness in the morning and thy faithfulness every

night (Ps. 92-1 and 2). Show thy marvelous loving kindness, O thou that savest by thy right hand them that put their trust in thee from those that rise up against them (Ps. 17-7). Let the righteous smite me says David, for it shall be a kindness (Ps. 141-5). Go and cry into the ears of Jerusalem saying, thus saith the Lord, I remember thee, the kindness of thy youth (Jeremiah 2-2). Add to your faith virtue, knowledge, temperance, patience, godliness and to godliness brotherly kindness (II Peter 1-7). Now swear unto me by the Lord since I have shown you kindness, ye will also show kindness unto my father's house and give me a true token (Joshua 1112). Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness and forsakest them not (Nehemiah 9-17). Rend your hearts not your garments and turn them unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness and repenteth them of evil (Joel 2-13).

OUR MEDITATION

Henry Drummond says the greatest thing in the world is love. This is quite true, but there are other elements which are just as essential to aid us in the carrying out of our daily duties. Paul said there "abideth faith hope and love, these three, but the greatest of these is love." Faith comes first, because it is the foundation of the others and without faith nothing can be real, enduring, nor can it be comprehensive.

The loving kindness of the Father was so great that the children of the Lord put their trust in him and were helped by following his example. If we profess to be followers of him it is our duty to so fashion our lives by deeds of loving kindness that we will be examples for those who have little opportunity to do good in this world. A word, a boost, a little encouragement said in a kindly way, or even a smile in place of a frown, may be the means of setting aright the heart of someone who feels downcast and out of joint with the world. If we ourselves look on the bright side, see some good in everything and everybody, we will be a help to those with whom we associate.

Harsh words and scowling faces take away all good influences, and only make it disagreeable and unpleasant for those who are our companions. We are ready and pleased to accept the kindness of those about us, ready to give and render kindnesses unto our friends, are willing to be kind and true to those whom we meet and with whom we associate, but that is not the question. It is this: "Are we ready to render the kindnesses unto God which are due him for all the manifestations of his goodness which he daily and almost hourly bestows upon us?" If we are not, then our lives are not complete, and at some time we will look back and see wherein we have erred and fallen short of the duties which we should have been pleased to perform, with kind hearts.

It is our earnest prayer that we as Christian men and women may see the big problem which is set before us and fulfil to the utmost of our ability the services which our Lord has asked of us.

OUR PRAYER

Our dear Father who art in heaven, we pray that thou wilt help us to show loving kindness to all whom we meet and to scatter smiles and sunshine wherever we go. Give us more of thine own gracious love for all men and help us to have faith in others, that we may be able to treat them more gentle and kind. Forgive us wherein we have failed to be to others all we might have been and make us more unselfish day by day. Fill our lives with thine own self that our influence may be wholesome, and all our words and conduct be kind. This we ask in the name of Jesus our Savior. Amen.

Wabash, Indiana.

To keep the door of the lips many times when it would be so much easier to talk is an indication of strength. The man who talks too much surrenders dignity, loses authority, and sacrifices respect. It is as great a gift to know how to keep silence as to understand how and when to speak.

THE SUNDAY SCHOOL

Tokyo Hospitality for Sunday-School Convention

When the delegates to the World's Sunday School Convention reach Tokyo next October they will find one of the most interesting experiences of their trip in being entertained in the Japanese homes. It is expected that accommodations for at least 1,000 will be provided in this way. Hospitality will be extended in the homes of both Christians and non-Christians. For sleeping, the Japanese lay one or more padded blankets on the floor matting and then provide another warm blanket for the covering. If the pillow is a little hard it can be softened by folding your steamer rug and placing it beneath your head. After sleeping in real Japanese surroundings, breakfast will be enjoyed in these homes, though the foreigners will not be expected to eat with chopsticks. The privilege of getting into Japanese homes is one that the traveler rarely secures. The courtesy is only possible because Japan will be the host of the Convention. Luncheon and dinner will be provided in the restaurants of Tokyo. In traveling through Japan, both the native and foreign hotels will be used.

Horace E. Coleman, Educational Secretary for Japan for the World's Sunday School Association, is now on his way to Tokyo after a furlough in the United States. While here he has held numerous conferences with the various committees that have the Tokyo Convention in charge. The Program, Exhibit, Music and Pageantry Committees have the work well in hand and will report to the World's Executive Committee which meets October 29-30. Applications from prospective delegates are being received daily at the office of the World's Association, Metropolitan Tower, New York.

Mrs. Coleman will return with her husband. She has been addressing many women's meetings while in this country. The Colemans have spent twelve years in Japan. During the war Mrs. Coleman was very active in Belgian Relief Work in Japan, received the decoration of the Medal of Queen Elizabeth. The honor was conferred at the Belgian legation in Tokyo. This medal of Queen Elizabeth was especially created by King Albert's government to recognize those who had signally helped Belgium in her time of dire need. The medal has been engraved by a well known Belgian sculptor, Victor Rousseau. On the one side it bears the Queen's head

with these words "Elizabeth Queen of the Belgians," and on the reverse side is the figure of a nurse bending over a burning lamp.

It would be a fine thing if some representative of the Brethren church could attend this convention. Why not? Let us begin now to plan to send some one.

Message of Gratitude Written in Blood

(As many Brethren people have given generously to Armenian and Syrian Relief work, they will be glad to know something of the appreciation of the recipients of their gifts.—Ed.).

A message written in blood on a single grain of Syrian wheat, thanking the relief workers from America for the aid given his people, has been received by the representatives of the American Committee for Armenian and Syrian Relief in Beirut, Syria, from the head man of a village in Lebanon. The message, which is in Arabic, can be read only with the aid of a powerful magnifying glass. A translation follows:

Libat, Lebanon.

"This emblem of benevolence offered to the President of the American Committee for Relief in gratitude for his great benevolence to the Syrians during the terrible war:—

"Honored President:—

"Never was the world's surprise in seeing civilized Europe take her stand as a butcher in this war greater than its surprise in seeing free America take her stand as an enemy and judge in order to bring back to peace and freedom oppressed peoples. Nor was its surprise in both cases any greater than its astonishment in seeing your Society take its noble stand as a benevolent doctor comforting humanity by gifts and sympathies.

"In recording your great benevolence I cannot find an ink better than the blood of my heart, nor a paper more appropriate than a grain of wheat.

"Accept, Sir, this tribute of my respect.

Nasib Said Makarim."

(Continued from page 9)

were escorted into the very presence of their blessed Lord. How blessed to see him face to face! How glorious to be counted worthy to suffer and to die for him who had died for them! But not only this. The blood of the martyrs became the seed of the church, so that, for every one who died as a martyr there were scores won to the Christian faith. And beyond a doubt through their unwavering faith many more souls were led to embrace the faith than they would have been able to win, had they been permitted to live.

And if we would be victorious over the world, and worldliness, we must exercise ourselves unto a like faith. For "This is the victory that overcometh the world, even our faith." If we believe that God is God, and that he sent his only begotten Son into the world to save lost mankind; that there is none other name under heaven, given among men, whereby we must be saved; that whosoever believeth on him is not condemned, but hath everlasting life; that he that believeth not is condemned already and shall not see life but is under the wrath of God; that every one of us shall give account of himself to God; if we believe,—if we have faith, how can we, how dare we, deliberately cling to sin or persist in worldliness? And faith, and faith alone will compel us to do the right and leave undone the wrong.

And as right is stronger than wrong; as light is more powerful than darkness; as truth is more enduring than er-

ror; as life is more potent than death; so faith is more powerful than unbelief. And though opposed and perhaps temporarily subdued and overpowered, will sooner or later come into its own. And those who have had the courage and the tenacity to remain true and faithful, though greatly in the minority, and when everyone else, seemingly, was opposed to the faith and the faithful, will surely "Shine forth as the sun in the kingdom of God, their Father, and as the stars forever and ever." And when sin, and iniquity, and godlessness, and doubt and unbelief, and "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," shall have been cast into the lake of fire, which is the second death—then shall faith have long ago become sight; and those who have dared to be true, despite the suffering and persecution and misunderstandings incurred thereby, shall have been long since enjoying the blessed and holy presence of the Lord Jesus Christ, with the Father and the Holy Ghost, as well as all those who have "Fallen asleep in Jesus," and all the holy angels, in the celestial city of God.

Beloved, may the Lord of all grace and glory give to us the penitence and faith and devotion that shall enable us with joy to anticipate that glorious day of his appearing, and to finally enter into the glory which he has reserved for his own in that last great day. Amen.

New Lebanon, Ohio.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Southern Indiana Endeavorers, Attention!

This is to be "Victory Year." That means that we must reach every one of our goals in our "Four Year Challenge" and that each society must do its full duty. If one society fails it will affect not only our district but the whole National work and might cause us to lose the victory. "The Victory may depend on you."

Records

If we are to reach our goals each society must keep an accurate record of its gains (and losses) in each part of our program. If you haven't before, take an inventory of your present standing and check up each new advance. Failure to do so may hinder your success.

Reports

Our records will not help the work unless they are reported to the proper officers of the District or National Union. Let us report promptly when reports are called for.

Correspondents

If we are to do efficient work we must have better means of communication. We need, in each society or church a person, who is interested in Christian Endeavor, to act as cor-

responding secretary, one who knows what he is to do and does it.

Invest a Cent

I wish, and urge, that each society would invest one cent in a postal card and send me the names of the pastor, Christian Endeavor president, and corresponding secretary. This is important, so do it now, before you forget.

Field Work

At our last General Conference, it was felt that we needed some field workers to get in closer touch with the work. For some reason (or through mistake)—I am the victim of this district. So we hope sometime during the year to visit each society. In the meantime keep busy.

Come On, Let's Go

Let us make this "Victory Year" indeed. Let us arouse ourselves from our indifference. Let us awaken to our task. Let us see our opportunity. Let us be loyal to our Christ, to our church, and to our Christian Endeavor.

"This is the victory. . . even our faith."

Your President, E. A. MYER,

Bringinghurst, Indiana.

Echoes From Pennsylvania Endeavorers. By Miss Nora Bracken

Someone has said, "The people of the plains are broad minded and the people of the mountains have high ideals." We are glad for the ideals of the mountain folk and should like to add here that our young people of the Alleghenies have, with their ideals, great enthusiasm. This was demonstrated at our state conference held in Johnstown. Our Endeavorers were at the front.

Our first Endeavor session, which was the general session, convened on Wednesday afternoon. We had a large attendance. During the early part of the session, the work for the coming year was presented, by the state officers. The United Christian Endeavor Challenge with its **Loyalty Campaign** and **Service Themes** found a hearty welcome among the people. An address "The Christian Endeavor Society Back of the Church Service" fell to the lot of Rev. Ed. Miller. If any one can stir up "P E P" it is "Brother Ed." And he did it. He not only spoke of the Christian Endeavor back of the church, but he turned his subject around and emphasized the necessity of the church back of the Christian Endeavor. Here is where many of our churches fall short, they fail to back up the Endeavorers and their work. But I am sure, because of the loyal and hearty response of our pastors and workers that our churches will back up the Endeavorers this year. Mrs. Carl Grosse of Altoona, who was chosen as our western Pennsylvania field worker made her appearance at this hour. She was welcomed by all and will be welcomed in the various churches in the near future.

Rally and Outing

Our Rally and Outing happened to be a Rally and Inning. We had planned an outing on, the most beautiful hill about the city, Westmont. But inclement weather prevented this and we had our supper and a Rally indoors. After we "heard the call from the hills," had anticipated a climb and a hill-top meeting, we were somewhat disappointed when we were prevented from realizing this experience. But once in the midst of our valley we forgot our disappointment as we were lost in interest and enthusiasm along Christian Endeavor lines.

Our toasts and addresses were such that gave us visions of future needs and future usefulness. Miss Minnich spoke

to us on Christian Endeavor Loyalty. We then had a challenge from Western Pennsylvania by Rev. Benshoff of Altoona and a challenge from Eastern Pennsylvania by Rev. E. E. Fehnel, of Allentown, who is now our eastern field worker. These challenges in Christian Endeavor activities will bring forth some visible results in our state work in the near future.

Four of our leading men from the Ohio and Indiana districts, Dr. J. Allen Miller, Rev. Charles A. Bame, Rev. E. M. Cobb and Rev. George Baer, were with us and gave us some very helpful thoughts and suggestions. Dr. Miller talked to us about "Life's Work." He not only emphasized the necessity of preparation and consecration for the work of the ministry and of missionary activities but also that of preparation for all professions and occupations in life. Each of us have our work and when we are prepared for it and are consecrated by the Almighty we are truly servants of the Master. "Younger people, no matter what line of work you follow, be sure you are on the Master's side and your service is for him and his Kingdom." Rev. Cobb emphasized the value and the great results of tithing. He proved to us, by illustration from his own congregation that tithing is a duty of every Endeavorer and great blessings are experienced from it. We should like to see every Pennsylvania Endeavorer become a tither. Rev. Bame spoke of our relation to the "Four Year Program." He urged the Endeavorers to strive for the goals. This should be the aim of every society. Rev. George Baer, our Evangelist editor, gave us a picture of two Endeavor societies; the successful society and the unsuccessful society. There he portrayed by an illustration comparing the societies with a train of cars on a railroad. The train starts out at Whooper-up-ville where all societies start. It goes on to the next station, Newcomerstown where new members are taken into the society. Then they glide on to Climaxton, where all the work of the society is running perfectly. The successful society continues to thrive in Climaxton, where all the work of the society is running perfectly. The unsuccessful society becomes weary in well doing and goes on to Disinterested-burg, and not being content there they go on down the hill to Slumpville. Some live in Slumpville for some time and then go on to Deadburg.

What a good illustration this is. Young friends, if we

were to come to visit with you, we would find some of you at one of these places and others of you at the other places. Where are you? Where will you be in a few months hence? Strive for Climaxton, will you? We hope we shall find all in this town by September, 1920.

At this Rally we also had greetings from a number of our societies, which show us that we have some live wires. You may be on the lookout for news from some of these

wide awake societies, such as: Pittsburgh, Altoona, Johnstown (the third church) and others.

As Endeavorers and officers of Pennsylvania, our aim is "to go over the top." We want to help wipe the "Yellow" from off our Four Year Program chart. May all Christian Endeavorers go forward in the Master's service and gather many sheaves for his Kingdom.

Ashland, Ohio.

MISSIONS

Home Mission News. By G. C. Carpenter

Happy

Under date of October ninth Miss Elizabeth Haddix, our faithful mission worker at Happy, Kentucky, writes: "Thinking you would be interested in knowing that we had our first converts here last night, I thought that I would write you. We gave an invitation and eight came forward, one middle-aged man, five young men and a boy. We have talked privately with other folks today and we expect them out soon. We are planning on meeting with these converts this evening to talk over some things and to pray with them and to see what their desire is about going into the church. We believe they will come to the Brethren church. We are praying that we may have a revival here soon and that souls may accept Christ as their personal Savior. We have twenty-five enrolled for night school. Please remember us in your prayers."

Will every one who reads these lines pause right here for definite prayer for a real awakening at Happy. May the Lord bless richly Sisters Haddix and Hillegas.

The Nurse

Sister Verda G. Hade of Waynesboro, Pa., will go to Kentucky to serve as nurse. The Sisterhood of Mary and Martha have assumed her entire support for which the mission board wishes to express their thanks as should also the entire church. May Sister Hade be able to do much good in the name of him who "went about doing good." She is a member of the Brethren church at Waynesboro, where Brother M. A. Witter has been the efficient pastor for so many years.

Krypton

On account of illness Sister Rempel was compelled to discontinue the school, which was a disappointment to many of the people.

Several families refused to send their children to the free school. The people appreciate a school where the Bible and prayer have their proper place. There is a possibility that the public school will be taken into our building with the regular public school teacher in charge, but with Sister Rempel teaching Bible to all the children. This would be even better, for under such a plan all the children would receive splendid Bible teaching. We are glad that Sister Rempel is much improved. She writes "we believe the Lord healed, for we could not get a doctor anywhere. Four children raised their hands for prayer in our children's prayer meeting, and several adults raised their hands for prayer in the Sunday evening meeting. Brother Rempel's report of his first month and a half in the Kentucky field is a good one. May the Lord's will be done.

The Kitchen Shower

A suggestion made by Sister Rench of South Bend at Winona led to the appeal for a Kitchen Shower for the dormitory at Lost Creek. A new range will soon be needed and other equipment and any balance that remains will be needed for the installation of the electric lighting system. Mrs. Rench by her own solicitation at Winona and at the Goshen conference secured in cash and pledges \$136 which is a splendid showing. Thanks, Sister Rench. In our next report we will tell you how much Sister Hammers of Johnstown succeeded in raising for this fund. Anyone who wishes to add to the Kitchen Shower fund will please send the gift to Wm. A. Gearhart, Dayton, Ohio, where all home mission funds are to be sent. Help light up Riverside.

Revival

Brother Drushal writes: "Things are go-

ing fine and held up well during my absence at conference time. Our revival is now on, Brother I. D. Bowman preaching, and the prospect is very good." May the Lord give victory in the salvation of many souls.

Stereopticon Slides

Then Kentucky stereopticon lecture was given at the Indiana conference at Goshen by the writer, and about nine hundred people looked and listened intently although the hour was late. The slides were sent at once to Brother Cover at Hagerstown, Maryland, and will be sent from there to Philadelphia to Brother Mc Clain, where Brother Cobb will give the lecture. The slides and lecture are available for use anywhere in the brotherhood. Those who wish to use them should write to Brother Wm. A. Gearhart, Dayton, Ohio.

The Thanksgiving Offering for 1919

Thanksgiving will soon be here and that is the time to go "Over the Top" with a splendid home mission offering in every church in the brotherhood. Watch for the announcement of the goal. Every church should meet the apportionment. Recognition will be given by Brother Gearhart to the churches that reach the goal. The goal is set low and many churches ought to go the second mile. This home mission offering in 1919 ought to be the largest offering the Brethren church has ever given for home missions. Victory depends upon the pastors. Come on, fellow-pastors, let us be worthy leaders in the Lord's army. None of the Thanksgiving offering is used for Kentucky mission work, all of it being used for the home mission work outside of Kentucky in co-operation with the various districts of the church. Yours for victory.

NEWS FROM THE FIELD

POPLAR GROVE

While writing in behalf of this little band of Christlike people, we want to speak a word of praise for them. I have heard brethren stand on the floor of state and general conference and say that some of the little helpless churches should be marked off the map. I do not wish to preach a sermon on this subject, but I do think it would be a good idea for our district evangelists to visit these weak churches and see how they are and what they need before they suggest that they be crossed off. It would be better to visit them and see

what can be done to help them than to blame them so much for not reporting. Luke 10: 30-36 is a good lesson in regard to our treatment of helpless churches as well as helpless men. If my brethren understood the situation they could not stand up and say that Poplar Grove ought to be wiped off the map, when these eight souls have paid within a hundred dollars as much for their pastor as a neighboring church with a hundred members. And Poplar Grove is not asking help from the Mission Board. But they want a pastor and a word in their favor. Their pastor never

needs to ask for his salary, he gets it to the cent on time. This church might stand first in attendance and loyalty if it were given the right encouragement, and if it could get an evangelist. But when evangelists will not sell the Gospel for less than \$65 a week, there are some small churches that can't have it. It is not much use to talk about the "faith once delivered unto the saints," if we are not going to help the weak churches. We talk about church extension. Brethren, we need to care better for what we have got.

Where churches have pastors better work is

done. Follow Brother Beachler and you will find that the greatest gains to college endowment comes where there are pastors. There are but few churches on the Honor Roll for the Evangelist that have no pastors. If Poplar Grove had been on the map and had had a pastor when Brother Beachler was in Indiana, they would and could have set a mark for all the churches. But being pastorless, these people were passed up. Brethren, let us be as friendly in our remarks at conferences as we can, when speaking of the small churches. A real Brethren spirit will give much more gain than the mere name Brethren.

HOMER ANDERSON.

COLLEGE CORNER, INDIANA

We feel that we owe to this church a report through the church paper. The work here has been as good as at the average church. The attendance has been good, but it could have been better. And there are few but must say this about their churches. I have closed my work with them. Brother L. A. Myers is to continue the work. Our prayer is that they may co-operate with Brother Myers and that God may bless them together, for we feel that there is prospects of a good work being done at that place.

HOMER ANDERSON.

MIAMISBURG

For several months back I have also been preaching on alternate Sundays at the Miamisburg church. I never knew any of these brethren before, but am finding them to be pretty fine people. Interest seems to be growing and I should be very pleased to announce that this little congregation, made famous by Brother Beachler, and served by such a galaxy of preaching lights as Mason, Tombaugh, Shively, Ashman, Benshoff, Lambert, McClain, and others, should preserve the heritage left by some who have gone to glory, and hire a pastor to live and work with them on full time.

In our so earnest prayers for the opening up of new fields of labor, let us not forget to pray for the preservation of long since established churches, which are finding it difficult to hold their own.

M. M. HOOVER.

37 S. Kilmer St., Dayton, Ohio.

CANTON, OHIO BRIEFS

I have not kept track of how long it has been since any word has appeared from Canton, but the editor says "A good while," so perhaps it were well to report. The work here has experienced no remarkable increase in numerical growth. However since last report we have received one by baptism and one by letter. The attendance at the services continues to hold up well, despite all the attractions of a large city. The evening audiences are not as large as the morning, the distance which many have to come tending to cut their attendance to one service a day, and that preferably the morning hour.

The Bible school is doing very good work, considering the difficulties attendant upon holding several classes in one room. A more convenient arrangement of the classes would increase the attendance in a number of the classes of the school. The Children's Day and

Rally Day exercises were both well attended, an increase in attendance at the Bible school marking each Sabbath. The customary problem faces us in the Canton school, as elsewhere, of getting and keeping competent teachers—or if not so competent, at least faithful. The school has adopted the Graded International Lessons for the younger scholars, and this will help somewhat in solving the substitute teacher problem.

The Women's Missionary Society continues to hold its sessions regularly, and is always ready to respond to calls for financial aid at home or abroad. They did not attain to the status of a "Standard" society last year, but only because of the epidemic cutting the number of meetings held during the year. Undoubtedly they will be among the successful ones next time.

The Christian Endeavor society continues to tax the ingenuity of preacher, officers and others to maintain the interest. Of course there are the faithful few, as in all societies, and they are as loyal as anyone could be, and with them leading the work continues to have an existence. But how much better if some others—who could—would become actively identified with the work. Encouragement would be given the faithful ones and new power be acquired by them through the exercise of the talents God has given them.

The congregation is now looking forward to the coming of the state conference and the opening of the evangelistic campaign under the leadership of Elder W. S. Bell. The members are making preparations to give the visiting delegates the best sort of welcome they know how to provide. The matter of entertaining a conference in a city as large as Canton, with a membership scattered over a territory four miles square, is not as easy as in smaller places, but you will be cared for if you come. And, too, we crave the prayers of the brotherhood that God will richly bless the congregation here and the evangelist as together we enter into a campaign against the strongholds of sin. Last year we were hindered from having a campaign because of the "flu," and we are hoping for rich blessings this year as we seek to glorify the Master and win souls for his kingdom.

We shall endeavor to send another communication to the Evangelist at the close of the revival, and we will but pray that we may have reasons for rejoicing and encouragement for the whole brotherhood.

Fraternally,

DYOLL BELOTE.

MINUTES OF THE EIGHTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF SOUTHERN CALIFORNIA (Conclusion)

Tuesday, 7:30 P. M. The first thirty minutes of the session were spent in worship in song and prayer led by Prof. Stout. The audience was favored by a solo from the leader. At 8 o'clock Rev. F. J. Reagan of Turlock, California, brought the first of his messages on Hebrews. He used as his subject, "Perfecting the Saints Through a Perpetual Priesthood." An outline of his remarks follows:

The Epistle to the Hebrews speaks of a de-

liverance from the power of sin. God does more than impute righteousness. He imparts. We are not being saved, we are saved. Your salvation depends on God; not your faithfulness but his. Sin shall not have dominion over you because you are not under law but under grace. God exalts Jesus above everything. Jesus made purification. He delivers and restores fellowship with God. He is set down at the right hand of God the Father.

Wednesday Morning, July 23,

The session opened with worship in song, Scripture and prayer. Dr. Miller brought his third message on "The Person and Work of Jesus Christ," the special subject being "The Lord of Glory." The following are the points made in the address: The God-head was not incarnate, but the Son of God was; the purpose of the incarnation was to destroy the works of the devil; Jesus lived as no one ever lived and died as no one ever died; glory is the matchlessness of character; to those of us who belong to Christ whatever happens is all right as everything is moving toward the goal for us; Jesus predicted his own resurrection; the apostles believed it; Jesus came to earth by birth and passed out by ascension. The days that were great days with Jesus were: The day he turned water into wine and showed the people he was God; the day he came from the desert with the fullness of the Holy Spirit on him; the day he was baptized. There is to be another great day when he comes as King of glory.

Francis J. Reagan followed with a study of the Hebrews, using as his subject, "Jesus as Mediator and Surety of a New Covenant." Among other things he emphasized the following: God makes all his covenants with Israel. The new covenant is of grace. Grace is the Omnipotent going out in works. We lack power to do God's will. We promise but we do not have the ability to do God's will. Sanctification is human work, Justification is God's work. In the New Covenant we have our sins forgotten, law written in hearts, and restored fellowship.

Wednesday Afternoon, 2:00

The session opened with service in song conducted by Prof. Stout. At this time Chas. H. Ashman brought the fourth of his prophetic addresses on "Who and What is the Anti-Christ." He said: "Revelations 19 gives an account of the battle of Armageddon. This is the time when Christ is coming to set up his kingdom. Anti-Christ means the counterfeit of Christ. The number seven is God's number of perfection. The number six is man's number for perfection. This day is strictly a commercial day; it is not making poets, artists, musicians nor Christians. The Anti-Christ will be a statesman, a king of commerce, an orator. Supernatural power will be given him. The church must be removed before the Anti-Christ will appear."

After a short intermission L. S. Bauman gave an address on "A Study in Missions." The points emphasized follow: The church is a body of believers which the Lord is calling out from among the world. A thing never fails until it fails to accomplish the thing for which it was created. The church is not a failure because it was never intended to be the kingdom of this world and run the world.

Everybody and all religions want Jesus' spirit but don't want him. It is his personality we want. The evangelism of the world is the task of the church.

Wednesday Evening 7:00 O'clock.

After a season of worship in song and prayer under the leadership of Prof. Stout, Dr. Fitzwater brought the third of his addresses on "The First Days of the World and the Last"—the specific subject being "The Days of Noah." He reminded the audience that the first child was born not in Eden but out of Eden. The children were begotten in the likeness and image of the parents. Cain and Abel were types of two classes of men. Abel was a type of a man of humble faith and Cain of a man of pride. Enoch, when a son was born to him began to walk with God. He continued to walk with God for 300 years. Enoch was a believer in the coming of the Lord. Enoch walked with God and God took him that he might escape the awful judgment that came to the people in the time of Noah. The two streams of the godly and the ungodly come together again as recorded in Genesis 6. God is a long-suffering God; this accounts for the long-delayed judgment of this world.

Thursday Morning—9:30 O'clock

After a short song service Dr. Miller began his series of addresses on "The Person and Work of the Holy Spirit." At this time he developed the special topic of "The Advent of the Spirit." He stressed these points. The Holy Spirit did not come into the world to display his power but to show Jesus. The Holy Spirit is recognized in both the Old and the New Testament. Prophecy came but by the Holy Spirit and not by the will of man. Prophecy was a spiritual gift to Israel.

During the "Bible Hour" Dr. Fitzwater continued his study on the book of Romans. "We deserve to die, every one of us but Jesus Christ deserves the best heaven has. In chapters 5, 6, 7, 8, we have the results of justification. He noted that all the sins of the world came through one man and all the blessings came by one man, Jesus. Chapter 6:14 teaches that the Christian has died with Christ and has risen to walk in newness of life. The one who is regenerated does not practice sin. The Christian is free from the law of sin and death. Law is the knowledge of sin. The Holy Spirit can make you master over your besetting sin. God does everything for his people's good."

Thursday 2:00 P. M.

Prof. Stout again led in a service of song. Rev. Ashman brought the fifth of his prophetic addresses. His subject was, "The Great Apostasy."

"Skeptics, heretics, and fanatics work in the church. Skeptics work in the worldly class. Heretics work among the head religionists. Fanatics work in the minds of those who are nervous and of one-track minds. The apostasy of these days denies the person and work of Jesus Christ; the death of Christ; takes away the atonement through his blood; denies the miracles; denies the revelation of God. Machinery and organization have begun to take the place in the church instead of the Holy Spirit."

The afternoon Bible hour was used by Dr. Fitzwater in a continuation of the study of

Romans. He said: "All things work together for good to them that love the Lord" is the greatest optimism. There is a remnant of Israel being saved. When Adam failed the whole world failed. The fall of the Jews meant salvation for the Gentiles. Jesus Christ is the King of the Jews. God's plan is not failing but is being worked out. The unchangeableness of God's mind proves that all Israel is going to be saved." The study for this hour was from chapters 9, 10, 11.

Thursday 7:00 P. M.

After the usual devotion in prayer and song Dr. Miller brought the second address on "The Person and Work of the Holy Spirit" using for his special topic "The Spirit-Witness." Among other things he stated: "The Holy Spirit will enlighten the church and glorify Jesus Christ. The Holy Spirit is Comforter, Helper, but more. The Holy Spirit witnessed on Pentecost. He testified in Peter's preaching. The Holy Spirit is to convict the world and the glory of the Lord is seen in the condemnation and conviction of the world."

Friday, 9:30 A. M.

At this session Dr. Fitzwater finished his study on Romans. He conducted a short review of the matter already covered and continued by saying: "The first eleven chapters are doctrinal while the last three are practical. He further stated that consecration belongs to God and no renewed man ever sins willingly." He closed by saying that Romans is the heart of Christianity.

The Study in Romans was followed by the third of Brother Reagan's studies on the Epistle to the Hebrews from the subject, "Fading Forms and Fullness of Faith." Among the points made these received special emphasis. The one trouble with the church today is that we do not know what belongs to us. Faith feeds on facts. One condition to our enjoying everything is to have faith in God. Don't try to run the universe for God. He is able to run it himself. He suggested "The Christian's Secret of a Happy Life" by Anna Whitehall Smith as a good book for Christians to read.

Friday 2:00 P. M.

At this time Dr. Miller brought the last of his studies on "The Person and Work of the Holy Spirit" considering the Holy Spirit as "The Unfailing Friend in Need." Among the many other things said I note the following: "The Holy Spirit is a person; he has all the attributes of a personality; The Holy Spirit is spoken of 300 times in the New Testament; communion with the Holy Spirit is the thing that gives us peace and joy, and will give a victorious life."

The second address of the afternoon was brought by Elder L. S. Bauman in which he answered the question, "Is Romanism Christianity?" He used as his text Revelations 22:18-19. He said: "There is just as much saving power in Buddhism as there is in South American Catholicism; wherever you find a true people you will find them reading the Word of God; Catholics never read the Word. Christians believe we have one mediator between God and man; Catholics say that intercession can be made through the departed saints and especially through the Virgin Mary; only those who are protected by Mary

can be saved; they thus place a woman above God; sixty percent of the women of South America do not know what morality means; if Romanism is Christian it has certainly lost its salt."

Friday 7:30 P. M.

After a half hour spent in song service under the direction of the conference song leader, Prof. Stout, Dr. Fitzwater brought his interesting and helpful message on "The First League of Nations." "The First League of Nations" was an organized effort to get rid of God. A tower was built as a sign. The first league of nations failed because it was without God. The seat of the first league of nations was at Babylon."

The second address of the evening session was by C. H. Ashman on the subject "Dismissing the Signs of the Times." The text used is found in Matthew 16: 2, 3. A great number of scriptures were cited and among the interesting things said were those relative to the Jews. He reminded the people that the reason for the Jew's blindness was that they had rejected the Old Testament scriptures and were confused in two lines of prophecy. He also reminded the audience that every step of the Jews is foretold in prophecy, and that the Jews are the leading people in literature, art, finance, and science, and that they are the purest race in existence.

Saturday, July 26

There was no forenoon session of the conference, the morning hour being given over to rest and recreation. At 2:30 P. M. the conference met in its final business session. Only the items of the most general interest are given in this report.

The Committee on credentials made a final report. They reported a total of 46 lay and 17 ministerial delegates. The report of the committee appointed to consider the holding of a convention for the discussion of the Sunday school, Christian Endeavor and Missionary activities of the church submitted a report recommending that such a convention be held. The report was accepted and the delegates voted to hold the convention at Whittier some time during the last week of October.

At this point J. C. Beal was elected trustee of Ashland College. A vote of thanks was given the Long Beach church for their kindness and hospitality and a rising vote of thanks was given the speakers of the conference.

Dr. Wall, conference secretary gave an itemized statement of the expenses of the conference, showing that a total of \$731.40 had been expended.

On motion it was decided that the apportionments for the conference expenses for next year be the same as last year but that the matter be referred to the individual churches for approval.

The apportionments for district mission work were voted the same as for the past year.

Sunday, July 27

Sunday was the closing day of the conference and was a day replete with good things. The Sunday school was in charge of the regular officers. The sermon of the morning was preached by Chas. H. Ashman. He used as his subject, "The Sins of the Saints." He emphasized the following points: There are

two natures in every true believer. In every believer there remains the ability to sin; every believer is responsible not to sin. God will keep us but he is not able to keep us against our wills. The fact remains that every believer does sin. When the Christian sins he has an advocate with the Father and he will forgive if we ask. God has made it possible that every believer does not have to sin. When the Christian sins his communion is broken; his joy is gone; power for service is weakened; continuing in sin means death; his rewards will be less.

The sermon of the afternoon was preached by Dr. Miller. He used as his text Romans 8:1. A brief outline follows: Noise and emotionalism is not spirituality. A spiritual man is one who has the Spirit as a companion and friend and is walking by his side all the time. Intellect is no sign of spirituality. Everything that is seen or heard makes an impression and only the power of the grace of God can take it away. You are living the spiritual life when you are living in harmony with the Word of God. It took the New Testament scriptures with the inspiration of God to give us a word for love—CHARITY. Make me a blessing should be our daily prayer.

The Christian Endeavor societies met for their regular meetings. The Intermediates were led by Lional Mael. A reading was given by Fern McClain and Hazel Shively sang a solo. The other societies had equally as interesting and helpful programs. At 8 P. M., Dr. Fitzwater brought the concluding message on "The Last League of Nations." The theme is found in Psalms 2:1-9 and Daniel 7 was also referred to. Out of what he said the following are given: "God called Abraham out from the Babel builders and made him the head of a race. This race was to be the channel through which the Redeemer of the race was to come. Israel put their eyes on themselves instead of God and the needy world and so failed. No one ever went crazy studying prophecy but lots of crazy people study prophecy. Education never makes a man a fool but lots of fools are educated and education brings out what is in one and it makes him a bigger fool, of course. Governments today are carried on the plane of the beastly and their symbols are of beasts and birds of prey. The 'little horn' is 'the man of sin' and as soon as he is revealed the saints will be caught up. Christ is the 'stone' of Daniel. The Anti-Christ will be the merchant prince. Every one living will have to be branded with the seal of the Anti-Christ to be able to do business. The Jews will enter into a covenant with the first president of the League of Nations but the covenant will be broken. Then will come the day of great tribulation when the Lord will be revealed and they shall know him as their Lord. The object of the League of Nations will be to turn God out of the universe and do things in their own way. The only hope for this world is the coming of the Son of God."

The speaker closed with an earnest appeal to the sinner.

With the pronouncing of the benediction a conference of great worth and influence was brought to a close.

HAZEL SHIVELY, Secretary.

COLLEGE NOTES

It has been customary for some years past, for the faculty of the College to hold a reception for the students at the opening of the school year. This year, however, the general plan was changed and we had what might properly be called an open house. Every room in the college building was lighted, cleaned, and open. Visitors were shown through every room from President's office even to the Bursar's office where the financial books of the college and the money are kept. About three hundred were present and for the first time, some of the citizens of Ashland became aware of what we have and what we are doing on the Hill.

The Library was decorated with palms, ferns, pennants, and flowers. During the earlier part of the evening a five-piece orchestra played after which a short program was rendered. Many expressed the wish that such events should occur at the opening of every semester rather than at the beginning of the school year only.

Since the opening of the college, the writer was privileged to attend the conference of both the Indiana and Iliokota churches. I was impressed by the fine spirit exhibited at both places and can not refrain from expressing my deep appreciation for the interest expressed at both places in the present work of the College.

The enrollment grows steadily and before the vacation for the holidays, a fuller statement of the enrollment will be made.

Last Sunday, the members of the local congregation invited every non-resident student into their homes for dinner. This was a splendid innovation and one which the students of the college greatly appreciated. It is hoped that this bit of hospitality will serve to tighten the bonds of unity between the church here and the college.

The Convocation services held the second Sunday after the college opened, were impressive and well attended. It might be said in this connection that Ashland has never had a finer spirited student body than is here this present year. Unless all signs fail, this will be a year of great profit, judged from the spiritual standpoint. It certainly is not for the best to over-urge the spiritual in a college like this, and yet the spiritual easily takes precedence over all else. This is the ideal for which Ashland firmly stands.

Athletics. There is no football at the college. It did not seem best to encourage it, but basketball promises well now. The college has a physical director for men and one for the women of the school, and these two instructors are quite able to hold the athletic interests of the school to their rightful place.

Debate. Prospects for a series of inter-collegiate debates are bright. Ashland has had a glorious history in intercollegiate debating in the past and it is ardently hoped that this year may see another victory for Ashland.

The new heating system is working well under the skillful direction of Mr. Landry. It looks now as if the work of the college would not be interfered with on account of heat. Furthermore, every floor in the building

has been dressed with a special filler and now after more than forty years' use they are in good shape.

The Seminary Quarterly is ready for the press.

Pray for the work of your college and seminary.

EDWIN E. JACOBS

SIDNEY, INDIANA

The following people from Sidney and vicinity motored to the home of Rev. D. A. Hopkins and wife at Twelve Mile, Indiana. Brother Hopkins preached for the Sidney Brethren people for nine years, but owing to failing health had to give up the ministry. He will soon be 74 and his wife is 75.

A basket dinner was enjoyed on the beautiful lawn. Brother and Sister Hopkins take great interest in their home. Just before leaving ice cream was served by the crowd, after which Brother Charles Tennant entertained the crowd with some instrumental music.

Those present were: Charles Tennant and wife, Frank Brown and wife, Ancie Sellers, wife and daughter; Samuel Simmons, wife and two children; Joe Kiner and son, Allie Heckman, wife and daughter; Curtis Sisk and wife, Cal. Johns and wife, Charles Heeter and wife, Adam Grisso, William Vance, Mrs. Ellis Stoneburner, Mrs. L. W. Sick, Mrs. Nick Gripe.

In the afternoon, Dr. Warvel and wife, Jonah Warvel and wife and Mrs. Jonah Warvel's mother from North Manchester, called. Brother and Sister Hopkins seemed to be so glad to be remembered by so many of the Sidney people. All enjoyed the day and returned to their homes, wishing Brother and Sister Hopkins many more happy meetings like this.

Mrs. C. E. Sisk.

FIRST BRETHREN CHURCH LOS ANGELES, CALIFORNIA

Four more new members have been added to our membership very recently, one by relation and three by baptism. Two of these were a brother and sister who have been attending our Sunday school. The family moved away to the western part of the city, but their attachment to our church brings them back each week to worship with us.

The attendance at prayer meeting during the summer has been excellent, showing that our people are not willing to miss any of the services; and this testifies also to the interesting way in which our pastor, Brother Jennings, conducts the midweek services.

Not long since the membership planned a "pounding" for the pastor and his good wife. They went in on a Friday evening, took them completely by surprise, had a fine social time and filled up the larder and store-room with good things for the table.

The Secretary's reports for the Sunday school each week show a fine increase in both attendance and offerings over what it was a year ago. We have some good faithful teachers and officers who are putting their thought, time and all possible energy into this work. We are assured the question of a growing school is the question of leadership.

DEAR BRETHREN:

Some time ago I wrote an article in the Evangelist, an appeal for aid for Brother A. E. Baker, who is afflicted. And in response to this to date I have received in all twenty dollars, and on his return home from the Moor Mud Bath Institution at Waukesha, Wisconsin, I handed the twenty dollars over to him. It may be many, more weeks before he can be able to do any work and knowing that his coal bin and potato bin are empty, I now ask the dear pastors to bring this before their congregations and see if a snug little sum cannot be forthcoming. Thanking all those that have already given and asking the prayers of the brethren everywhere in his behalf, I will say that any money sent to the writer will be handed to the proper person. Please address me for the present at Mondoir, Wisconsin, Rural Route 5, Box 113, instead of 613 Churchill Street, Eau Claire.

J. A. BAKER.

CAMPAIGN NOTES

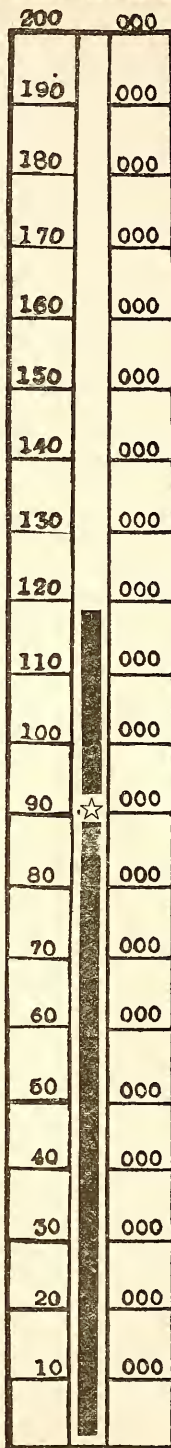
The good work continues in the Ohio churches. Another congregation has been canvassed and has joined that long list of churches which have gone over the top. This time it is Zion Hill which is to heard from, and it is a fine report we are permitted to give for this place. It is always a source of pleasure to me to be able to give good reports, just as I know it is a source of pleasure to a congregation, when it has made good to read that good report. On the other hand, I have a notion that a congregation that falls down in this great cause must feel very much as an individual feels who has played slacker and allowed his brethren to lift the load and make the good showing—sort of mean, and small, and cheap. But I am glad to say that the Zion Hill report is not small, or mean, or cheap. It is good. Many of the Zion Hill people did their very best. If all had done this the report would still be better.

Zion Hill is another one of our country congregations. And yet, Zion Hill differs in certain respects from any other congregation I have visited. For instance, while this is a country church it nevertheless has members living in at least four nearby towns. Moreover, I believe the Zion Hill membership represents a more scattered condition than I have seen anywhere unless it would be Fremont, Ohio. I believe the canvass of this congregation involved more automobile riding than I have had to do in any other one church. Surely there is unmistakable denominational loyalty at Zion Hill, else their membership would not hold together as it does in spite of long distances to church. Yet again, the Zion Hill people worship in a union building. But their need for a larger and better building all their own is very keenly felt in the congregation and judging from present indications definite steps will be taken before a very great while in the direction of a new building.

Now then, it is this last consideration I have mentioned that adds significance to the Zion Hill report. Confronted with the necessity of providing a new church building, Zion Hill went \$2,000 for endowment. I call that a fine record indeed.

Brother A. L. Lynn is the pastor of this

Our Goal: 200,000; We Can and We Must



COLLEGE
ENDOWMENT

people and they love him and he is doing good work. Brother Lynn is still in college and goes to this point every two weeks. There are at least six students at the present time in Ashland College from Zion Hill, two of whom are theologs. Nor has there been any time during the years when this congregation has not been represented in the student-body of our school. Thus Zion Hill not only made a substantial investment in permanent endowment but she also sends her young people to our own school.

In this canvass a brother and his wife enlisted for \$500. This makes the second \$500 gift so far in Ohio. I hope and pray that many in good, rich, prosperous Ohio will step into the \$500 or \$1,000 class. Ohio is doing fine; but if the grand totals for Ohio are what they ought to be some folks shall have to get into the heavy class. We also had a \$250 gift here, and a \$150 gift, and the rest came in sums from that on down.

As much as I have already written I cannot speak at length of the rare and genuine hospitality extended to me on every hand. It was simply the very freest one could wish to find. I wish I could mention by name every person who was kind to me but this I must not do in this report which is already too long. But I must mention Brethren Fouch, Rutt, Edwin and Reuben Steiner—four of God's noblemen who put their automobiles at my disposal and counted neither time nor gasoline any consideration as they took Lynn and me up and down the roads of Wayne county, sometimes at terrific speed, nor were the roads always smooth either. But we had a frightful area to cover in a limited time and haste was the word constantly in our minds.

I preached to splendid, sympathetic audiences night after night. And I shall remember with a lot of pleasure the Zion Hill canvass. May God richly bless the Zion Hill people.

This puts the mercury now at \$119,000. Ankenytown will next be heard from.

WM. H. BEACHLER,
Campaign Secretary.

Communion Notice

The Brethren church at Fremont, Ohio, will hold its autumn love feast and communion service Sunday evening, November 2. All members of the Fremont church are earnestly requested to attend. This is a very sacred and important service. To carelessly ignore or neglect it is a very great sin. All Brethren within reach are cordially invited.

H. M. OBERHOLTZER, Pastor.

MINISTERIAL EXCHANGE

The Brethren church at Udell, Iowa, is desirous of corresponding with some minister of the Brethren church with a view to securing his services for a part or all time, as they are now without a pastor. Write to

CLARA POWELL,
Secretary of the Brethren Church,
Udell, Iowa.

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OCTOBER 29
1919

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

WILL YOU BRING THE
LORD'S HARVEST.



HOME TO THE HOUSE OF GOD



AT THE THANKSGIVING SEASON?

□□□□

“Bring ye all the tithes into the storehouse.”

□□□□

BANNER HOME MISSION OFFERING.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Ontario; Ohio and the General Prohibition Situation

The last five years have witnessed not only the defeat of Prussianism, but the almost complete overthrow of the liquor traffic. Europe was the battle ground of the former, while America has been the scene of the latter and equally fiercely waged conflict. Both of the great conflicts have been world-wide in their scope and significance. In both the completeness of the victory depends upon America as much as upon any other country. At present the national law-making body of our own beloved land has been "halting between two opinions," but on the prohibition question it has spoken with decision. But with that the conflict is not ended. On the very verge of final victory, when it seemed that all that was necessary was to reap the fruits, we find John Barleycorn in desperation endeavoring to avert complete disaster and to prepare for a "come back." He had two key positions—Ontario and Ohio. In the former complete victory was gained by the forces of righteousness and in the latter the decision is yet to be reached.

The province of Ontario has been dry, by provincial enactment since 1916. But the wets attempted to reserve the dry decision of three years ago and bring the liquor traffic back into the province under the protection of law. They attacked prohibition in Ontario as in Ohio upon four distinct points. They tried to get popular approval of 2.50 percent beer and in three proposals sought endorsement of government sale of liquor. These pro-liquor proposals were carefully sugar-coated to catch the unwary, but the intelligent voters saw through the subterfuge and marked their ballots in such a way as to count most for sobriety, thrift, prosperity and righteousness. Ontario saw that while the wets offered four distinct proposals, they had but one purpose in them all, namely, the bringing of the saloon back under the protection of law. And the liquor interests were beaten at every point.

In Ontario the wets claimed that the soldiers were very much grieved that the people at home had taken advantage of them while they were serving their country across the seas by driving out the liquor traffic. They claimed that the soldiers who offered their lives upon the altar of a righteous cause were friends of their cause—the right to manufacture criminals and violate law at will. They declared they would defend the rights of the soldiers by giving them a chance to vote a reprieve to the sentence of John Barleycorn, if not indeed to grant him a "clean bill of health." But on the 20th of October, the heroes of the world war succeeded by the help of the other electors in effectively repudiating the slander that had been heaped upon them. Doubtless there were among them some who were friends of the liquor traffic, but the proportion was no larger, if as large, than it was among those who remained at home. Ontario not only completely refuted that slander, but left no doubt in the mind

of the world as to its attitude towards liquor. Its final decision is that the saloon is out and out to stay.

The conflict in Ohio is very similar, but even more critical. On the 4th of November the electors of the state will vote on four distinct issues brought forward by the liquor element. The fact that four separate and distinct attempts are made to reverse last year's majority decision in favor of prohibition has complicated matters and is calculated to confuse the voters. It is not likely that the good citizens of Ohio will be deceived by this trick of the liquor men. They have come to understand enough about the business principles of the saloon gang to know that the only sensible thing to do with anything that the champions of this unrighteous business propose is to oppose it. And there need be little fear entertained about the decision of the majority if the men who oppose the saloons go to the polls. The one big danger of defeat is indifference. If prohibition is lost it will be lost by the stay-at-home dry voter. And if defeat should come to the temperance cause in Ohio it would be a calamity, because the result would effect not only Ohio but the whole country.

Ohio is generally considered the key state in the Union from a political standpoint; it is the political weather-cock of the country. The decisions of no single state have greater influence on the entire country than those of Ohio. If Ohio should reverse her decision of last year and repudiate the actions of her legislature and ignore the proposals of Congress, the guardians of the saloon would say, and with reason, that the late sentiment against the saloon was only a war spasm and that the reaction had come. They would say, too, that the men who defended the sacred rights of mankind in the world war were champions of "personal liberty" and the liquor traffic. They would say that national prohibition is not what the people of the land want, and, using Ohio as a fulcrum, would pry the Eighteenth Amendment loose from the constitution of the United States. That is their faint hope, their last-ditch effort.

Mr. J. A. White, Ohio Superintendent of the Anti-Saloon League, says concerning this effort, "The dries are awake to the fact that if the United States supreme court sustains the Ohio supreme court in federal prohibition amendment is subject to a referendum, and that its ruling that the action of the general assembly in ratifying the if ten states out of the fifteen have initiative and referendum provisions then fail to ratify, national prohibition will be defeated." He further says, "If the brewers' claim is correct that the state can define intoxicants as containing 2 and 3-4 percent alcohol, and that this decision, if made, will prevail over the federal law limiting intoxicants to 1-2 of 1 percent, then beer would be on the soft drink list, and voters of Ohio are awake to the tragedy that will follow when school children will come home drunk. This phase of the question is

bound to affect the vote on the wet proposal to define intoxicants."

"It is the hope of the wets that they will be able to win his proposal so that they can make the definition of intoxicants an issue in the election of congressmen and senators. They will make Ohio the battle ground for a 'national comeback' if they are successful."

Mr. White said further, basing his prediction upon the result of a poll just completed in Ohio counties, and upon a review of the registration figures, that the wets have miscalculated in basing their claim for victory on the votes of 265,000 returned soldiers. No increase in such proportions is shown in the wet districts, he said, while registration in dry wards. "The returned soldier realizes that while he was in France fighting, the brewery was financing the German-American Alliance," said Mr. White. "I heard that best expressed by one such soldier, who said, 'Beer is not tonic, it is Teutonic.'"

No doubt the liquor men are making big miscalculations, and it is generally believed that they will be beaten in Rooseveltian style, "to a frazzle," at the polls. But the issue is too serious and the consequences too far-reaching to run any risk of losing the battle by over-confidence and indifference. The safety of the entire country is dependent on a victory in Ohio this fall; and woe be to any professed Christian who will assume the responsibility of not voting with such issues at stake. Ontario refused to have anything further to do with the saloon, and we must believe there were many church members there who followed Christ to the poles on their election day. We believe that Ohio church members are not less truly Christian and no less honestly patriotic. We must keep Ohio dry.

EDITORIAL REVIEW

We are pleased to hear again from our reporter at Oak Hill, West Virginia, Miss Essie Boothe, who is very faithful in keeping us informed as to the progress of the work at that place.

Brother Homer Anderson writes from Williamsburg, Iowa, where he is now located. He is in the midst of a revival and we shall hope to learn of good results. May God bless him in his ministry at that place.

Brother Earl Flora, pastor of the Brethren church at Beaver City, Nebraska, reports the work in his charge in good condition. He has not been on the field long, but the good people there are lining up behind him in a noble way, and under his consecrated leadership they will doubtless be led on to greater things.

Don't forget to read the "Mission" page. Brother Carpenter has something good as usual and Brother Gearhart states that he is now nicely located at 906 Conover Building, Dayton, Ohio, and is giving his entire time to plan for a banner Home Mission offering. Remember all monies are to be sent to him.

Brother Drushal tells of an evangelistic campaign recently conducted at Lost Creek by Brother I. D. Bowman, of Philadelphia, who is now giving his entire time to evangelistic work. The meeting resulted in the conversion of many souls, some of which will add much strength to the church at that place.

It has been a good while since the Evangelist family has had the pleasure of reading a report from the pen of Brother W. H. Miller. He tells of his work at Williamsburg, Iowa, which he has recently closed. The report shows commendable progress, and as he was leaving his people very appropriately expressed the high esteem in which they held him. He is now located at Oak Hill, West Virginia.

Brother L. G. Wood writes concerning the prosperous and promising rural church at Mathias, West Virginia. He leaves the report of the evangelistic meeting which he held to be made by another, and he writes to make us more acquainted with the people, the place and the promise of the Mathias church, which, he informs us, is about ten years old. These people are growing in their loyalty to all interests of the church, among which is The Brethren Evangelist.

The "Sparks from Busy Pittsburgh" are quite cheering. We have not had the pleasure of hearing from this part of the Lord's vineyard for several months, but it will be noted that they have been very busy though they have not been talking. The entire brotherhood will rejoice in the splendid progress that the Pittsburgh church has

made. It speaks well of the leadership of the pastor and also of the whole-hearted support given him by the people there. We will look with interest for the good reports that we are sure will be forthcoming from this good people in the future.

The evangelistic campaign now in progress in the First church of Philadelphia is already showing splendid results, as you will notice by the brief report in this week's issue, and it is hoped that that sturdy old church that has championed the Brethren cause in the Third city of the land for so long will realize its highest hopes. With two such congenial yoke-fellows as Brethren Cobb and McClain to lead the forces, we can rightfully expect splendid results.

"Doings at Dayton" will be read with interest, but there have been so many things doing that it would be impossible to even hint at all of them. Brother Tector is a very faithful recorder of the events of that big growing church and writes with much enthusiasm. If there is one thing which we might mention among the many reported, it is the reception by the Dayton church of a large number of the Bear Creek members, occasioned by the disbanding of the Bear Creek church. May this union be mutually helpful. It is never pleasant to learn of the disbanding of an established church, but the sting is taken out of the regret when we know that the members are not to be lost to the Brethren faith, and especially in this case when the old church has given its life to the strength of other Brethren churches. While the old Bear Creek congregation loses its separate existence, it gains a good fold and a good shepherd.

The apportionment for the General Home Mission offering last year was 35 cents per member, and Brother Gearhart's first article stated that the same apportionment would hold for this year, but a later consideration by the Board decided to place it at 40 cents per. Any one who is at all acquainted with the missionary needs and opportunities of our church will agree that even 40 cents is very small. But churches are not required to limit their gifts to that amount; they are simply urged not to go below that, as that is the smallest amount on which the work planned can be carried on. If after reading Brother George Ronk's statement of the needs of the Kanemorado district, and then realizing that there are doubtless just as pressing needs and glowing opportunities in every other district, you think the Home Board can carry on their work effectively on less than 40 cents per member, you will doubtless be excused from giving the 40 cents until your vision has been enlarged. EVERY CHURCH OUGHT TO AVERAGE NOT LESS THAN 40 CENTS PER MEMBER AT THE THANKSGIVING OFFERING.

Ohio is still "firing up" and is getting under way with a high pressure of steam, while the engineer, Brother Beachler, is opening up the throttle and steering her straight ahead toward the goal. When the campaign, for college endowment first started in Ohio we made the suggestion that Ohio ought not do any less than Indiana and might well set her goal at least at \$30,000. And now the campaign director is talking about Ohio not only going around Indiana, but hustling for Pennsylvania's place. And it seems that every Ohio church is doing its best to make such a thing possible. Ankenytown comes with a mighty nice stroke for Ashland College. Brother Beachler says some fine things about this country congregation and our acquaintance with some of the members of that loyal little church makes us believe that what he says is true. We want to congratulate Ankenytown for the splendid showing they made on the endowment thermometer. And while we are "talking" about Ohio and the endowment campaign, we wish to correct an error in a previous report of the Campaign Secretary. He meant to say, "I am finding that Ohio folks are not only not scared and nervous, but they are determined to do their whole part in this great enterprise," whereas the error made him say, "I am finding that Ohio folks are not only scared and nervous, but etc.," leaving out the second not, which made him say the opposite from what he intended. The Evangelist begs the pardon of both Beachler and the Ohio churches.

ON TO CANTON

The Ohio conference to be held at Canton, November 4 to 7 ought to be the occasion for the assembling of the largest number of Ohio Brethren that have ever gotten together. A good program is prepared, a warm welcome awaits every delegate according to word from Brother Belote and the business of the church is calling urgently for attention. Every church should feel itself duty bound to be represented, and if possible should send a full quota of delegates.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

To the Work. By W. S. Bell, Director of Goals 1-3

If I were to introduce this article with a song I would select, "To the work! To the work! There is labor for all." This program is now four years old and we are on the "home stretch." This year will tell the story of victory or defeat. We are not in need of explanation or exhortation as much we need action. If this is to be a VICTORY YEAR, we need to put some warm blood action into this program all along the line. Altogether let us line up for the final drive and cross the GOAL LINES for a TOUCH DOWN.

GOAL NUMBER ONE

The Goal.—A quickening of the spiritual life of every member of the church.

How reached.—by a 10 percent increase in attendance, or 25 percent of the members attending prayer meeting.

No church should fail to make this for there is no reason why you should not, unless spiritually dead, and if that is the case, have a resurrection or erect a tombstone. This goal means that if 25 percent of the members are not attending prayer meeting, get busy and if you make a 10 percent increase over the attendance you have been having you make the goal anyway.

Prayer is vital to the Christian faith and work. It is the soul breathing in God and exhaling self. There can be no spiritual power in the church member's life or in the church that is not in daily contact with God.

Get out of the rut.—If you are in one in conducting your prayer meeting. Get live spiritual leaders. As pastor prepare a fifteen or twenty minute Bible study. Make the prayer meeting the most attractive and interesting service of the church. Change your program and do things a little differently at times. Make your prayer service a spiritual feast, the believers meeting of fellowship and prayer. SEE THAT YOUR CHURCH REACHES GOAL NUMBER ONE.

GOAL NUMBER TWO

The goal.—A deepening of the spiritual life of every member of the church.

How reached.—By having 75 percent of the members at communion service during year.

Why not? Most of our churches hold two communion services annually and at these services at least 75 percent of the members of each church should be present. The goal demands that during the year there should be 75 percent of the members present. A good way to keep tab on this to have a little slip of paper at each plate at the communion table and request that those present place their name on the slip, these can be gathered up and the pastor can keep a complete record of those who attend and trace up the delinquent ones.

This service was given by our Lord and he has asked his followers to observe it in REMEMBRANCE OF HIM. His blessing is promised upon those who keep the ordinances that he gave. CAN ANY OF US AFFORD TO DENY OURSELVES OF THESE PRIVILEGES? He said, "if ye love me, keep my commandments," and again, "Why call ye me, Lord! Lord and do not the things I command you?" This is the love of God that we keep his commandments and his commandments are not grievous." Lord increase our faith and love to thee.

Make the communion services this coming year the big services of your church. See to it that the membership are visited and are informed as to when service will be held! Let not a single church fail to make GOAL TWO.

GOAL NUMBER THREE

The goal.—The Zealous Heralding of our Distinctive Plea, Principles, and Practices.

How reached.—Ministers using 75 percent of Four Year Program subjects.

This is up to you preachers and we have a right to expect you to be in the front line trenches, for you are the leaders; if you fail, the Program fails, for it is up to you to put it across.

The future of the Brethren church depends upon her message and an aggressive campaign in making it known to others. We have a place in the great Christian conquest if we stand true to our colors, to the Christ and the Bible.

We are living in an age of loose thinking and loose acting in the religious field. If there ever was a time when the true Christ of God was needed it is today. If there ever was a time that the world's needs challenged the church of Jesus Christ it is now.

If our work is to stand it must be built upon an abiding foundation, and the great doctrines of the Gospel is the only foundation that will remain when the sweeping judgments and storms that are upon us sweep past.

I earnestly contend for more doctrinal preaching and teaching. Inspirational and topical preaching has its place, but we should recognize that the great doctrines of Christian faith have first place.

We are giving four subjects for our pastors to preach on this year and will allow you to select the time most suitable to your own locality to present them.

- (1) "THE BRETHREN CHURCH AND HER MESSAGE," November.
- (2) "THE MESSAGE OF THE CROSS," Easter.
- (3) "THE PERSON AND WORK OF THE HOLY SPIRIT," February.
- (4) "THE COMING KINGDOM AND ITS KING," Christmas.

I have no reason not to believe that every pastor of the Brethren church will preach on all these themes and may God bless you in your work.

"To the work, to the work, we are servants of God
Let us follow the path that our Master has trod,
With the balm of his counsel our strength to renew,
Let us do with our might what our hands find to do."

Right you are, Bell. I am glad to say "amen" to all that Dr. Bell has given us in this. "To the work, To the work," is the slogan for every one of the leaders and for every one of the Goals. The deepening of the spirituality of the church is very euphonious until we get to the "brass tacks" of the meaning and then, as three years of history have proven, it is almost a grind. Yet, our tests are of our own making and we must measure by the standards set which means more at communion; more at prayer meeting; more doctrinal preaching. The topics that Brother Bell has given us are so broad that easily, every one of the preachers can use them. Because he made no schedule and because we shall need to have one, let this be the order:

"The Brethren Church and Her Message," for November.

"The Coming Kingdom and its King," for December.

"The Message of the Cross," Eastertide.

"The Person and Work of the Holy Spirit," February.

Put it in your hand book with the dates so that you will not forget when to preach and so, make a bad showing on reports.

Bame's Apology

Brother Garber did go off pretty shooting hot about that

"Tail-Enders" business, I confess. I am glad he did. I do not care what he says about the reasons; I could give good reasons, too why the Christian Endeavor Societies did not do better; yes, I mean good reasons. But that does not change the fact. The fact is that they are at the end of the race for the Goals and I am sorry for them and for the pro-

gram. Youngsters do not usually lose a race with older ones. They have no business to do so and if they have the right, deep enough at heart, they will not be there at the end of the year. I confess, youngsters, that I told the whole brotherhood on you but I did it so you would wake up. WAKE UP. BAME.

GENERAL ARTICLES

Financing the Kingdom. By Martin Shively, D. D.

No one who has passed middle life, and has spent any considerable portion of that life in active relation with the church, has forgotten, nor ever will forget the days when the problems suggested by the subject of this paper, were problems indeed. In those days the methods most commonly employed were slipshod and unbusinesslike in the extreme. As the opening of the congregational year approached, one or more persons were appointed to canvass the membership to secure by one method or another a promise from each member if possible, but most frequently it was impossible, to pay at any time during the year, either in a lump sum or such installments as the subscriber might elect, any amount he cared to promise for the support of the pastor. There is an indelible picture of some such subscription papers in my soul. Men who were in very comfortable circumstances often gave as much as \$10 per year, and others of course less, until the amounts graded down to 50 cents, and even less, and to make matters still more serious for those who were most deeply concerned, not a few forgot to pay even that, and many a preacher has some souvenirs in the way of unpaid salaries, the very memory of which still trouble his soul. No, I will not name any of them, nor recite further their painful experiences, for they want to forget both their own lack of initiative and the shame which often came to the Kingdom. In those days "Ladies' Aid" and lemonade were among the most common agents to keep the pulpit actually from the door, and the devotion of the splendid womanhood of the church often kept church doors open when otherwise nothing could have prevented their closing, except the doing of the one thing which has waited far too long for the doing. Even in the old days of painful memory, folks were not unmindful of their duties to the state, and, however grudgingly they paid their taxes, both because they must and also because they were loyal citizens, of what they and their children agree, is the greatest country in the world. They were uniform in their opposition to all public improvements declaring that "pap" did not have any of such things, and we do not need them either. The real reason, however, lay in the desire to escape paying their share for them. Lest any should feel that I am unnecessarily severe with the laity of that day, let me hasten to say that as I now see it, the real fault lay at the door of the man who did the preaching. He had not taught the great lesson of stewardship, as faithfully, tactfully and persistently as he and his associates of the later days have done. He had not stressed the importance of the child, as deserving more and more, if it should be expected to outstrip its fathers, as the very spirit of Christian progress demanded. Perhaps he failed, too, in so presenting the sublime sacrifice of his Lord that they who saw, should cry out in joyous expression of Divine love for them, and should also instinctively pledge their all to him. Fault there was, and not a little of it, but even in spite of it, the Kingdom did not perish. God has permitted us to live to see a better day, but even his day, does not measure up to his plan.

No thinking man will dispute the claim, that that which offers greatest benefit to the soul, stands first among all the things which can be of assistance to men. For that alone has any ground for hope of escape from the decay which attends all things material, and no institution for the exclusive well

being of the soul exists in all the world except the church. The one great message which it proclaims has for its object the exalting of the kingdom and its King. In recognition of the fact that many things affect the soul in its upward outlook, it has sought to make such application of the teachings of the Master, as would contribute to the highest possible good for man, both in his material and spiritual relations, but as a whole, it has never lost sight of the fact that spirit is supreme. While the church is not necessarily the kingdom, it exists for its advancement, and therefore for the purposes of this paper, the financing of the kingdom, shall be understood to mean the financing of the church. And that God meant well by the church, is positively shown both by the method he instituted for its support, in the days of the theocracy, when he demands he laid upon his people were both primary and abundant, and also by the estimate in which he held it in the later day, when by the pen of an inspired apostle, he declared it to be the very body of Christ. And the church, when properly led, does indeed deserve well of the people. For a ready response to its message not only offers the only source of hope for the soul, but it furnishes the only guarantee for orderly relations in society, and produces such conditions as make the world safe for democracy, and make a democracy which is safe for the world.

Of all the plans commonly employed for the financing of the church, none has produced such blessed results as the every member canvass and the weekly payment system. Others have given invaluable assistance in this field, but to me it seems that Mr. Archer G. Jones of the Duplex Envelope Company, has been a tremendous force under God in the bringing in of the better day. I shall never forget how that on the first Sunday after the adoption of this plan by the congregation of which I was a pastor, as the secretary and treasurer sat at the table counting the funds which had come in, Brother Keihl came forward to ask what the result had been. When they told him that the offering for the day was considerable more than was necessary for the weekly need, he lifted his eyes to heaven and said, "Thank God for this vision of success for the church." And it was indeed the beginning of the better day for the Dayton church, which, under the leadership of great men of God, has become among the largest in the brotherhood, if indeed it does not now stand at the head of the list. As all other plans which are proposed by man, it will not run itself, though it comes much nearer doing so than the old haphazard system, or rather lack of system. The every member canvass requires careful planning and prayerful, tactful application, and there is always follow up work to be done if the amounts pledged are to be brought into the treasury. Even at best, there are losses, for there are still folks with very defective memories, who overlook the presence of the convenient box of envelopes, which is intended to serve as a perpetual reminder. But, taking all in all, the system has been a wonderful boon to harried and worried church officials, and has been greatly blessed of God to the uplift of his church. "And yet show I unto you a more excellent way."

Years ago I was led to believe that God had a plan for the financing of the kingdom, as he has for everything else which concerns the good of man. We know that his plan of salvation is effective, and that there is no other plan which

is so. No improvement has yet been found for his plan for the keeping of the peace between man and man, which is capable of being far more widely applied. That he had a plan for the support of the religious institutions of his house in the days of law, is so patent that none will attempt to deny it. And that plan was the tithe is equally well known. That he made it the condition of material blessing, according to the prophet Malachi and others, must be accepted as fact. And also that its operation furnished abundant funds for the maintenance and the support of a most elaborate service, is well known to all who are acquainted with the Book, and the history of Israel. But, it is urged, we are not under the law but under grace,—a declaration with which I am in perfect accord, and for which I also rejoice. But there is no gainsaying this fact.—If the Jew, whose knowledge of God was so much more limited than ours and whose blessings were so much less,—if the Jew was asked to bring his tithe, and in most instances did it gladly, “dare we whose souls are lighted with wisdom from on high” do less? The adoption of the tithe as a system for the financing of the kingdom would indeed produce a fluctuating income, for there might be many weeks of the life of the average individual when the amount thus contributed would be small, but in the aggregate such a flood of funds would come in, as would drive the church to her knees to pray for wisdom from on high for the proper disbursing of it. It is nothing less than the employment of this system which is making the Mormon church such a menace to the future welfare of this country and others. That so-called church is possessed of so many millions of money that few outside of its officials can have more than a very general idea of its wealth. Not only are there abundant funds with which to carry on a world wide propaganda, which they call mission endeavor, but their vast interests in the railroads and sugar industry of the country, as well as other essential affairs, are threatening to finally give them such power as will lead them to demand and to secure the concessions which are now denied them by the law of the land. Here is an instance of a perfectly good system, which is being applied in a dangerous cause, but it cannot invalidate the system, for it is equally capable of being applied to the help of men, and the honor of its Author. That the system as applied to the average congregation would produce an almost unthought of income, is demonstrated by the following incident. As pastor of a congregation of about 250 people, living in a city, none of whom lived on “easy street,” and with whose financial circumstances I was very well acquainted, I made a computation of the probable amount of income the church would receive if the tithing system should be adopted. Then I made announcement as follows, If the ladies in the congregation, whose husbands were

not members, should continue to contribute as they were then doing, and all the rest of our people should bring the tithe into the treasury of the church, the amount would be over \$9600 per year. And this was the situation in one congregation more than fifteen years ago. Here is a system, which if once adopted as the rule of our Christian practice, would not only run itself since each person, and unsolicited by others, would settle the matter between himself and God, and at the same time would solve the problems which so trouble the general boards of the church at times, but would provide in abundance for the needs of every local church. Upon whom would it work a hardship? And who would really be the poorer in a financial way in consequence? All who have tried it are loud in their expressions of joy and blessing, and the congregations in which it is the general practice have done, and are doing, wonders for God and his kingdom. More time spent as individuals and conferences in the study of this plan, and hearing from those who have given it an honest trial, would, it seems to me, be time well spent. For the nerve which controls the purse strings is not far from the nerve which controls the whole life of man, both in his relations with others and with God.

In spite of the awful apathy in the field of religious thinking and endeavor, which is upon us, and which so troubles the hearts of the faithful, there are some hopeful signs. Those whose hearts ring true to the touch of God, are recognizing as never before, the fact and character of their stewardship. The Church of the Brethren, after financing its congregational needs, brought over \$150,000 to the last general conference for spreading the gospel in all the world. This with the numbers who gave themselves, and who are joining others who had preceded them, is a glorious indication of a wonderful spirit which is permeating our mother church. The millions which are being laid upon the altar by Methodists, Presbyterians, Baptists, Lutherans, Episcopals and others, are all expressions of a renewed loyalty to the King, who rules the kingdom. And our own dear people are also among those who serve, for the number and the amount of the offerings which they thrust upon the Boards which represent the forward movements of the church, so overwhelmed the men who faithfully tried to serve them, that in utter inability to keep the records, with their other work, they came to Winona saying, “Now set us aside a man of God who shall do this work.” And Brother Gearhart was called to devote all his time to the joyous task. Thus, though sin is rampant, God is not left without witnesses, and let us hope, yea and pray too, that the time is near when with a joyful enthusiasm, the church shall complete her task, and the kingdoms of this world shall become the kingdom of our Lord.

Masontown, Pennsylvania.

The Key Note till Thanksgiving---Church Extension and General Home Missions

Report of the Central Field Secretary of the General Missionary Board to the Kanemorado District Conference, 1919. By George T. Ronk

(We will gladly give prominent place to reports of surveys made by the Field Secretaries between now and the lifting of the Home Mission offering at Thanksgiving.—Editor.)

For many years your secretary has felt that one of the great neglected opportunities of the church lay in the Kansas field. Also, continual complaints came that too small a proportion of the funds of the General Board were being spent in developing this district. Accordingly your secretary spent a few days in the field centering about Kansas City at the solicitation of the churches at McLouth and Ft. Scott and the District Mission Board. Previous convictions were confirmed with the result that recommendations were made to the Board at the recent conference which resulted in appropriations for the Kansas field, amounting to \$1250 for the coming year. \$150 to the Norton County field, \$400 to the McLouth field and \$700 to the Ft. Scott field.

The McLouth field it appears is a great field which has not come into its own largely because of the lack of proper pastoral labor. The Church of the Brethren and the Brethren church worship and meet their budget together there in the spirit of complete harmony and both churches feel it is

the turn of the Brethren church to meet the pastoral need. Having tried for a number of years and failed to reach the community properly, the Church of the Brethren members are willing that our men shall have a try-out. The local church raises \$800 and the General Board will meet the balance. Your secretary feels that a strong young man could make this one of the shining places for your district and personally knows of no place where it would be pleasanter to work than right there.

At Ft. Scott is one of the great opportunities of the Brethren church. Everything should be done to capture this magnificent city for the Brethren church. However, some radical changes will be necessary to take the field. Let it be noted here that, given a nucleus of Brethren like we have at Ft. Scott, we can establish a church in any live town in a few years, if we will observe a few plain rules taught us by our successes as well as by our bitter experiences.

1. The church must be well located in a good district,

self respecting in appearance, and must set up its standard and demand the place and respect due the best churches in the town.

2. It must pay a large enough salary to get a resourceful man, and it must pay him his salary regularly enough so he will be able to pay his bills in a town where he is a stranger without credit, so he can look every business man in the face and stand as the advocate for his people. There will be enough dead-beats in the church without the preacher joining the roll.

3. The supporting churches must get out of the notion that home mission work is a charity proposition that means going out into the slums with old hand-me-down clothes and working on the off-scourings of the city. Slum elements it will handle but a church cannot be built of these. Supporting churches must come to view this mission work as extension work for their own strengthening much like a new wing on a factory building. Everything must be planned accordingly.

Now let us apply these principles:

1. The St. Joe work which was such a signal failure for the combined effort of the District Board and the General Board was so poorly located that nothing but a direct miracle could have made it succeed. Instead of going with the current that effort tried to swim against it and failed. For instance, your secretary was in that city two different times and tried to find the mission but could not, having the address along. He utterly failed to find the mission or its pastor even with the help of the police department, though he spent hours wandering around the city. Unquestionably the mission was in a needy district, but a needy district is not always the best place for a mission.

Now the church at Ft. Scott might succeed in its present location, but your secretary, after eight years as a mission worker and after visiting almost every field of the church would not care to undertake the task. Life is too short for the modern man to be futilely battling against the current when he can travel ten times as fast to his destination by going down it. The long way around may be heroic but it is not good sense and is a trifle expensive.

The church at Ft. Scott is in a good field but it is on the out edge of the field next to the cow pastures. Experience has shown time and again that people will travel a long dis-

tance on a familiar road rather than a short distance on an unfamiliar one. The familiar road is the road from the suburbs in toward the trading point. People will go in large numbers to church toward the center of the town but it takes a mighty strong pull to get them past the center of the town out toward the suburbs. Your new mission church lacks just this pull. If Ft. Scott is to be self-supporting in another decade it must be on the inside of its circle and not on the outside. It has a fine field but must work it from the inside and not from the outside. Besides, there are colored folks living in the church block and we have enough to fight without taking on race prejudice as a new antagonist. The Ft. Scott congregation should be moved. The \$700 appropriation of the General Board is conditional on this being done. The fine old abandoned brick of the Congregationalists can be had for \$3750 and the present property free from debt ought to go a large way toward meeting this. The town can be canvassed for funds and the balance ought to be gotten easily from the Building and Loan. This is the greatest opportunity ever offered the Brethren church to house a mission on a corner lot on main streets both east and west and north and south, across the street from the fine Junior High school, where all the activities of the church will come under the observation of the whole city. Your churches have allowed canvassers from the church at large to raise money for projects in other states. If it is necessary this ought to be done for Ft. Scott. It ought not be necessary if good management is used. Brethren, if the great opportunity in Ft. Scott is allowed to slip it will be little short of a crime against the cause of church extension. This one act will be worth ten years of ordinary mission support.

Now as to the pastor for Ft. Scott. It needs a pastor of education, dignity and firmness, who can represent the church fairly before those High schools, the Commercial club, the business men and break down the prejudices already there from past history. It needs a man who can go into the best homes and claim the best, perfectly at his ease.

Your secretary urges that every effort be made to meet the situation. Not only will you make Ft. Scott one of the greatest churches in your district, but also get a new center for the county seats around, in many of which we have a small nucleus for future extension.

Respectfully submitted for your prayerful consideration.

Thoughts on Church-Going. By H. M. Harley

(In his parish paper, The Brethren Bulletin)

If you go to church, you will be less critical, and more charitable. Everybody likes to be well thought of. You like to have the good opinion of other people. You so desire to have coming your way the good wishes and favorable regard of people, that you cringe before criticism. You think that people should be a little more lenient toward you than toward any one else who is doing exactly the thing that begets criticism. You are inclined toward the principle of self-favoritism. You are not particularly gentle and discerning in your criticism of others, but when criticism falls at your door you instantly cry out that it is a case of mis-carried justice. You pray "Bobbie" Burns' prayer for some power the gift to give us, to see ourself as others see us," but when you do thus see yourself, you always consider it highly discourteous if the other person's estimate is not commendatory, and sometimes a wee bit flattering. In short, we dislike very deeply, criticism when it comes our way, but we are not always particular how much we sling broad-cast for others.

If you go to church, it will help you to become less one-sided and less unfair in this respect. You will become more charitable. You will grow less critical. The world in general is wrong in supposing that the church is the most critical aggregation of people on earth. Instead of that, it is the man or the woman who doesn't go to church regularly who is most critical, and that without reason. The man or woman

who doesn't go to church, is always criticising those who do go. Such people think they see in the lives of those who go to church, glaring defects. They fill in hours talking of the faults that are either microscopic in Christian people's character, or else they see a weakness against which the Christian has waged hard battle, and which he is slowly strengthening. On the other hand, the person who does not go to church is unconscious of the grievous errors and faults of his own life. What he needs to do is to go to church, and while there, take an invoice of his own life impartially. If you go to church regularly, you will discover presently that you have great need of the softened judgment of God and men, and then you will be guilty of less self-favoritism. You will become more charitable and less critical.

The church, of course, will always have certain standards to hold to, and will always have the legitimate right to criticize the world of men and the activities of people, to the end that the whole creation may be lifted to these right standards. But on the whole, the person who goes to church, learns how to use charity toward all, much better than the person who never goes. The critic is usually not happy in himself. The chronic critic is not the best company in the world. He is not a constructive, but a destructive force in the world.

Come then, and go to church and leave the task of the critic to someone else.

Pittsburgh, Pennsylvania.

THE BRETHREN PULPIT

Has Christianity Failed? By Morton L. Sands

TEXT: Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. II Timothy 2:19.

(This is one of a series of sermons on Great Questions and Their Answers preached at Sergeantville, New Jersey.)

"This frightful war has reduced my faith to rags and tatters," said a man recently, according to Homiletic Review. This is the story of many. In the present strenuous times following the greatest war the world has ever seen, they feel as though something had gone wrong somewhere. It is so entirely different to what they expected that they are all at sea. The shore lines have been cut and they are drifting into deep water without anchor, without compass, without Pilot to aid them to gain the desired haven. This is due, perhaps, to wrong views of faith, erratic knowledge of the Word or false teaching of which the world is full. Whatever the cause many feel this way and there is a tendency on the part of some to become skeptical, while others let go entirely and drift away from God and the things worth while.

Some feel that there ought to be a change in the application of Christianity. Christianity has been too individualistic. We have been too concerned about saving men out of the world and not enough concerned about making the world a fit place to live in after they are saved. Personally I believe in individualistic Christianity. Men must be saved one by one. The Holy Spirit must touch the life and make them new creatures in Christ Jesus. It is the Bible way, the Jesus way, the apostolic way. But what about a man after he is saved?

The true Christian will always be found on the side of that which is right whether it be for moral uplift, good laws, clean politics, sanitation or Christian manhood. I believe we shall be called to account some day for our attitude toward the liquor question. What will we say? If every Christian had voted because of principle instead of because they or their father or father's father voted for the old parties (and one is just as rotten as the other), we would have knocked the damnable traffic into hell long ago. True, the victory is won, but we left it to a few men who were not afraid of losing their vote to enter the breach and take the city. There is no need of a change of application of Christianity but there is great need of men who have the real thing.

One thing is sure: if Christianity has failed, a terrible calamity has befallen us. If Christianity has failed, God has failed. If Christianity has failed, Christ has failed; the Bible has failed; the good has failed. There is nothing worth while. We have no religion. We have no hope in this life or in the life to come. We might as well eat, drink and be merry for tomorrow we die.

Now let me attempt to answer the question by saying, That Christianity has failed to do what some people expected of it. During the last half of the 19th century the rate of gain of Protestant churches was only half of what it was during the first half. That is, figuring on the increase of population. And during 20 years from 1880 to 1900 the gain was only one fourth as great as during the preceding 30 years. While in the 10 years, 1890 to 1900, it was only one-third as great as during the preceding decade. From 1900 to 1910 there was no gain at all. Each year since there has been a slight loss.

These conditions are not peculiar to any communion or any one country. From 1851 to 1891 the attendance at the Presbyterian church of Scotland decreased 180,000. On February 22, 1914, less than two percent of the population were in attendance at churches of Berlin and Cherlottenberg, and of these, three-fourths were women and children. In fact, everywhere the masses seem to be drifting away from the church. Different remedies have been tried such as lec-

tures, sermons, book reviews, sacred concerts, movies sermonettes, but none of these seem to stem the tide. We have failed to reach the masses.

A few years ago men were almost sure that a millennium among the nations was about to be ushered in. Altruistic principles were being taught. The Fatherhood of God and brotherhood of man was being exemplified. Democratic forms of government were taking the place of monarchies and dictatorial rule. Peace conferences were replacing sealed orders of army and navy. Courts of arbitrations were to be the order instead of hymns of hate. Great progress indeed! And Christianity was the leavening spirit in all this progress. Then comes the greatest war in the history of the world; a war twenty times greater than any previous war; a war in which the so-called Christian nations were at each other's throats. Blood and carnage and murder were rampant and millions were slain by every devilish ingenuity known to mankind. Truly it was said, "The dove of peace has fled and the culture of lust and hate reigns supreme." And all these nations claimed to have God on their side. Surely that Eutopian dream was blasted.

The conversion of the world, in this day and age has been the dream of some people. Christian forces are at work, the world is growing better and better and finally will be entirely converted. What are the facts of the matter? Civilization has largely taken the place of Christianization (and there is a big difference between the two). There is a falling away from the faith once delivered unto the saints. Hatred, malice, greed, strife, have superseded love for God and love for our fellow man. Why we haven't even evangelized the world. We have only been playing at missions. Last year we spent \$262,000,000 for home and foreign missions and \$1,200,000,000 for tobacco in the United States alone. Does that look like converting the world? All these facts go to prove that Christianity has not accomplished all that was expected of her.

I do not believe however, that Christianity has failed. Real Christianity has never been tried. It has been "churchianity" that was tried instead of Christianity. My indictment is against the church. Jesus said unto Nicodemus, "Ye must be born again!" And this is the foundation of the Christian life, not reformation but regeneration. This is the Gospel message of the church. But she has forgotten her supreme message. In her anxiety to make a good showing she has stepped aside from her royal orders and taken anybody who could answer the prescribed questions or sign a card, into the church, whether converted or not. Let me illustrate what I mean. About three years ago we had a union evangelistic meeting in one of the Sergeantville churches. It was not a success from the point of accessions but we did get about two good people into the Brethren church. After the union meeting was over some of the Billy Sunday "trail hitters" from Trenton came up and continued the meetings for three weeks. They begged and pleaded, pulled and hauled until some 70 went forward and signed cards and were taken into the different churches. Today you would have to use a microscope to find ten that are faithful. They gained the church but not Christ.

Forms and ceremonies have taken the place of real religion in many churches. I remember that while in Montreal we attended one of the churches and found this very true. The service began by a processional and closed with a recessional. There were chantings of scripture and prayers. There was much standing and more kneeling. The sermon church either was just twenty minutes long, the other

forms and ceremonies taking up most of the time. And it was not hard to join that church either. Christened at birth, confirmed in youth, answering a few questions and they were members of the church. Nothing was said about conversion. Nothing was said about definite acceptance of Christ. Nothing was said about repentance. Is it any wonder we have so much dead wood?

Someone has said the Methodist church lost her power when she lost her shout. This may or may not be true. One thing is sure. The church in general has lost her power. Worldliness is the cause. She has let down the bars and the result has been ragtime music, charity balls, euchre parties, theatrical clubs and sermonettes. Her members have just enough religion to make them miserable. They are like the woman old Anna Dinah tells about. She had too much religion to be happy at a dance and too little religion to be happy at a prayer meeting. This is the condition of about nine-tenths of the so-called Christians. What most of them have is Churchianity and not Christianity. And the church is to blame because she has let false teachings, forms of religion and worldliness take the place of real religion. Yes, the church has failed but Christianity has not failed. True Christianity can never fail. You might as well expect the heavens to fall. In Revelations 22:1 there is a picture of a stream of water flowing out from under the throne of God. It has been suggested that this stream is a type of Christ.

(Continued on page 10)

OUR DEVOTIONAL

Christ Yearning Friendship. By Nora Bracken

OUR SCRIPTURE

These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep (John 11:11). Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! (John 11:32-36). No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from the Father I have made known unto you (John 15:15). And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray (Luke 9:28). Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face and prayed, saying, My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt (Matthew 26:36-39).

OUR MEDITATION

The poet said, "Love is flowerlike but friendship is strong like the oak." How sad for the human being who is deprived of these. What an empty life he, who misses this great fulness, must live.

Beautiful pictures of this are found in the Bethany home, the place where Jesus loved so much to be. One of the first pictures we have of this friendship is that of the time when Martha was much concerned about serving and when Mary, who chose that good part, sat at the Master's feet and listened to his word.

Again we look into that home at a time when sorrow and sadness had crept therein. The brother, Lazarus, lay in the grave. The two sisters in their bereavement were

seeking a true friend, they were seeking the Christ. A few days after the brother's death, Jesus arrived. He knew his power to call Lazarus from the grave, he knew all was well, but yet, being moved by the tears of the sisters, he himself wept. Does this not show that great tie of friendship between the Master and the members of this home?

These friends sought the Christ. But on the other hand, can we not see Christ reaching out to this home for the help and strength which humanity craves? As he went about doing good: healing the sick, making the blind to see and the lame to walk, raising the dead, cleansing the leper and comforting the sad and sorrowing, he suffered physical pain, hunger, thirst, also much mental pain and anguish. We find that many times during these hardships he went into the Bethany home for comfort and rest. The rest and peace in this home is well illustrated by the legend "How the Robin Got his Red Breast." It is said when Christ hung on Calvary's cross, with the blood streaming from his head, his hands, his feet and his side, a robin filled with compassion for the dying one, kept fluttering and hovering over him. Then finally he flew down and plucked a thorn from Christ's head. The blood spurted out on the robin's breast but the Master had one less pain. That rest, peace and comfort in the Bethany home seemed to have plucked many thorns from Christ's bosom.

Jesus called the twelve apostles that he might teach and prepare them to carry on his good work, when he again would return to the Father. Might he also have had another purpose in mind? Did he have in mind that friendship which he found in them? We learn that he called his disciples friends. We see him reaching out to them and especially to those in the inner circle—Peter, James and John. He often needed those three. He needed them on the Mount of Transfiguration, much more did he need them in the Garden of Gethsemane, on that dark night, before his crucifixion. Christ yielded all to his Father and yet, in his humanity he yearned for that friendship of his disciples for he needed them to watch and pray with him.

Jesus in his humanity was not unconscious of that divine tie. Many times he sought the Father in communion and prayer. He went out in the early morning, even before daybreak to be alone with God. He spent hours, days and nights alone with him.

Even today, the Christ, who is now in the heaven above interceding for you and for me, is yearning for our friendship. His yearning heart with that broad and generous love is reaching out to the whole world. We find in him that first touch of friendship, also that strong oak-like friendship. When we find our lives like storm tossed Galilee, he will calm the billows. When the thorns by the wayside pierce us, he will pluck them out of our lives. When our cross is so heavy it seems about to crush us, he will carry the heavier end. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Can we find another friend like the Christ? He who is yearning for our friendship is our truest friend.

OUR PRAYER

Almighty and everlasting God, thou who art great and thou who art good; thou who art the God of love and an unerring guide; as we behold thee in the beauty of thy holiness and in thine infinite mercy, we humble ourselves in thy presence. We thank thee, our Father, for the Christ who emptied himself of that equality with thee; came down to this earth and shed his blood on Calvary's brow for us. We are glad that he again reigns in the heavens above and daily intercedes for us. We are happy for the great lessons he taught us while here on this earth. As we see him mingle with the disciples, with the members of the Bethany home, his mother, Mary and others, may we find that great lesson of friendship. May we so anchor our lives in him that he may find in us that friendship which he seeks, that of the beloved disciple John who found Christ's bosom a soft pillow. May we find this in him. Through this same Christ, and for his sake, we look and pray to thee, our God. Amen.

THE SUNDAY SCHOOL

A "Surprise Bag" for Any Missionary

The Surplus Material Department of the World's Sunday School Association offers the following suggestions by which much pleasure can be given some missionary abroad with a comparatively small amount of work. This Department has introduced over 31,000 in the home land to missionaries in various countries.

Take a piece of cretonne or any suitable material and make a bag of a size to hold the things that you will put into it. First, of course, you must decide what you will give. The articles can be very simple if you desire. Just some things to be taken out of the bag on certain named days. Note a dozen suggested days and then add more if you will. Remember "the more the merrier." Plan for Christmas, New Year's, St. Valentine's Day, Washington's and Lincoln's Birthdays, April Fool, Easter, Memorial Day, Children's Day, July Fourth, Thanksgiving, and the birthday of the receiver. Then select or prepare something suitable for each occasion named. It may be only a picture post card. Your own thoughtfulness will furnish many suggestions. Here are a few things that you can probably find: handkerchief, pencil, old but still good fountain pen, Ingersoll watch, pad of paper, some dainty trinket that you are no longer wearing, note book, calendar for the new year, a small silk flag, book, rubber stamp with name and address of the missionary, string of pretty beads, ribbon, tie, knife, the little things you would like if at least 6,000 miles from home. Wrap each article and tie a label on a long string or a bit of baby ribbon to the package, letting the labels hang outside of the cretonne bag. You could write on the outside of the well-wrapped package "Pull each string on the day indicated." You can also write on this wrapper "From———" (giving your name and address). Do not add anything more or the package would require first class postage. Now it can be sent by parcel post at the rate of 12c per lb.

To obtain the name of a missionary write to the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City. Indicate the name of your denomination and you will receive a card of introduction to a missionary in your own church to whom the package should be forwarded. A leaflet will also be sent which suggests many other plans that are used by thousands

in bringing both help and cheer to these Christian soldiers who are always at the battle front. The plan is one that can be taken up at any season of the year, for one of the specially named days is bound to occur soon after the "surprise bag" has been received abroad. In sending your gift you should write to the missionary whose name will be sent to you.

Note: This may be suggestive of some method of bringing cheer to the heart of some of our own Brethren missionaries in South America or Africa. Think it over.

"And the Greatest of these is Love"

When a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things. Where is the church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing, and gambling, but it is not easy to love. Love brings labor, and sorrow and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.—From "The Cross at the Front," by Thomas Tiplady.

The strength and courage of him who does a thing because he thinks it is right and God requires it is as a thousand to one compared with the man who does a thing because it is popular.

(Continued from page 9)

tianity which begins with God and flows out into the world, touching and beautifying and giving life everywhere. Certainly Christianity had its beginning with God. John 3:16 says, "For God so loved the world that he gave his only Son that whosoever believeth in him should not perish but have eternal life. Back of Bethlehem's manger was God. Back of Calvary's cross was God. Back of the Gospel message is God. Back of Christianity is God. And God never fails.

True Christianity is a life not a dogma. True Christianity is a definite experience not a creed. True Christianity is the outliving of the living Christ. Jesus is the center and circumference of real Christianity. We accept him by faith. He enters our life, we let him rule and reign, there is a definite change, we are new creatures in him. What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, height, nor depth, nor any other creature, shall be able to nor powers, nor things present, nor things to come, nor separate us from the love of God, which is in Christ Jesus our Lord.

Real Christianity is a universal religion. I don't mean that all men will be saved. All men will not accept Christ

and there is no salvation outside of Christ. I mean Christianity is universal in that it supplies the need of every man everywhere. It is no respecter of persons. I read an interesting article along this line recently. It said that next to Christianity is Confucianism with 300,000,000 adherents but it is confined to a single race, the Chinese. Then comes Mohammedanism with 221,000,000 adherents. Hinduism follows with 210,000,000 but little known outside of India. Buddhism with 138,000,000 is a much higher type but its adherents are nearly all orientals. Shintoism with its 25,000,000 is entirely racial and Judaism with 13,000,000 is almost identical with the spread of one race. Christianity alone is universal. Christianity alone brings light and life and happiness to all men.

Another remarkable thing about Christianity is that her Founder still lives. On the tombstone of the founders of every one of the religions just mentioned is written, "Here lies Confucius, Mohammed, etc." But not so with Christ, the founder of Christianity. Over the tomb where he once lay is written, "He is not here; for he is risen, as he said. Come see the place where the Lord lay."

Christianity can never fail.

Comfort ye one another with these words. Stand fast in the faith. Fight the good fight. And remember the crown awaits all those that love his appearing.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

The What and Why of Christian Endeavor. By Willis E. Ronk

There has been much written concerning the purpose of Christian Endeavor and its mission; so the problem now is to reiterate what has been said, add all the new thoughts possible and bring this again to our attention in such a way as to create enthusiasm and to impel us to greater activity.

We have heard much talk about Christian Endeavor; but after all, what is Christian Endeavor? In the minds of some, it is a service held on Sunday evenings in the church, its primary function being to provide a meeting place for the young people, especially those in the early teens. To others, it is a meeting for a few girls and a still smaller number of "sissified" boys. Still others know nothing about it and care less. Is this statement too radical? If so, can you tell wherein lies the trouble? For trouble there certainly is.

During the past five years, it has been the speaker's privilege, as a stranger to visit several Christian Endeavor societies, and from these experiences he has gained some information. In one town six societies were visited. The attendance at these societies ranged from twelve to thirty-five. The smallest Sunday school in these churches was one hundred and twenty-five and the largest nearly six hundred. Why are the Sunday schools so large and the Christian Endeavor societies so small? I am confident that all the reasons given can ultimately be traced to either a lack of knowledge as to what Christian Endeavor is, or to its purpose. This lack of knowledge may be either on the part of the leaders or on the part of the masses who refuse to follow.

An Endeavorer is one who endeavors or puts forth effort. A Christian Endeavor society is a society or group of people who are Christians and are putting forth effort for the cause of Christ. Christian Endeavor may be further defined by giving its mission, which is "For Christ and the Church." This is the phrase which should be uppermost in the mind of all Endeavorers; for every society which fails to keep this as her goal, will meet her defeat.

Since I have defined Christian Endeavor in broad terms, some will say, Yes, but we are already Christian endeavorers. Why multiply machinery? We are already "organized to death." Let the Sunday school or church do this work. This accounts for the why in my subject.

The first society was organized by the Rev. Francis E. Clark, as the result of the needs of his congregation. The various auxiliaries of the church were failing to reach the young people, hence the first society. The needs of the churches are just as great today, and this society has a great work to do especially among the young. Let us be more specific and consider some of the whys.

First, one of the great problems of the church is the tendency of the young people, one by one, to drift from the influence of the Sunday school into the world, and many are consequently lost to the church. There is many a weak church today, which is weak primarily because it has failed to conserve its young life. It is especially true that the young man in the later "teens" begins to look upon the Sunday school as a place for women and children, and feeling his manhood he leaves the influences of the church. He goes out into the world to sow his wild oats and the chances are that the church will lose him for ever. When the young man thinks he has outgrown the Sunday school, or rather before, the church should appeal to the heroic in him, and this may be done through the Christian Endeavor society. It is also at this period that the young people desire more social contact, especially with those of the opposite sex. The Christian Endeavor should draw the young people together and give them opportunity for social intercourse unimpaired by

Christian influence. I would that everyone might realize the importance of the association of these Christian young people; not only in the light of the individual, but the future of the church. Many, many indeed, are the families lost to the church, because the young people form their associations outside of the church and marry the ungodly. I would not make the Christian Endeavor society a matrimonial agency, but it would certainly do the church good to pause to consider the injunction of Paul, "Be ye not unequally yoked together with unbelievers," and then realize the importance of the proper social contact.

Another problem is the training of the life of the church for effective service for the Lord. Any church that fails to recognize the necessity of a trained and skilled leadership, or fails to train such leaders will suffer irreparable loss if indeed it does not die. How is this leadership to be trained? Does the church as such do it? Does the Sunday school do it? No, it was because the existing organizations did not do this, that the first Endeavor society was organized. The Sunday school gives the gospel truths with a view to the salvation of the individual; the Endeavor society also endeavors to save if the individual is not already saved, then to train that individual for larger service. Go to the ministers of our beloved church, especially to the younger men, and ask them whence came their inspiration. Then go to the laity among the younger generation and ask where did you get your inspiration? A great many times, yea the majority of the times, the answer will be "From Christian Endeavor." That the Endeavor society has been a great force for the training of leadership and for effective service no one dares to deny.

However we must not be content with present attainments. The cry of the hour is for leadership—the ministry, the Sunday school, the church, yea, the world is calling for leaders. Let us therefore as Endeavorers, arise to the demand of the hour and do our share in the searching out and training of those needed workers. Let us meet the present challenge. May we be filled with enthusiasm for service. May we let it be known that Christian Endeavor is not merely a place for "sissies" or weaklings. It throws out a challenge to the best and the sobriest that is in our young lives. It throws out a challenge to us all to put forth our greater effort "For Christ and the Church."

"Let us then be up and doing,

With a heart for any fate,

Still achieving, still pursuing,

Learn to labor and to wait."

Roann, Indiana.

The Sum of the Law

Men are asking everywhere this question: "Is it possible for a man to be a broker, a shopkeeper, a lawyer, a mechanic—is it possible for a man to be in a business of today, and yet love his God and his fellow man as himself?" I do not know what transformations these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God; but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business today rests an awful and a beautiful responsibility to prove—if you can prove it—that these things are capable of being made divine; to prove that a man can do the work which you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow man as himself. If he can not, what business have you to be doing them? If he can, what business have you to be doing them so poorly?

MISSIONS

Home Mission News. By G. C. Carpenter

Huntington

Brother J. W. Brower, the faithful pastor, writes: We are disposing of some property and are reducing our debt very materially. Twenty-six at prayer meeting Wednesday evening and one hundred at joint meeting of W. M. S. and S. M. M. Two hundred dollars more subscribed for the work next year than for any year since my taking charge."

Such news is always welcomed by those who are interested in and are supporting faithfully our home mission work.

Peru

Our rally day on October 19 was a success. The attendance at Sunday school was 115, and the offering was twenty-dollars. A special program of considerable merit was given on rally day evening. Plans are now under way for "Joash Day." More about that later.

That Stereoptic Lecture

Brother A. B. Cover of Hagerstown, Maryland, writes: "We used the Kentucky slides last night and they were much enjoyed and an offering of eighteen dollars was received for the electric light plant at Lost Creek. I forwarded the slides to Brother McClain."

Remember that a suggestive lecture pre-

pared by Brother E. M. Cobb accompanies the slides. Every pastor in the brotherhood should use these slides in his church. We suggest that those who use them take an offering for the electric light plant fund.

Krypton

Brother Rempel writes: "We never felt our weakness and nothingness as we do here in this great and needy field. We need the prayers of all the brethren, seeing the responsibility that is upon us, and seeing the great work that Brother and Sister Cook have done. Our prayer is to see this work prosper and that is also Brother Cook's prayer after six years of hard labor here."

Prayer

A returned missionary from China said to us the other day when we asked on what terms she would speak at our church: "All I ask is a good audience. Our mission does not ask for any money, but if I can have the audience and induce the people to pray, more I will have done my part." The secret is that those who pray for missions support missions with their money. Those who are praying for our home mission work will give liberal gifts at Thanksgiving time in what

(let us pray) may be the largest home mission offering ever received by the Brethren church.

William A. Gearhart

The entire brotherhood should remember that all home mission funds are now to be sent to William A. Gearhart, Dayton, Ohio. This includes money for Kentucky missions also. For fourteen years all Kentucky funds have been sent to the writer but the change should be noted, thus saving extra time and expense. Brother Gearhart is making the appeal for the Thanksgiving Home Mission offering. The 1919 offering should be the best yet. The pastors can make it so.

Lighting Up Riverside

Only a small portion of the \$650 needed for the electric light plant for Riverside has been given. A plant can be secured at about one-third the cost of a new one and Brother Anos Fudge has offered to go to Lost Creek and superintend the installation of the plant. Brother Fudge understands the work thoroughly and the church is fortunate in having his proffered service. Gifts should be forthcoming from all parts of the brotherhood and the \$650 should be in hand very quickly. Do it now.

Lost Creek, Kentucky. By G. E. Drushal

Having felt that conditions were good for an ingathering of souls, we sought for an evangelist at National Conference, and found I. D. Bowman of Philadelphia, Pa. We began the meeting September 21, preached four nights and then Brother Bowman continued to October 12th, three weeks in all.

The visible results of the meetings were twenty-seven confessions, nineteen of whom have been baptized to date. Some of the remainder will be baptised later at least. Those who have united with the church here, represent the heads of five families, and other influential people. In fact some of the most influential people in this section of our county are now members of the Brethren church. We do not mean by this that all souls are not worth saving, for they are. But we do mean that some souls mean more to a church than others, and this revival this time has taken into the church souls that will mean so much to the work locally.

It seems to us that a word here as to the effectiveness of the preaching of Brother Bowman would not be out of place. Many know of his old time power in the Gospel. It seems to us that that has not waned a bit, but is even stronger if possible. Then he preaches the whole, plain Word, which he has made a life study. Then added to this much time spent in prayer, and you have a strong man of God, and this combination we found in Brother Bowman. The Word as he preached it came with such power that it was hard for sinners to turn it down.

Prayer was made a large part of the work of the meetings. The domestic science room

was turned into a prayer room. Here all those who would were urged to meet and wait on God for his blessings in the meeting. There were always a number there who prayed earnestly for the meetings and the work. This special service was held just before the regular meeting.

For the benefit of those who are interested to know the names of some of the converts, may we say that it includes the Roberts, Fugates, Napiers, and others. We believe that the end of the revival is not yet. We are expecting still others who were near God, but

could or would not make the confession. We ask you to pray with us for these, and also that we may have wisdom and strength to meet the added burdens which we now have facing us.

Another special blessing of the meeting came as a result of the sickness of the matron, Mrs. Woodmansee. More than once was the hand and power of God seen in raising her from her severe sickness, and this was especially so when she was anointed, Brother Bowman officiating. God wonderfully healed her then, and gave her rest and strength.

A Few Brief Notes From the General Missionary Secretary

By William A. Gearhart

NOTICE

All money for Home and Foreign Missions should be sent direct to the General Mission Secretary, William A. Gearhart, 906 Conover Building, Dayton, Ohio.

Let us kindly accept from God even our own nature, and treat it charitably, firmly, intelligently, and let us never be afraid of innocent joy. God is good, and what he does is well done.—Amiel's Journal.

Jesus saw something in each one of us and has chosen us to be his friends. He desires to bring us into perfect fellowship with himself. He said, "I have chosen you and ordained you." "I will call you not servants, but friends." "Ye are my friends." To be a friend of God! how rich a heritage!

NEWS FROM THE FIELD

SPARKS FROM PITTSBURGH

We shall not try to prove an alibi for not writing in these columns concerning the work of The Brethren in "The Steel City." We have simply not gotten at it, that's all. But do not take this as a sign that we have been loafing on the job, for we have been doing anything but that.

The pastor has been on this field now for just five years, and never have any people rallied to his support better than our people are doing here right now. The work of the Pittsburgh Brethren church, from every viewpoint, is in better shape now than at any time during this pastorate, notwithstanding the set-backs we have all suffered, incident to the war and other interfering causes, and in spite of the presnet unrest which is affecting church work in general.

We started our work at the first of the year with our annual New Year Rally for all of the members and friends of the church. At this time the pastor received a very substantial gift from the church, at the instigation of the Mens' Bible class. He also received a call for the fifth year of service with an increase in salary.

Following this rally, we immediately set about, laying plans for our evangelistic meeting, which was to be held during the month of February. Evangelist L. B. Conpton, of Asheville, North Carolina, (A union evangelist), preached "The gospel, pure and undiluted" for three weeks, and was able to crowd the church to the doors with those who were hungering for the Word. Rev. Conpton did not use any spectacular methods, but his way of presenting the gospel appealed to the people, and they came from far and near, to hear him. The ingathering of souls was not as great as we had hoped for, only three making the great confession. But we had a wonderful time of seed-sowing, as well as of spiritual uplift. And the people showed their appreciation of the evangelist's services, by giving him better than \$500 the last day.

We feel certain that the church hasn't lost the spiritual impetus of that meeting, for the work tidied over the summer months in the most splendid shape.

As has been our custom ever since being on this charge, we held our Sunday evening services in God's great out of doors. We were fortunate this year, to secure a most beautiful lawn on the main thoroughfare in our part of the city, just four short blocks from the church uniting with us in the effort. The ser-"Community Vespers," a Swedish Lutheran church uniting with us in the effort. The services attracted good crowds and created much interest each Sunday evening during July and August. And we know that much good was done, both so far as our own, and outside people were concerned. The venture was more extensive, and proved more successful than any we have yet attempted.

The pastor was privileged to attend both the national and district conferences, the church paying his expenses both times. And he is both grateful, and confident that, with the plans forwarded, and the work instituted,

this next year is going to be the greatest and the best ever, so far as the Brethren church is concerned. And we in Pittsburgh shall do all within our power to help make it so, in his strength and through his grace.

It was to this end that we got ten of our people, to attend our district conference at Johnstown, all of whom have come back thoroughly enthused, throwing themselves into the work as never before. Definite plans are already being carried out which will mean a larger and more effective Brethren church in Pittsburgh, and a greater Brethren church, so far as the church as a whole is concerned.

Our Rally Day a few weeks ago was without a doubt the very best ever, both for the Sunday school and the church. At the last-named service, with but a very few exceptions, the largest congregation we have had for many months—pledged itself for a more consecrated service in his church and Kingdom. And folks are getting busy as never before. Our Young People's Society of Christian Endeavor was just recently re-organized, and is in a most flourishing condition. Every department of the work is receiving renewed attention, and we feel certain that this shall be a real "Victory Year" for our people here.

Another matter that is worthy of mention, and that will be of interest to the brotherhood at large, is that finally the indebtedness that has so long held the Pittsburgh Brethren church from being and doing her best, is being wiped out. For this we thank God, as well as all of you Brethren who in years past, have contributed toward this work. Special mention should here be made of the fine work that our good friend and Brother Henry Wise did to save this church. To him we owe a whole lot for the condition we find ourselves in at this time. But the Brethren here have been doing most splendidly during the last few years, in the matter of giving. Without any of the many money-making schemes being used, but just free-will offerings to the Lord, the financial end of the work here is in the very best shape ever.

We might add too, that we are using the "No-Collection" method in our regular church services. Instead of passing the plate, we have a box near the rear door, marked, "The Lord's Treasury,"—to which we call attention only incidentally, and that not very often. But since we have adopted this plan, our contributions have increased very materially, and as well the impression made on the strangers is very favorable. And then, too, we in this way have forestalled the excuse of some non-church going people, that every time they go to church they are asked for money. Educate your people properly, and get them to consecrate themselves, and the gifts will be forthcoming.

All in all, we feel very much encouraged over the work here. Not that we are satisfied with our progress, but we believe that there is a brighter and a better day ahead of our church and people here, for all of which we thank God and take courage. And what we are hoping for ourselves, we cer-

tainly pray that all the rest of the churches of our brotherhood may enjoy with us. May we all pray and trust and labor to the end, that this year shall be a "Victory Year" in every sense of the word, especially so far as the spiritual strength and side of our work is concerned. And to God will we give all the glory.

H. M. HARLEY, Pastor.

DOINGS AT DAYTON

That no special report has been given to the readers of the Evangelist about the "doings" at Dayton, Ohio, since last spring, is not due to the slackening of the pace of the First Brethren church of Dayton, in her several activities. On Sunday, May 18th, the church appropriately observed their May Day anniversary of the new church building. This was so ably directed by Elder E. M. Cobb, our pastor, that about \$7,000.00 was contributed in less than 30 minutes after the people got a chance, to reduce the standing indebtedness of the church building. No unusual pressure was brought upon the membership, except the unique presentation by Dr. Cobb of the need and his method of meeting that requirement by Scriptural means. No funny stories nor chestnut jests were put over, but the goal set was practically met on closing the regular morning hour of worship and sermon by the pastor. The church is anticipating the last drive next May Day anniversary to take up the "balance," and incinerate the mortgage on their beautiful building, which is now worth over \$50,000.00 and is a fine temple for worship.

The premonitive note for this occasion, as well, as sounded by Elder Cobb, the pastor, in his Easter message, in the regular church calendar of April 20th. Let me quote the following:

THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE. That's OUR slogan. Are you proud of it or not? What excuse has the Brethren church for an existence? Just the slogan, that's all. If we are going to skip around over the sacred text and select what we want to believe, we have no right whatever to this wonderful slogan.

"How we fight for our interpretation of the observance of the ordinances of the house of God. Why shouldn't we? They are a wonderful means of grace. Besides God gave them to us. How we firmly advocate the blessed doctrines of the Old Book. There are thousands who would lay down their lives rather than have trampled under foot the doctrines they hold dear. I believe there are really right now today, the same kind of martyrs that there were in the olden time, who would die for principle.

"But listen—are we always impartial as to our loyalty to the doctrines of the Book? Or do we love some of them more than we do others? Have you ever taken special notice of this doctrine of CHRISTIAN STEWARDSHIP? You know that was one of Christ's hobbies, if he had any. You know how very important we think the doctrine of the new

birth is. Well, it is important. Certainly is. But Jesus spoke on that subject once and that time to an individual. But how many times do we hear Jesus discoursing on the money question? (Tight here is where some will stop reading).

"Money, money, money. Scared stiff, frightened to death. Why should we be subject to epilepsy as soon as we hear the mention of that particular word? Just this. Jesus Christ knew that MONEY WAS AND IS THE REAL TEST OF CHRISTIAN STEWARDSHIP. That's it exactly. He knew as well as you do that money has two values. Take a dollar in your hand. Look at it. That dollar represents, as a circulating medium, so many units of energy, thought, or effort upon your part. That's one value. Here's another. It carries a series of CHARACTER VALUES, since in its acquirement and use, it reveals the innermost motives and habits of my life. Money at once becomes either the root of all evil or the fruit of all good. Up to you. The money test is the most comprehensive, searching, acid test there is.

Now, look this thing square in the face. Whom did Jesus send to hell? Was it the thief on the cross who had been stealing? No indeed. It was the capitalist Dives, who put off his missionary work until he was in need of a glass of ice-water. Who had to be left out of the kingdom? The Prodigal son who blew in a small fortune at the shrine of the bright light? No, no. It was the Rich Young Ruler, whose miserly fingers crammed his bank book back into his pocket, and slunked away, denying his stewardship.

"Now wait a moment. Let's stop and take an inventory. Here we are in the best country in the world, under the best government, too, at that. We are allowed to do as we please in our public worship. It may not always be that way. We are the children of a Great King. He has asked us to be his ambassadors till he comes for us. He told us to carry his message to a lost world and call out such as would be saved.

"Finally, Brethren, you know our local slogan, too. 'Go over the Top.' Let us lay aside from our tithe money a handsome Easter offering to the foreign fields and show our dear ones at the front that we have not forgotten them. Pray over the matter. Take the Lord into your confidence. Ask him how much you ought to give."

A strike among the painters and decorators having delayed us from holding services in the main auditorium deferred our regular dates for special services the first half of May, so that Mothers' and Woman's Day was not observed until May 28th, but the interest was none the less, as \$46.00 was contributed to the Ashland Seminary Chair. Though we had to suffer a little interruption the interior of the church has been finely decorated and a new chandelier placed, thus lighting the auditorium most beautifully at a cost of some \$1250.00.

During the absence of the pastor at Telford, Tennessee in June, holding a revival, we had interesting and helpful services with Prof. J. A. Garber of Ashland, for one Sunday, and Mr. Peter Quartel of the City Mis-

sion and Prof. S. Aldine Propst, Dayton men representing the mission and temperance interests of our city and state, for the edification of our people, but all were pleased to greet the pastor on his return to the pulpit, Sunday, June 29th.

During the week from July 6th, a "Sunday School Institute on Principles and Methods of Pedagogy" was most profitably conducted in our church by Dr. H. A. Howling, an expert of Los Angeles Bible Institute. He was a personal friend of the pastor and had been a co-worker with him for a number of months in Southern California during his travelogue lecture season on the Pacific coast before Elder Cobb came to this charge. Really, Dr. Dowling, incidentally informed us of the recent special and merited honor of the title of the "Doctor of Divinity," conferred upon our pastor, by one of the leading educational institutions of Southern California, and pronounced him in full to the congregation in his first Sunday evening address, as Doctor Edward Martin Cobb, whom he himself delighted to honor, from his acquaintance with him. It was noticed that the pastor's face and head was a little more red than usual, since he had been too modest to speak of it publicly before. But the First Brethren church of Dayton, congratulates him as well, and has learned to know him exceedingly worthy of such recognition and honor.

The S. S. C. E., now worthily named, the Woman's Missionary Society, one of the most active auxiliaries of the First Brethren church, succeeded admirably for the year ending with July first, under the efficient leadership of Mrs. W. C. Teeter, president, concluding her two years of administration. During the year fifteen new members were added and ninety-five are enrolled. From various activities the society realized about \$645.00 and met all their state and national goals. The new officers are Mrs. Marie Marks, President; Mrs. Bessie Trube, vice-president; Mrs. Iva Patterson, secretary, and Mrs. Edith R. Kem, treasurer, under whose faithful and executive direction we bespeak a most successful year from their present initiative endeavor.

All the auxiliaries of the church have been most efficiently maintained under the direction of their leaders, and the growth of the membership numerically and spiritually has been what might be anticipated from the generalship of its active and energetic pastor. Our church's patriotism was manifest from the large attendance of some 40 members at National Conference, and their activity in its services.

I quote from the Pastors' Annual Report, in the regular church calendar of Sunday, September 14th, as follows: "When we recount the wonderful work of the women of the church in their various drives, and the co-operation of the Juniors and Intermediates, and the loyal support of the men of the church, it is no wonder that we have paid \$6,794.24 into the general treasury of the church and more than that into the fund, to eliminate our church debt, and decorated our building so beautifully. It surely has been a great year in the history of our church. We are able to report 69 baptisms, 8 by relation, and 9 by

letter, making total accessions of 86 here, and I think this church should really be credited with the 15 I received in Tennessee when you granted my absence to hold the meeting at Telford."

The great picture painted in the Baptistry opening to the auditorium, of the scene of the Jordan with Mr. Hermon in the distance, is a wonderful piece of art, executed by Mr. J. Howard of Boston, Mass., as well as his paintings in the pastor's study and in the primary room, of Jerusalem, the sea of Galilee, the Sphinx, Pyramid, Arab, Camel, etc. Dr. W. S. Bell and Miss Mary Pence visited us after National Conference and spoke at our Wednesday evening service, and they greatly admired the paintings and general decorations of the church.

We cannot tell you all we would like to say, but must tell you that our fall drive has begun. Last Sunday, October 5th, was our Rally Day for the Sunday school and church. It proved to be a great day for the First Brethren church. There were present in the Sunday school 636, and an offering lifted to apply on a pledge of \$50.00 by the Sunday school on the State Dry campaign, of \$30.00. But the church service was unique and most inspiring because of what just recently occurred and has been so pleasantly and satisfactorily terminated. Let me briefly explain the situation: The Bear Creek Brethren church near the city limits, because of environment and modern conditions, some removals to Dayton, etc., determined after several business meetings were held to form a coalition with the First Brethren church of Dayton. This was mutually agreed upon by both congregations and the membership of Bear Creek dissolved, the property deeded to the First Brethren church of Dayton, to be held and used for a mission point, controlled and maintained by the Dayton church. Some of the members go to New Lebanon, and Salem Brethren churches, as most convenient. A large number decided to come to Dayton, and hence our Rally Day was our "Welcome" to the brethren and sisters of Bear Creek, with a special program of reception participated in by both! Seventy-four members were received into fellowship on this occasion by letters and relation, all but one from the Bear Creek Brethren church, the "Mother of the Valley churches," returning to her "Daughter," as has been so aptly stated. It was a great day of rejoicing, though with some regrets, and sympathetic emotions, on leaving a place made dear by sacred memories. A larger responsibility has come to the First Brethren church of Dayton which now numbers over One Thousand communicants. May the Lord be gracious to her in the discharge of this additional trust required.

Doctor E. M. Cobb, pastor, with Mrs. Cobb, left Monday, October 6th, to attend the Pennsylvania Brethren conference at Johnstown, enroute to Philadelphia, to begin a revival on the 12th, at the First Brethren church, with Rev. Alva J. McClain, pastor. During their absence from us we are to enjoy the services of several brethren from Ashland, among them Rev. William H. Beachler and Dr. J. Allen Miller, whose labors we will appreciate.

We are now planning a revival campaign

to begin the middle of November, Dr. Cobb to do the preaching, and Prof. Arthur Lynn of New York City, a fine tenor, to direct the song service. Brethren, pray for us that we may be sustained by the grace of our Lord and used as instruments to gather many souls into the Church Militant for the Master.

WILLIAM C. TEETER,

Corresponding Secretary.

Dayton, Ohio, October 8th.

WILLIAMSBURG, IOWA

Heard from but not seen. We start our next year's work at Williamsburg with a revival, commencing October 12th. My prayer is "Not my will but thine be done." If I should boast it would be in this. I could not boast in my ministry. I would much rather say farewell to the ministry. But if I have been called of God, I must go and do my little, even though all hell be arrayed against the church. The world cries "Peace, peace, but there is no peace," and we must do what we can to bring it to the world. That is all that God asks of us. And he says, Lo, I am with you always, even unto the end of the world. Pray for us at Williamsburg.

HOMER ANDERSON.

OAK HILL, WEST VIRGINIA

Just a few lines from our church at Oak Hill and Salem. We should be reviving in real work and a live interest in our work as I am glad to report that we have just secured a pastor. Brother W. H. Miller is taking charge of the work at Oak Hill and Salem. The Gatewood church has not decided yet whether or not they will join us in hiring the pastor.

Brother James Coleman is still preaching at Mossy and Gatewood. We had hoped that all four places would jointly hire this pastor as in former years but for some reason they are undecided yet.

We hope that Brother Miller will have the hearty co-operation of the church in his efforts to do the work and in building up the church. May the Lord bless him in his work and help him that he may do much good.

Pray for us.

ESSIE BOOTHE.

FROM IOWA TO WEST VIRGINIA

Pleasant Grove, Iowa

I closed my work here in August and then came on to Bible conference and our own General Conference. So a few words as a resume will be in order.

To say Pleasant Grove is situated in a rich farming community is saying it mildly. It is the land of good crops and a prosperous people. Our people have a good church home and a congregation of about 80 members. We lost three by death while I was with them as pastor. We strove to put the Evangelist in every home as far as we were able.

Our finances were handled on the every member canvass plan, and we easily secured funds for current expenses. Beside this the church gave during the past year \$200, or over to foreign missions, \$600 to the college, raised \$60 to paint the church, \$30 for song books and usually pays her quota to district and

general work. Besides these there were the personal gifts to various causes.

So altogether, probably about \$2000 were raised by this church, or an average of \$25 for each member—man, woman and child. I consider this well done and believe it exceeds many congregations of our brotherhood.

The year's work closed with an all-day meeting at the church and a picnic dinner in the basement. At the close of the afternoon service Brother Art Miller presented to the writer a purse of \$14, saying the same was given by the donors in appreciation of the services rendered. So here I wish to say thanks for the words and acts of kindness given while serving as pastor at Pleasant Grove. True, not all was as we wished, but let us forget the unpleasant and remember each other for the good received. So I close by praying God's blessing on the church and the present pastor.

OAK HILL, WEST VIRGINIA

After spending a few weeks on the farm, resting by doing farm labor, I came here, arriving for services September 28th. There will be two appointments here, one in town and one in the country, and probably an occasional service with our scattered members. There are probably about 170 names on our church roster, though a number are isolated and it is hard for them to reach our services.

We can not say much yet as to the work but are hopeful for the future, and pray we may be used to advance the Kingdom while here.

So praying God's blessing on our work and workers, I will close. My address the present year will be Oak Hill, West Virginia.

WM. H. MILLER.

FIRST BRETHREN, PHILADELPHIA

The First Brethren church is in the midst of an evangelistic campaign with Brother E. M. Cobb, of Dayton, Ohio, as the speaker. Dr. Cobb has been giving illustrated talks on his trip to the Holy Land and has been drawing large audiences. The interest of the people is becoming greater each evening and the working of the Holy Spirit is making itself manifest. Already a score or more have made the good confession, and others are about to yield. We look forward to the greatest meeting Tenth and Dauphin has ever experienced.

A. T. MOYER.

BEAVER CITY, NEBRASKA

Although a recent report of this work has been given by Brother Forney, we, however, have some good things to report concerning the work with the loyal band of workers at Beaver City. All departments of the church are doing excellent work. The Sunday school recently brought home the banner from the county convention for having the largest percent of increase of any Sunday school in the county. The Y. P. S. C. E. meetings are made interesting, and are well attended by the young people.

On Sunday, October fifth, we observed "Home Coming Day." Almost every member and many friends were present to make this a real home coming. The day was featured by an all day program, dinner being

served at the noon hour by the S. S. C. E. In the afternoon pledges were taken to the amount of one thousand dollars, which will clear the indebtedness of the parsonage, recently purchased by the church. We will begin our revival on Sunday, October 26th. We earnestly desire the prayers of the brotherhood in behalf of the work at Beaver City.

E. S. FLORA.

Communion Notice

The church at Zion Hill will observe the Holy Communion service Sunday evening, November 2. Members are urged to be present and a cordial invitation is extended to neighboring Brethren.

A. L. LYNN, Pastor.

Holy Communion will be observed at Ankenytown, Ohio, on Sunday evening, November 9. A large attendance of the members is urged and a cordial invitation to others of like faith is extended.

A. L. LYNN, Pastor.

MATHIAS, W. VA.

Having recently spent two weeks here in a revival, and having made somewhat of a general survey of the field, I feel that some things should be said, both with interest and profit. (Brother Arthur Snider will report the revival).

First. Mathias is a prosperous and busy little village, about 25 miles from the railroad (Broadway, Virginia is the nearest railroad town). They are expecting a railroad through their community before long, and the prospect seems good for one. A gravel road is also under construction now and reached about half way from Broadway. Second. While the valleys are not very large, there are lot of them and they are fertile and productive. The mountain sides are in bluegrass, hence profitable for grazing. Therefore our people can have any thing they want, and live right at home, with modern conveniences.

Third. The people represent a splendid type of citizenship, enterprising, and prosperous. They have good schools and churches. The membership of our congregation there is composed of farmers, merchants, mechanics, physicians and school teachers. (They do not know that I am saying this about them). And they are making good in their vocations.

Fourth. Our church is one of the younger congregations of the brotherhood—only about ten years old—but they are growing. They have kept the field quite closely gleaned, and have at present 250 or more members. They also own two church buildings and they are about twelve miles apart. Yet they all belong to one organization. The membership extends over a radius of about twenty miles. This is a great field, and one of great opportunities for future development. Our members here have in the past felt somewhat their isolated condition, but they are coming to feel and appreciate more and more, their interest in, and connection with the general work of the brotherhood. They are thinking more and more about the Evangelist, Ashland College, general and foreign missions. Brethren, I will predict that Mathias will be heard

from through their work of faith and achievements.

This place bids fair to become a great center for Brethrenism. They believe the doctrines of the Bible, and they know why they believe them.

Let us by loyal co-operation, labor and pray to make this indeed the VICTORY year of our beloved church.

L. G. WOOD.

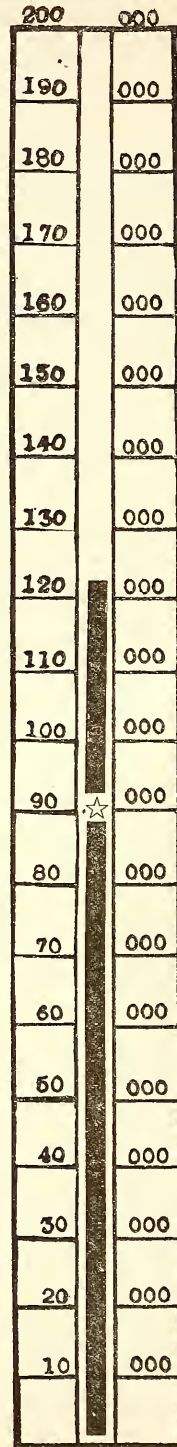
CAMPAIGN NOTES

Following the close of the Zion Hill canvass, we supplied for Brother E. M. Cobb at Dayton on October 12th. From Dayton we went back to Pioneer and preached two nights. While there I raised enough more to make the final result at Pioneer \$365.00. In view of the fact that this field has been pastorless for at least two years, and in view moreover of the fact that uncertainty hangs over the future of the Pioneer work, I consider this result quite creditable. There are some splendid, loyal folks at Pioneer and I sincerely wish they had a pastor and that the future looked brighter for them.

I spent Friday and Saturday nights, October 17th and 18th at North Liberty, preaching each night. North Liberty used to be on the Ankenytown circuit, but at the present time is alone and has no pastor. As a rule we do not expect to find pastorless churches in a very rosy condition, and naturally my work is harder under such circumstances. Nevertheless I brought the challenge to North Liberty and I am glad I was there. I found some folks there as I find some everywhere, who have the larger vision and who were glad to respond. Then, too, I found some of the other kind. When I report that Little North Liberty went \$191, I really mean that that represents what a part of the North Liberty people did. If all had taken a part according to their ability the report would have been somewhat different. Among the good folks whom I met there I shall remember the Beals and Conrads. Brother Roy Conrad was especially kind to me and placed his Ford most cheerfully at my disposal.

On Sunday morning the 19th of October, I began at Ankenytown. Ankenytown is a small village in which our church is located, but the majority of the membership is rural. This is among the very oldest Brethren congregations in Ohio. It was in this congregation that the late Elder Isaac Leedy lived many years and died. It is also the home church of Brother F. L. Garber, at present and for many years in the past, a faithful member of the Board of College Trustees. When I came to this congregation I knew I was coming among folks who, in days gone by, when Ashland College was passing through a time of grave crisis, had proven themselves stalwart friends of the school. I refer particularly to Brother Isaac Leedy, also the late Brother Daniel Beal, also some of his sons, also Brother F. L. Garber and others whose names I do not happen to have. These men with other noble Brethren of that time had to act on their faith, and what they did saved the school. And it was surely inspiring to notice how these same men whose lives have yet been spared have not grown weary in well doing, but they are ready and anx-

Our Goal: 200,000; We Can and We Must



**COLLEGE
ENDOWMENT**

ious to get in on this great drive for permanent endowment. It only proves again that the more one puts into a thing the more interest he has in it.

Brother Lynn is the pastor at Ankenytown. Ankenytown and Zion Hill are his circuit. I did not have the pleasure of Brother Lynn's presence with me at Ankenytown as I did at Zion Hill, for which I was sorry. But we did our very best and had a good time. I preached five times here and had fine audiences. Indeed toward the last of the canvass it began to feel like a revival meeting. Ankenytown went \$2,000 and I am proud of her. This church had a man to go into the \$500 class, another went \$250 and another went \$200. The remainder was in sums of \$100 and less. The Sunday school and the W. M. S. each took a substantial part. I was also especially glad to see the fine enlistment of younger people in the cause of endowment. That is always encouraging.

But I find myself itching something terrible for some man to give me \$2500 for endowment. Just think of it, two years of hard work, and 2400 people enlisted as givers to endowment, but not a single \$2500 gift yet! I call that sad. But I want to say now publicly that any man giving \$2500 will get his picture run on the front page of the Evangelist. I have not asked Brother Baer about this, but I will take my chances on him. Moreover, if any man will give \$5000 we will include his wife's picture. And if any man will give \$10,000 we will take in the whole family group with all the grandfathers and grandmothers and uncles and aunts and cousins thrown in for good measure. If Ashland College is to be a great school we must have some great givers. And I sincerely hope the present campaign will bring to light some really big gifts. Ankenytown has many fine people, and they love their pastor and he is doing fine work.

I cannot name all of the folks who were kind to me for everybody was kind, and I thank everyone and I pray God's richest blessing to rest upon them all. But I must mention by name my good natured, kind, obliging friend Walter Moses who drove me one day with his Ford, also Olin Beal who drove me two days, but not in a Ford. I struck a new one at Ankenytown—at least new to me, an "Interstate." But it did the business just as good as a Ford, so I can justly brag on it. Thank you, brethren, and may we all live to have some more good times together.

The mercury is now \$121,000. Seven churches in Ohio, including two pastorless congregations and one which has its own struggles (Fremont), have gone a little better than \$7500. I want to say I have no fears about Ohio. All that the Ohio churches and I need is time and good weather and we will show the brotherhood a thing or two. I am quite sure I see Indiana's finish already. And if the old Keystoneers knew what I think I know they would be a little uneasy too. I here and now give warning that Ohio means business.

After a jump to Lanark, Illinois, and Garwin, Iowa, I will return and finish Ohio.

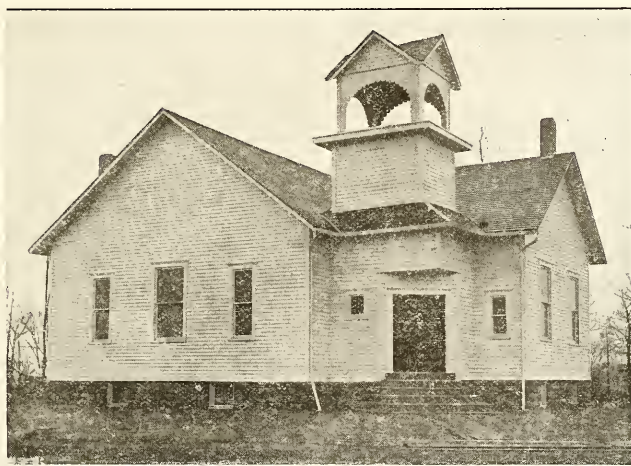
WM. H. BEACHLER,
Campaign Secretary.

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1919

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



OUR MISSION CHURCH

AT CLAY CITY, INDIANA

Situated in a most promising field is one of a goodly number of Home Mission stations calling to the brotherhood to help them take their communities for Christ.

Remember them in making your
Thanksgiving offering

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George S. Baer, Editor

The Brethren Evangelist

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EDITORIAL

Seekers After the Truth and the Brethren Church

If there is one quest that engages serious minded people more than any other, it is the quest for truth. It is a universal quest; men everywhere are seeking after the truth, regardless of country, race or condition. It is an age-long quest; from the time that God placed upon man the responsibility of subduing the earth and securing dominion over all things, man has been unceasingly prying into God's secrets. It is an insatiate quest; men are ever learning, but never being satisfied with the knowledge they have, they are ever seeking more and more truth. It is a God-given faculty—this quest for truth; it is manifest in the babe as in the adult, in the savage as in the highly civilized. Everywhere and constantly men are asking as did Pilate of old, "What is truth?"

Happy would it be if all seekers would put their questions to the Lord of truth himself, and, with patience and concern not possessed by the crafty Roman governor, tarry to hear his reply. If men did but know or realize that God sent his Son into the world to reveal truth and that he stands ready to bear witness unto the truth, if men will but hear his voice! If men would tarry but for a moment in his presence and hear him passionately pray, "Sanctify them through thy truth: thy word is truth"! If men, as they wander everywhere, follow any one or listen to anything that promises guidance to the secret springs of knowledge, would but heed the voice of Jesus as he says, "I am the way, the truth and the life"! But they will not; not in any great numbers. Only here one and there one; the masses do not go to the Fountain of truth; they go to every one else but him.

In a certain Chicago daily paper four entire columns of a Saturday edition are given to announcing "Sunday Services." The fact that so much space is given to such a purpose in so large a city is not the marvel, but the nature and variety of the institutions or movements there announced purposed to give religious instruction and inspiration is the thing that makes one stop and stare. Only a small portion of the announcements were of well-known and long established denominations; nearly all were announcements of curious sects, religious freak societies, organizations built up of unthinking religious zealots, and movements based upon exaggerated and abnormal religious ideas. Among them were sixteen Christian Science churches, one New Thought of Divine Science church, an All Souls' church, seven churches called Order of Fraternal Spiritualists, Nine Progressive Spiritualist churches and at least one each of the following names,—First Spiritualist church, First Spiritualist Church of Welcome, First Unity Spiritualist church, First Church of Spirit Healing, First Sunflower Spiritualist church, Higher Spiritualism, Mission of the Spirit, Ever-Ready Light Spiritualist, Leading Light church, The White Rose

Spiritualist Society, First Unity Society of Chicago, Independent Religious Society, Chicago Ethical Society, Rationalist Society Theosophy club, First Church of Higher Spiritualism, Associated Bible Students (Chicago class of I. B. S. A.), whose teeth prints everywhere recognized are "Seats free. No collections"—But space is too valuable to exhaust the list—And the announcements in this Chicago paper were not unique; they are to be found in the great dailies of every large city. The eye is curious as it scans the novel names of the religious fads, but the heart is made sad at the thought of so many blind guides endeavoring to lead struggling souls into the light of truth. If the blind lead the blind, will they not fall into the ditch? How can they lead aright who themselves do not follow him who said, "I am come a light into the world that men might not walk in darkness?" The eternal quest goes on and men are giving ear to teachers of every sort; whoever gives promise of leading to the truth has a hearing and secures a following. And how many and pathetic are the disappointments that come to the hungry truth-seekers, because they seek of every one save of him who himself is truth.

These freak religious societies (Our hearts should not be bitter towards them but pitying) are grasping after the truth. However misguided their efforts or disappointing their experiences, they are actuated by the universal desire of the human heart that they might come into the knowledge of the truth. Some catch a glimmer of light shining from the life or teaching of some fellow-creature and, fixing their eyes on it, they see no other light, neither think they to be in need of any other. They do not know how dim is the light of truth that shines from these human teachers, neither do they realize that even that dim light is but a faint reflection of the glorious light that shines forth from the Son of God. Some lay hold on a little twig wrested from the great tree of eternal truth, exalt and magnify it until it becomes to them the whole tree. Others become so confused at the many conflicting claims and declarations concerning truth on the part of the self-appointed teachers, that they turn from all religious teaching and in their perplexity ask, "What is truth?"

Who will give them the answer they seek? Who will correct their perverted notions? Who will point them to the truth that is truth indeed, that they may know it and may be sanctified by it, even the holy word of God? If there is one people more responsible than any other for the satisfying of this soul hunger of the multitudes of God's spiritually unhoused children it is that people who are willing to take as their only creed and rule of faith and practice that which Jesus himself declared to be the truth that should abide forever—the word of God. What has the Brethren church done, and what is it doing to bring the light of the knowledge of the glory of God

which is revealed in the face of Jesus Christ to those whose souls have not been enlightened by the brightness of heaven-revealed truth? Whatever we have done or may be doing, it is not a tithe of what we ought to be doing? For more than two centuries we have felt ourselves entrusted with the guardianship of the whole word of God as no other people have been, and yet there are those who tell us that we have been among the least concerned about giving that Word the chance of exercising the wide-sweeping influence upon the world and of performing its vitalizing and transforming work in the lives of individuals that is God's desire for it. Whether that be exactly true or an exaggeration, the fact we cannot evade is that we have not done all we could, and even today in this time of large vision, there are places where we ought to be working with great energy that our efforts are shamefully weak or entirely absent. And this fact, too, we must face, that there are great numbers of souls in the crowded centers of population that might be won to the acceptance of the whole truth as easily as a perverted form of it, if we were but there to teach it to them. "The restless millions wait the light whose dawning maketh all things new; Christ also waits, but we have been slow and late." And while they waited, other teachers, however sincere, yet self-deceived, have come to hosts of hungering men and women and offered them a substitute for the true light. We have no sorer lamentations than that there are possibly thousands who might today be living in the full light of God's truth, but are struggling away in religious twilight because we might have taken them the truth and did not. We might not now be faced with the necessity of turning thousands of people from religious fads, if we and other like-minded bodies of Christian people had been entirely faithful in letting the light of divine truth shine into the dark corners of the earth.

But we no longer have the opportunities of the past at our command; they are gone forever. Nor will it benefit us to dwell longer on our sins of omission than sufficiently to receive the lessons they have to teach us. The future is before us and the present is at hand. Never were the opportunities larger for turning the mind of the world back upon the revealed word of God than now, and at the same time, never was the struggle more ripe between the legion of freak sects and genuine Christianity than now. Never was there more need than now for a church that stands unequivocally upon the whole gospel of Jesus Christ to establish itself in the cities of our land where hosts of hungry souls are unfed except with curious religious fads. The hearts of men everywhere are yearning for the truth. But how shall they hear it except it be preached in its purity and simplicity? And how shall men preach except they be sent? And

how shall they be sent in anything like adequate numbers except the church be aroused from its half-heartedness and receive a new baptism of consecration, power and zeal such as it has not received since the days of Pentecost?

EDITORIAL REVIEW

Send your Home Mission offering to William A. Gearhart, 996 Conover Building, Dayton, Ohio.

You will notice from Brother Bauman's announcement that The Brethren Missionary is coming, though delayed.

The evangelistic campaign in progress at Goshen with Brother A. E. Thomas as preacher is meeting with satisfactory results. A goodly number of souls have already responded to the invitation and doubtless the harvest is not yet complete.

The narrative by Brother Bell, "From Long Beach to Spokane," is very interesting, and we can imagine how we would have appreciated such a period of relaxation as he must have experienced as he made his way over that long mountain trail.

Brother Glenn Carpenter, one of the pillars in the Ardmore (South Bend) mission reports the work in excellent condition and that they now have as their pastor, Brother A. T. Wirick. Their ambition to take Ardmore for Christ is a most laudable one.

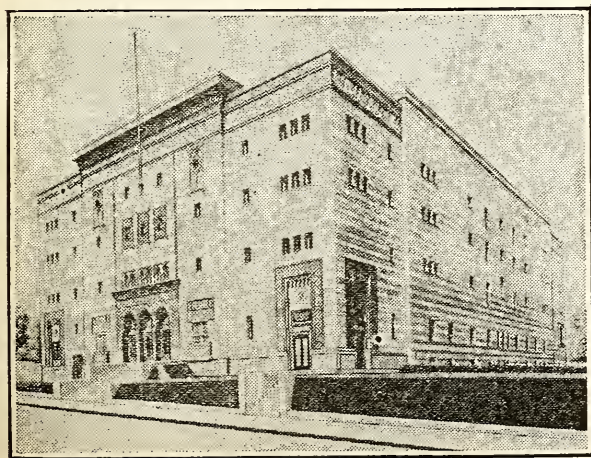
Brother Barnhart writes that he closed his pastorate at Pleasant Hill, Ohio, on September 28th, and will be open to a call for evangelistic and Bible institute work. In a comment on a previous communication, we stated that he was open to a call to evangelistic and pastoral work, but we are now informed that we misunderstood his remarks and that he is not seeking a pastorate.

Whether the pastorate is long or short, there is always a reluctance about the separation of pastor and people when the relations have been very pleasant. This was the case with Brother Bryan Stoffer and his loyal people at Washington C. H., Ohio. He had a very short pastorate at that place, but it was a very pleasant one, and doubtless profitable as well. But he answered the call to prepare in a larger way for the work whereunto he has been called.

Every one seems to enjoy the bright Christian Endeavor page of The Evangelist, we frequently hear nice things about this page. Brother Garber and his co-workers are doing fine work. Let the young people keep on boosting and encouraging one another by their splendid reports and they will surely go over the top during this "Victory Year."

Our "Publication Number" of The Evangelist promised at the time of our entrance into our new building, but delayed because we were told it could not be made on the old press, will be published November 26th. Since it was delayed to this date we are delaying it further until after the Home Mission offering is lifted. We want everybody to think Home Missions until after Thanksgiving. That will be a good time to order some "extras" in an effort to put The Evangelist in every home of your congregation.

If there is one thing that is more important than any other at this particular time, so far as it concerns the whole brotherhood, it is the Home Mission offering to be taken at the Thanksgiving season, either on the Sunday preceding or the Sunday following that festival day. In the interest of that noble cause The Evangelist is giving large space and first attention, and it is our prayer that every leader in the church will co-operate just as heartily with the Home Mission Board and the plans of Brother Gearhart, the General Missionary Secretary, in the effort to make this the banner offering for that cause. You will not fail to read what certain members of the Home Board have to say on the "Mission" page. Keep in mind the "Special Home Mission Number of the Evangelist" to be issued November 19. If the paper is not going into every home of your congregation, and you wish the help of this issue in lifting a good offering, send immediately for extra copies to be sent to one address at 25c per dozen copies. We cannot supply any large number of extra copies unless the order reaches us by the 17th.



Syria Mosque, Pittsburgh, Headquarters Christian Citizenship Conference.
International Conference on Christian Citizenship to convene at Pittsburgh.
November 6 to 16, Armistice week.

GENERAL ARTICLES

"The Church and the Man In the Industrial Center." By H. F. E. O'Neill

Address delivered at Pennsylvania State Conference, at Johnstown

Just what was in the mind of the committee when they assigned this subject to be presented at this conference is not clear to me, but having been left to my own conclusions regarding the matter, I assumed that what was desired was a survey of the industrial situation in which some of our churches find themselves. A survey of any district develops the condition and needs of that particular community, and having discovered these needs, offers a suggestion of how we as a church can help to meet them. These findings that I shall present are real ones and are based on the results of religious surveys in Pittsburgh and other cities, so that they are not imaginary or theoretical, but actual. Of course a survey of any one field could not meet in detail the conditions of every other community, but the principles involved would be the same.

The very first thing we find is that in an industrial center there is a large percentage of foreigners. These are in most cases members of the Roman Catholic church.

The second condition revealed is that of inadequate and inefficient housing. This is particularly true among European and colored people.

The third is the large number of unchurched people in any industrial community.

Another condition is the large number of people who have never brought into the community in which they are living their letters from the churches from which they came.

The matter of the Child Welfare Organization in the community, regarding the matter of sweat-shop trade and the employing of men, women and children under conditions that are not only not favorable but absolutely harmful to those employed.

Another condition is that of the breaking of the law by merchants, regarding the sale of cigarettes, and the condition which we hope has about passed out of existence forever is that of the saloon selling intoxicating liquor to minors.

There are other conditions that are revealed as the result of any survey in an industrial center, in fact, I should say they are too numerous to mention all of them, but methinks I hear some one say, "But what has this to do with the church, or what has the church to do with these conditions?" They are political, economic or social but not religious. The solution of these problems or the showing of the connection between the church and them, I assume is what the Committee had in mind when they assigned this topic.

Going back to the first condition, we suggested that of the foreign population or as they are more properly called the non-English speaking population, there is a relationship. I think that the church can and should sustain to these people. If you will just travel with me to any of the European countries and on landing at the port of debarkation, say France, for instance, after the inspection by government officials of your physical condition, you then go down the gangplank and probably for the first time in your life find yourself in a foreign country, and then you have your first idea of what being in a country in which the people do not speak the same language as you and do not have the same ideas and ideals as you have been accustomed to is like. You cannot step up to any person and tell them just what you want or ask for the information that you desire, for you do not both speak and understand the same language. After having tried for a half-hour or so to make the person understand what you want, you give up and leave them in disgust, try some other place or person, and after having put up at some restaurant and having secured little or nothing to eat and it commences to dawn on you that you have no place to sleep and that you are anywhere from 1 to 1,000 miles from the place for which you started, you will no doubt have formed the opinion in

your contact with these European peoples that they do not care very much about whether you land at your destination or not. If you can imagine any such trip as this, only then can you begin to appreciate the position of these non-English speaking people in your community, and yet, how much different would your first experience in a European country be, as I have tried briefly to imagine it, than is the condition of the European people who come to this country. Oh, the feeling of strangeness in a strange land.

There is a language of love and fellowship which every human being understands which can be shown by use as Christian people to these strangers in our midst and this is the one place where the church has a vital relation with these people. If we would be more willing and ready to show a real Christian spirit, which carries with it the program of Christian social service, the results obtained in winning them for the Christian life would be marvelous. A great many of these people as they leave European and Asiatic countries have heard from missionaries and others of America as a Christian nation, and yet their first impression as they land in the communities in which we live, they receive by no means what they expect from a so-called Christian people, for as they approach us, they find us turning aside and gathering our skirts closely about us as though we were afraid we would be contaminated by the smell of garlic or something else that is not any more pleasant to our highly trained sensibilities. The meaning of fellowship is "two fellows in the same boat," and some such definition as this is what Jesus had in mind when he spoke of having fellowship one with another, and we cannot demonstrate or show the spirit of fellowship if we are so much afraid of the leeks and onions that we will go to the other side of the street or run into a storeroom or find some other excuse for avoiding these folks who have come to live in our midst. Christianity is Christlikeness and Christ's illustrations of his own actions regarding foreigners, I fear, would far outdo ours. When he came in contact with the woman of Samaria, whose people hated him, he did not treat her as we treat these folks from European countries whom we have no right to hate. There is plenty of opportunity for helping these folks get comfortably located and in case of sickness minister to them and in case of accident and death to sympathize with them, and to help them understand America as we understand it, (?) and to help them take advantage of its opportunities of educational and other helpful agencies. I cannot go farther into the detail of how our church can help these people, the number of whom mounts high in our industrial communities.

There are communities, but I think most of the churches represented here, are not situated where they have the Young Men's Christian Association, and kindred organizations to take the lead in the interdenominational way of doing this, therefore, in presenting this subject, I am thinking mostly of the communities which do not have these other organizations and where this is true, there is an unlimited opportunity for our church to take the lead in this work, as well as in the other lines I shall suggest, and where the Y. M. C. A. or other agencies are organized, it does not lessen the responsibility of the church, but simply affords them the opportunity of co-operation with said organizations. And can you tell me of any church that has a greater right to take the lead in these things than we who claim to be a "Whole Gospel church?" If the showing of the Christian spirit to a person who is in a real sense a stranger in our midst is not one of our first and foremost duties, I should be glad to have some person explain to me what is our duty.

The housing condition. This may or may not be related to the foreign population, but certainly as Christian business men, we should be interested in the right housing condition

in our community, seeing to it that corporations are formed that can co-operate with the individuals in the securing of homes, seeing that the sanitary conditions of the town are what they should be, that the proper sewerage and disposal of garbage is looked after. This phase of our work may be more specifically related to the political side, but to my notion it is time that more Christian men become interested in the political and economic conditions of the community in which they live and that they shall not be afraid to manifest to the public and to the political leaders that they will no longer stand for graft and corruption as it has in some instances existed in the past.

In considering the subject of the church and the men in the industrial community, there is always the denominational aspect to consider, and we have been prone to show a spirit of timidity and unwillingness to take the initiative in the community lest we seem to be proselyting but the religious survey has revealed that there are a great many people in the industrial community who really have no church affiliation and no church preference, but are willing to follow in their church affiliations and in their religious life those who manifest most the spirit of Christ, as it is manifested by those leaders of religious thought and action in the interest of the things that are of vital concern to them. For instance, if a family in the community has been afflicted with a disease, and you go to them, regardless of whether they believe as you do or not, and help them in this hour of affliction, there will be no person in the community whose advice they will be willing to follow as they will yours. If a family is in distress and you help them, you can later talk religion and church to them and in most cases will not have any trouble winning them. I think in most every instance when Christ found a person in need of some physical aid, he rendered it first and then talked religion to them, and so if we will pour into these wounded hearts the oil of gladness when they are sorely afflicted, we will find little trouble in leading them into the Christian life, and regarding the matter of denominationalism, if you find a family whom you have visited or served have inclinations toward a particular denomination which has an organization in your community, the Christian thing to do is to immediately get in touch with the pastor or representative of that church, give him the name and address of the party, and the circumstances connected with them. This will win for you the highest spirit of respect and co-operation on the part of the other denominations in your community as well as for the family you have served.

It is a sad fact that a great many of the members of all the Protestant denominations in going from one community to another fail to take with them their church letters. A great service can be rendered in this matter. In making it your business to visit a family as soon as they locate in your community, and if they have been a member of a church in the town from which they came, urge them to bring their church letters at once. They are prone to leave this matter go from week to week and month to month. There are hundreds of church letters that are lifted when leaving a community that are never deposited on reaching another, and you can be of wonderful assistance in the matter of encouraging these people to deposit their church letter or unite with some church of the community, even though there is not in the community the same denomination from which they came.

The proper working condition of men, women and children is one to which the church of Jesus Christ can well relate itself. Long hours, overwork, and unsanitary and unhealthful surroundings should be a matter of concern to us and steps should be taken at once by the Christian people through civic and other organizations to remedy these. There are federal and state laws regarding hours especially for women and children and this should be adhered to as nearly as possible.

There is a law regarding the sale of cigarettes to boys under 16 years of age, and inasmuch as it is a physiological fact that the use of cigarettes is harmful to the mental and

physical condition of the boy, it is a part of our religious duty to see to it that these laws are enforced and thereby try to keep from the boy as far as possible the use of cigarettes which will interfere with his proper all-around development.

You have all heard a great deal about the necessity of our churches changing their program of work because of our boys having been in the army. Most of this, I am frank to say, after a careful and prayerful consideration of the matter and considerable experience, is either the result of too great an imagination or else a lack of real knowledge of both the soldier and the church. I appreciate that having gone through an experience such as our boys did who were in the trenches in the European country that they may change their ideas concerning certain things and they may have a little different conception of God, and while it is a psychological fact that man having passed through such an experience does not come out of it exactly the same man as when he entered, yet they are in the large the same fellows that they were when they went in. The church that may have to change their plans and methods of work are those that failed before the war to manifest the spirit of Christ seven days a week. On the other hand, the church that has by the Christlike spirit of its members demonstrated to the world that it is interested in the mental, social, physical and spiritual needs of the man, will not need to change its plan and program, but simply to intensify it. The preacher and the lay-member of the church that demonstrates the spirit of Christ in meeting the needs of men will not want for hearers and followers.

You will note that I am not here discussing the institutional church, but while I am on this subject, this fact is connected with the institutional church,—if we were not so hide-bound in most of our churches about the use of the church building and would open it as a community center for activities that while in themselves might not be specifically religious, but would be a wonderful means of showing our interest in meeting and solving social, physical and educational needs, as well as eventually satisfying the spiritual interest of the people, the church would be more highly respected and would accomplish much more. I have no reference to using the church building for festival and other money making schemes, for I am not unmindful of the action of Jesus Christ himself regarding the selling of doves and oxen and the exchanging of money in his Father's house, but even in that instance it was the wrong spirit that was manifested, that of overcharging and profiteering, that the Lord objected to. Nor am I forgetful of what he said his Father's house was for, that it was specifically a house of prayer, and what I have just said regarding the use of the church building more as a community center would influence the public and be the means of securing larger attendance for the use of it as a place of prayer, but as I said before, most of the discoveries that I suggested as a result of the religious survey of the community can be done without any additional use of the church building. But I am convinced that in other ways than merely by holding services and preaching sermons on the Lord's Day will the church be able to gain from the people of the community a response to her teaching. Devotion and consecration on the part of the members, which will lead to a Christlike manifestation of the religion we profess in our everyday lives toward the people of the community will help to win them for Christ.

In addition to these things religious meetings might be held with profit in the industries at the noon hour, at which a plain practical gospel talk could be given to the men and the opportunity had for fellowship by the preacher with the men when they were in their daily pursuits. Here he would have the chance to grasp their hands that were covered with grime as the result of an honest day's toil, and this would give the preacher a chance to show his interest in them in other ways than simply securing church attendance.

While the picture that I have just been drawing for you is taken from an industrial community, the same principles

might be worked out in a country community. The country grocery store could be made the center of attraction and instead of having the men waste all their leisure time sitting on counters and boxes and kegs, chewing and smoking tobacco and pouring forth foul stories, by a little discretion and judgment the situation could be changed so that men would gather for discussion of profitable subjects and the carrying out of programs that would benefit both performer

and audience and the men could be related to service tasks and community interests that would revolutionize the country for miles around. Bible study groups could often be formed; cottage prayer meetings and "gospel sings" conducted. In these and many other ways they can extend its influence if it will but show itself a real friend to men in all situations in life.

Pittsburgh, Pennsylvania.

Pride. By Mrs. C. E. Nicholas

Ethics classes pride with the rational emotions,—it is rational because it centers in self. It is an extremely pleasing emotion,—a proud heart is full of himself.

The types of pride—the TRUE and the FALSE—will enable us to determine whether this emotion is a virtue or whether it is a vice (even a virtue may become a vice).

Every individual has a perfect right to be proud; it is a God-given emotion. Every life,—and especially every Christian life—should be possessed of true pride. It is a just feeling every man should have for his moral dignity and should be cherished as a sacred right.

True pride is related to the sacred and divine in us, while false pride is related to the trifling and petty concerns of life. True pride frees us from oppression; false pride seeks to oppress us, to bind us to the fetters of sin. True pride is noble and uplifting; false pride, brutal and insolent.

We have people who are proud of their birth and ancestry,—this is as it should be; every man should keep his family name untarnished, though too much pride displayed

in this respect becomes disgusting. There are those who are proud of their intellectual abilities—we can scarcely blame them. These abilities are blessings from heaven; they are a part of their personality, but too much of this becomes objectionable. There is still another class of people who are proud of their virtues,—of all prides this is the most pardonable, but pardonable as it is, it may be carried so far that it becomes a vice.

Every man and woman has a just right to be proud; every Christian must be possessed of true pride, but in this as in many other God-given principles man has allowed it to degenerate and today we are facing the woeful results of FALSE pride.

Oh! for more courage to hold fast to the true principles of a Christian life; it is the every-day living that speaks for or against the Christian profession.

It is this instinct of TRUE PRIDE that enables us to live an upright life before our God and fellow men. May that pride increase.

Dowagiac, Michigan.

A Practical Phase of the Interchurch Movement. By George S. Baer

Nothing more promising has arisen in many years than the Interchurch World Movement. It is promising not only because it purposes to bring about a united front on the part of the Christian forces of the world, but because it would bring the wonderful influence of a united church to bear upon every phase of life which the church seeks to save. For many years the church was more or less justly criticised because of its indifference to the social and industrial conditions of man. While men have ever recognized that the highest function of the church is to bring about the regeneration of the inner life of man, yet there has been a wide-spread conviction on the part of the needy and distressed masses to whom the church sought to appeal, that if the church was actually sincere in its desire to give the whole gospel of Christ, it could not be entirely indifferent to the wretched conditions under which they were compelled to live. In spite of the church's most earnest entreaties to men of the world to get right with God and save their souls, there have been men who have refused to give heed to the church's divine message until it has followed its Master's example and administered physical relief and supplied the temporal bread for the lack of which their bodies were wearied and exhausted. And more and more the church has been led to see its responsibility for the well-being of the whole man. It recognizes today as never before that whatever interferes with man's physical development and health, denies him of his rights and cuts short his intellectual attainments and enjoyments, is an enemy of the church against which it must array itself with all the effectiveness of its united strength and wisdom. In the interest of an important phase of the church's practical service the Interchurch World Movement has established the Industrial Relations of which Fred B. Fisher is the director. This is only one phase of the Movement's great comprehensive program, but it is an important one. Following are the aims of this department:

"To formulate and give expression to the principles and policies of the Interchurch World Movement with reference to industrial relationships.

"To disseminate by means of lectures and publications a knowledge of the historic development of economic and social conditions.

"To represent the Movement in its relation to outside economic, social or governmental agencies, in the solution of industrial problems.

"To keep the various Units of the Organization informed as to the developments in the existing industrial and social conditions."

An Industrial Information Division will prepare literature and speeches on all current phases of the industrial situation, including such topics as the National Minimum Standard of Living, the History of Labor and Industry, Housing, Women in Industry, Agricultural Labor, Migratory Workers, Racial Relations, and Government Services and Information. It will also conduct a correspondence course for the training of ministers and speakers in industrial relations.

The Democracy in Industry and Industrial Disputes Division will make first hand study of industrial disputes and render whatever service seems possible looking toward a just settlement.

It will also study and catalog the occasions of the suppression of free speech, disseminate reliable information thereto, and furnish suppressed groups the place and opportunity for free discussion of any and all affairs short of advocacy of violence.

The Employment Management Division will disseminate information concerning relations between employer and employee, give publicity to plans in actual practice which have been conducive to bringing about harmonious relationships, and render service to industries in considering the relationships which should exist between themselves and employees and in setting up plans and organization for the conduct of such relationships.

This division also will promote among employers the idea of recognizing labor in management, looking ultimately to their having a voice in the financial control. It will promote the idea of responsibility among employers for produc-

tion both on quality and quantity and develop their sense of individual responsibility.

A Co-operative Division will promote the formation of co-operative societies, a New Citizens Division will promote immigrant farm colonization schemes and assist new arrivals in other ways.

Atheism. By T. Darley Allen

Alfred Noyes puts a great deal into a few words when he says:

"And our bo'sun Bill was an atheist still
Except—sometimes—in the dark!"

Man is instinctively religious. As H. L. Hastings said, the ancient Egyptians built pyramids and worshiped cats. Although intellectually great, their religion is, to us, the height of absurdity, thereby showing that a religion of some kind is a necessity to man. In spite of their intellectual greatness the Egyptians could not realize the folly of their religion, or at least could not do without it with all its absurdities. It was the best religion they were able to evolve, but it was better than none. To do without religion altogether was to them impossible.

Plutarch wrote: "You might find communities without walls, without letters, without kings, without houses, without money, with no need of coinage, without acquaintance with theaters and gymnasia; but a community without rite, without a god, that uses not prayer, nor oath nor divination, nor sacrifice to win good and avert evil, no man ever saw nor will see."

Atheism has no attraction except when the world looks bright. Men who proclaim themselves atheists are as likely as the rest of mankind to turn to God upon the approach of danger. Like the English coal miner who is said to have publicly referred to a companion who was an atheist until "a large cob of coal fell upon him," when he began "to holler and cry to God," we realize that "there is nothing like cobs of coal for knocking infidelity out of a man" and that a profession of atheism is not likely to exist long in the presence of danger.

John Fiske refers to the remark of Lalande the astronomer that he had swept the heavens with his telescope and had found no God there as an example of the flippant ease with which some minds can dispose of the gravest of questions. He also refers to the physiologist, Moleschott, who said, "No thought without phosphorus," and believed he had disposed of the question of man's immortality. With reference to these statements of Lalande and Moleschott, Fiske says: "Perhaps these are the two silliest remarks that ever appeared in print."

Cleveland, Ohio.

Did You Stop to Think? By E. E. Roberts

Are you in the habit of attending church and Sunday school on Sunday? No! Then you spend it in pleasures—visiting, automobiling or in sports. Did you ever stop to think what fearful results would follow should every one follow your example? In a short time there would be no churches; for they would all be closed and we would have a churchless, Godless nation. You would not want to live in such a land, much less have your children to grow up in it. Such conditions prevail in India, China and Africa. Where there are no churches there are no schools, consequently, ignorance prevails. There is no justice; might is right. He gets who can, and holds who's able. There is no liberty; the poor are enslaved to the rich and powerful. There are no hospitals; the sick are carted out to the jungles to die or be killed by wild beasts. There are no homes for the aged; they may beg if they can. There are no almshouses for the worthy poor; they too may beg if they can, or starve if they can not. There are no orphan children's homes; the children are fed to crocodiles. In fact, there is not one single blessing that we enjoy that is not the fruit of the church,

Are these blessings of no importance to YOU? or to YOUR'S? Do you feel no obligation resting upon you to perpetuate them by your presence? Think it over carefully. Have you not enjoyed these blessings without cost or effort long enough?

You would spurn the thought of being a "dead beat" in temporal things. Why be one in spiritual things? Be the man or woman God intended you to be. Give your heart to God. Consecrate your body to loving service to him. For the day is close at hand when Christ will come and gather his children out of this world, and you will be left to live in the world without the church and all the blessings that it provides,—live with thieves, liars, murderers,—and all the other children of hell. Not a very delightful prospect, you will admit. Oh! Be wise. Give God your life in loving service.

DO IT NOW!

Philadelphia, Pennsylvania.

Armenia's Call to America

In 1914, the Turco-Germans offered the Armenians of Turkey and those of Russia autonomy conditioned upon their lending united support to them against the Allies. The Armenians rejected the Turco-German offer and stated that they would not go beyond the limits imposed upon them by their allegiance to Turkey. The destruction of one million Armenians was the answer of the Turks to the refusal of the Armenians who lived in Turkish Armenia and other parts of Turkey in 1914 have been destroyed and the majority of the rest have been driven away from their homes.

Over two hundred thousand Armenians fought in the armies of the Allies and the Associated Powers. Following the defection of Russia in 1917, the Armenians of Russian Armenia, alone and surrounded by enemies on all sides, and without any outside help, improvised a force of 50,000 men, and for seven months fought the common enemy. Armenian contingents fought the Turks until the conclusion of the armistice in the Caucasus and in Palestine. The bitter experiences the Armenians have gone through during the war and the terrible sufferings to which they have been subjected since the conclusion of the armistice have disorganized the Armenian social system, and they have also strongly shaken the morale of the Armenian people. Having fought and suffered for the cause and faith of western civilization, the Armenians now turn to America for help to reconstitute the framework of an independent national life. They turn to America because they believe in the essential disinterestedness of America. They want America to lend them civil and military advisers, and they want America to help them organize their army with which to occupy their country. All the material help that America will be called upon to give them shall be made by way of loans. It is quite possible that 5,000 to 10,000 American troops may have to be sent to Armenia for police duty, while the Armenian forces are being organized. But all these things are of a provisional character. The thing they need most is the moral support of America. The knowledge that America is back of them will inspire and encourage them, and that fact will exert a tremendously great steady effect upon the native populations within and outside the boundaries of Armenia. If America gives them the help that they need, Armenians will become independent. But if, on the other hand, America declines that help to them, then it is extremely problematical if Armenia can secure independence. Because, if America were to decline that help to them, that will offer the Powers the opportunity to divide Armenia among themselves into spheres or zones of influences for their own benefit. It is precisely for America to say as to whether or not Armenia shall become independent. Very little help from great America will make possible the realization of the dreams of centuries, and with that realization there shall be in the Near East a Christian nation that will stand for the ideals and faith of America.

—James W. Gerard, Ex-Ambassador to Germany.

THE BRETHREN PULPIT

The Content of the Gospel. By J. Wesley Platt

TEXT: "For I am not ashamed of the Gospel: for it is the power of God unto salvation to everyone that believeth: to the Jew first; and also to the Greek."

Ever since Adam and Eve ate of the forbidden tree in the Garden of Eden, SIN has been the superior and dominant principle in and over man. It drove our first parents from the blessed place and conditions of a happy fellowship with God, the Father, and all the joys of primeval innocence, out into a world of woe. Because of it the earth was cursed and the displeasure of the only true and righteous God was revealed to them, and since then upon their sinful posterity. Eve was told of the awful and terrible condition she had now caused to be visited upon the unborn generations of humanity. Adam was told of the grave and stupendous blunder he had made in hearkening to the voice of his wife instead of the voice of his Creator, and of the subsequent trials through which he and his kind should pass on account of his deliberate disobedience, for as far as the record indicates, the devil said nothing to him, only to his wife and he did not appear to be the least bit concerned about his act, just simply took and ate.

The serpent was cursed, in short, the cloud of wrath and judgment of God enshrouded the whole situation, and from that day to this the world has been full of sin and sorrow. Blame Adam and Eve for such an awful choice? YES. But let us remember that in the majority of instances, men have ever made the same response to the same challenge. Obey God and have blessed fellowship; they have disobeyed him and wandered hither and yon with no peace or guiding light. So the Apostle John declares, "The whole world lieth in the wicked one."

The choice was made. It was indeed a dark day when the spirit of man crashed into the basement of his being and became subordinated to his emotional and physical life, for instead of walking according to knowledge and divine intelligence he now lives on the lower planes of soul and body. In other words, man is living on a fallen plane, and the fall he made was a fall deep and downward. Yet I have often heard it said that here we have the beginning of the freedom of the human will. I ask you, friends, free from what? There is positively only one answer, free from the will of God. Am I not correct? Let's think again. Did man become an independent moral being by this choice to disobey God? Ah! there's the rub. Had the events in the garden been subjective and spontaneous and autonomous, man might have come to a place of independence, but the facts of the affair disclose this sad and awful truth, that the thing which freed man from the will of God put him under the will of the devil. The more I read the Word of God and observe the conduct of man, the more am I convinced that what some delight to call their independence is not so independent after all. The choice we make invariably runs in one of two directions; not one of three, as some would like to have us think: we either choose according to the will of God or according to the will of the devil. Our choices are either in the way of life or the way of death. There is no neutral position, nor is there a choice that does not affect God or Satan. Taking the teachings of our Lord Jesus Christ himself concerning the final state of man, we are again made to realize that man will either spend his eternity with God, having been born again by the will of God, or he will spend it in hell with the devil and his angels. I find no other conclusion; I can come to no other. Where then is our boasting and what is the occasion of it? There is none save in the Christ who died that WE might be freed from the dominion of the devil by denying ourselves and taking up our cross to follow him.

We'll go back to Eden again. In the darkness of that cataclysmic hour God speaks once more, in grace he projects

the good news, that the seed of the woman shall bruise the serpent's head and the serpent shall bruise only the heel of the seed of the woman. Somehow it occurs to me that this bit of God's word is very essentially the gospel for it speaks of deliverance. At once there is evident anticipation for the promised deliverer, and at the birth of her first son Eve says, "I have gotten me a man from the Lord." But, alas, no, for he can not deliver from sin who himself was conceived and born in it. Yet there remains the promise and the hope of deliverance, and I believe if we realize even in a limited degree the eternal consequences of sin, there is nothing that will arrest our attention and occupy our thought like the idea of deliverance. Paul in some measure knew the strong hold of sin upon the spirit of man and in the extremity of his weakness, he cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" Here lies the content of the gospel. Here is good news. Think of it. Glory to God, there is a deliverance from the PENALTY of sin; there is a deliverance from the POWER AND DOMINION of sin, and, praise God, there is a deliverance from the very PRESENCE of sin when Jesus comes again. Sin will not forever have its strong grip on all the affairs of man. Just now it is appalling in its subtlety and power. There is no use in any effort to argue that there is sin. It is. And the most sensible thing for us to do is to recognize it and understand that it holds the place that God declares it holds, and set ourselves to the task of declaring to the world the gospel which Paul says is the power of God unto salvation to every one that believeth. We must tell abroad that there is salvation from sin for everyone that believeth the gospel.

Spanning then the age from Eden to that memorable night when the angelic host sang, "Glory to God in the highest and on earth peace among men in whom he is well pleased," and the leader of the heavenly messengers said to the shepherds, "Unto you is born this day in the city of David a Savior which is Christ the Lord," we view the high point of the love and grace of God. We come to the event which begins in time the great culminating work of God in making the promises of faith the realizations of sight. Jesus Christ came as the hymn writer so touchingly describes it, "Out of the ivory palaces, into a world of woe." He came to put away sin, to save the sinner. He not only came to teach us the way of salvation, but he came to save us by himself. HE IS THE SAVIOR. HE SAVES.

Thus far I have emphasized but one point or element of the gospel which is the occasion of the next thought we shall consider briefly but most clearly. Our conclusion to this consideration is Romans 5:12, "Therefore, as through one man SIN entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Here is the black picture of a ruined and lost race that is absolutely without hope in the world. There is no hope of any considerable self improvement Godward. So we take up the next step or element which brings us to the DELIVERER and the DELIVERANCE. Here we have absolute and positive assurance. Here the anchor holds against all storms and tempests.

See, the black cloud breaks. Light appears. The night is spent and the day is at hand. God speaks again. Jesus, who speaks for God, tells the world, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the

world should be saved through him" (John 3:16, 17). "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). "Who (Jesus) was delivered up for our trespasses, and was raised for our justification" (Romans 4:25); "Now I make known unto you, brethren, the gospel which I preached unto you,* * * that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:1, 3, 4). "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5:1). "Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be glory for ever and ever. Amen" (Gal. 1:3, 4); "When he had by himself purged our sins, he sat down on the right hand of the majesty on high" Heb. 1:3).

These scriptures and numerous others present not only the act of our deliverance from sin but the Deliverer himself in the person of Jesus Christ.

In the gospel we are assured that we are delivered from sin by the personal work of Jesus. We realize this salvation by faith in the finished work of Christ. We only accept it. We become new creatures in him, having been born again. Our first look of faith turns back to the cross and Calvary; and the empty tomb and the risen Jesus; our next look is

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OUR DEVOTIONAL

Christ's Strength Sufficient

By Mrs. Arthur R. Baer

OUR SCRIPTURE

In the day when I cried thou answeredst me, and strengthenest me with strength in my soul (Psalms 138:3). For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Jesus Christ may dwell in your hearts by faith (Ephesians 3:14-17a). For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness (Colossians 1:9-11). Notwithstanding the Lord stood with me, and strengthened me (2 Timothy 4:17a). I can do all things through Christ who strengtheneth me (Philippians 4:13).

OUR MEDITATIONS

In John 11:41, 42 we read these words. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."

What a comfort it was, what a source of strength and power it was to our Master to know that his Father heard him always. Living in the Father as he did, yet at all times he found it best to ask for strength and power.

Then he comes to us with the message, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For everyone that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened." How then can we be cowardly, timid disciples of Jesus Christ?

I am reminded of Nicodemus, the man who came to Jesus by night. A great deal of criticism had been aroused by Jesus' acts and words. Nicodemus had been impressed and wanted to learn more of him, so he goes by night and

talks with him, and I feel that Nicodemus believed and loved Jesus after that night's interview, yet he could not be used by Jesus because of his timidity. John in his gospel makes plain the fact that Jesus suffered much from these secret, timid disciples. Many of the rulers, even those who plotted for his death, believed in Jesus, but for fear of the personal consequences, kept silent when they could have been of the most service to him. We see him as he weeps and says of Jerusalem, "How oft would I have gathered you together as a hen doth her brood under her wings, but ye would not." And he looks with the same pity and beseeching upon those who today claim to be his followers and yet are too timid outwardly to confess him in their daily life.

There are none of us who have the power within ourselves for the duties of life. It is only because of God's mercy in sending his blessings upon the unjust as well as the just that we all receive so bountifully from him. But we can receive more strength if we will. Too many of us are satisfied to sit by and leave the work to others. If we only lived as well as we knew how to live, we would be very good people. The trouble is, our doing lags far behind our knowledge of what ought to be done. There may be something in our lives which causes lack of freedom and power for Christ. We may be so tied up with the things of this world that we are not awake to our sense of duty to God. Possibly we hesitate because the steady pull day by day seems too much for us. It may be we are trying it in our own strength. But why carry our burdens when he has promised to carry them for us? Why not go to Christ and leave with him our burdens and carry away a new supply of power and strength for ourselves and others? He is the source of all power, and only as we receive from him are we able to work for him. We cannot lead others closer than we are ourselves. Just as surely as the flowers get the sunshine, the rain and the dew, just so surely may we depend upon God to supply all our needs.

But, first of all, we must seek his help and guidance. One thing is certain, Christ does want us to rely most completely on it; that asking, seeking and knocking cannot be in vain, for he says we shall receive and we shall find.

Christ thought it needful to present this truth because he knows our hearts, how doubt and distrust creep in, and how easily we are inclined to give up. He knows, too, that even though we believe that God hears prayer, yet to pray is something which often seems too high and too difficult for the timid disciple to do. He therefore seeks to impress upon us this truth, that prayer does avail much, and that we shall receive strength if we ask in faith believing. Then we shall receive those things which we need, for he knows before we ask him, the things we have need of. How comforting it is to know that he has promised, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

His promises are sure. Let us pray for faith to trust him more implicitly. As a child trusts its earthly father, may we much more trust him, and have confidence in him, knowing that "We can do all things through Christ who strengthens us."

OUR PRAYER

O Lord Jesus, we thank thee for these living blessed words which thou hast given us. Grant us a fuller understanding and a stronger faith in what thou has promised. We do believe thee. We believe in thee as the Father infinite in thy love and power. We know that all thou hast promised thou wilt perform. Increase our faith in thee. Let it so take possession of our hearts and lives that through faith, God alone may dwell there. May our trust in thee be as the fellowship of a child with its father. The child asks and the father gives. So may we bring our needs and our sins and our temptations to thee in confidence, knowing that thou dost care for all. We are thy children. We trust in thee for strength. May thy will become so much a part of our lives that thy power will be strength sufficient for every care and temptation and keep us sweet in our daily lives. Amen.

Marion, Indiana.

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to the great High Priest who has gone into the heavens where he intercedes for his children and gives them power over the world, the flesh and the devil; our next look is forward to his glorious appearing when we shall be delivered from the presence of sin and so shall we ever be with the Lord. The gospel is always efficacious and can be appropriated in its glories by whomsoever will.

In conclusion, let me say that the gospel is the only answer to the multitude of perplexing problems that confront the human race at the present time or have ever needed solution. We find that upon putting it to the test, that it meets every need of body, soul and spirit. In believing and obey-

ing the gospel we shall see better physical specimens, and become such ourselves. I find also that the boy or girl or man or woman who puts into practice the gospel, will find Jesus Christ a great purifying friend who keeps the emotions right and godly and directs them into a manner of life that enables only pure emotions can flow out and express themselves. And it goes without much emphasis that the gospel gives a spiritual vision to the person who is born of the Spirit of God according to the will of God.

Therefore let us preach the gospel wherever we go, for it is the power of God unto salvation to every one that believeth.

Manteca, California.

How Prohibition Works and Progresses

Boston Saving on Deer Island Expenses

The House of Correction on Deer Island in 1915 cost Boston \$305,679.78. Since July first the number of inmates has declined so rapidly that there are now only 300 as against 1100 in 1915. This year it is estimated that the cost of Deer Island will be only \$202,403.36, a saving of about \$100,000. Already \$25,000 of the appropriation granted for the institution this year has been turned back.

World's W. C. T. U. Convention in London

In April, 1920, from the 18 to the 23, the World's Woman's Christian Temperance Union with national organizations in forty-one countries, will hold its tenth World's Convention in London, England. One of the historic sites in the city has been selected for the place of meeting—Westminster Central Hall, just opposite Westminster Abbey. On April 18 temperance sermons will be preached in Westminster Abbey, St. Paul's Cathedral and the Roman Catholic Cathedral by prominent ecclesiastes.

Crime Decreases

Chief of Police, Scott A. Godley says in Kansas City Star, "It is my opinion that crime will be reduced 50 percent by prohibition. That effect is already noticeable. Packing houses note results. Men were usually absent from work Mondays and sometimes Tuesdays as well when saloons were open. Now each man is back at his job Monday morning."

The Baltimore Sun says, "The total number of arrests on the first Saturday after prohibition became effective was less than the number made at one police station when the city was wet." The police "were amazed at the change produced by prohibition."

Boston police department records show that the smallest number of arrests on a Saturday since records were kept, were reported for the twenty-four hours ending July 5 at midnight. Similar results are reported from many cities.

Real estate men declare that a dry nation will help business.

Insurance men say sobriety will increase number eligible for life insurance.

From a Starving to a Feeding Basis

A certain Ohio brewery, recently converted into a malted milk plant, now employs 278 men where formerly only 78 were engaged. The business has been changed and the plant enlarged at very little expense. Some one remarked to the head of the concern who was expressing his satisfaction at the change in his business. "You feed babies now instead of starving them." "I guess you are right," was the reply.

Labor Leader Kline on Prohibition

Mr. James W. Kline, president of the International Brotherhood of Blacksmiths and Helpers says: "It is an awful price to pay, but the war will eliminate the American saloon. War has slain her thousands and the saloon her tens of thousands. If a saloon is bad in times of war, it certainly is not any better in times of peace. The government sees the necessity of a 'dry' nation and will eventually finish the job. The industrial classes as a whole appreciate the work of the church in that respect, notwithstanding the fact that

some of our labor leaders have antagonized the abolition of the saloon. And the writer is of the opinion that the church has made friends with the industrial classes." "The Central Christian Advocate" in commenting upon this expression of opinion by Mr. Kline says, "there is abundant reason for believing that Mr. Kline rather than Mr. Gompers is the real spokesman for labor."

Reason for Fewer Delinquent Children

There were 128 fewer delinquent children before the Cleveland Juvenile Court this summer than there were last. Chief Clerk Costello gives as the reason that "Prohibition means sober parents, and sober parents take care of their children."

California Jails Lose Tenants

In the Santa Clara County jail at San Jose, California, during the latter part of July, 1919, there were only thirteen prisoners out of a population of approximately 100,000 people. This is only about one-fourth the average number of prisoners in the jail during the past five years. The number of vagrancy and petty larceny cases has been reduced more than 25 percent since war time prohibition went into effect.

In Redding, Shasta County, the chain gang, organized in 1900 has been discontinued because there are not enough prisoners in the jail for a working force. Only three men were there the last of July.

Value of Cocktail as Appetizer

The New York Tribune of August 25, 1919, gives the following statement by Copeland Townsend of the Majestic Hotel, New York, in regard to the value of a cocktail as an appetizer: "We have found that it not only failed to produce an appetite, but succeeded in consuming it. Since the public is not drinking cocktails or highballs before and with meals, the course dinner, luncheon and even breakfasts are becoming popular. Men who never before thought of ordering desserts or sweets in any form now take heavy desserts. The belief that liquor stimulates the appetite is an erroneous one."

The Englishman and Prohibition

Dr. Lynn Harold Hough, president Northwestern University, Chicago, who has recently returned from England, replied in answer to the question concerning prohibition in that country: "To the typical Englishman prohibition on a national scale is simply incomprehensible. He believes that it would not work in England and that it will not work in America. There is, however, a serious and growing body of public opinion which is inclined to take the prohibition movement in an earnest and open-minded way. And there are Englishmen who do not like it, who yet admit its power. Not long before I sailed, for instance, I was at a luncheon where the subject was discussed. Most of the guests were illustrating their opposition to prohibition while the discussion went on. Sir—well, I think I will mention his name, but he is an Englishman of real significance—was sitting to my left and he said: 'I do not believe in prohibition. I believe it is an invasion of personal rights. But I believe we Englishmen must do the drinking we are going to do in the next four or five years. The economic pressure is going to drive us to it.'"

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Concerning the Challenges. By Dr. F. E. Clark

Those were great sessions in the two churches of Buffalo on August 7th, when the challenges flew back and forth, thick and fast, and no reasonable "stunt" was too large for eager Endeavorers to accept.

But that Challenge session was not scheduled for the sake of having a lively meeting, but to make the tasks of the two years to come stand out in bold relief and to stimulate a healthy emulation in accordance with the Apostle's words: "Provoke one another to love and to good works."

The thing to do now is to REMEMBER those challenges and to do our best to meet every obligation assumed at Buffalo. These were REAL obligations that were assumed. Of course we did not PROMISE to "mutually surpass each other," as Mr. Lincoln said of the two tall hats which the rival hatters presented to him at the same time, but we did promise, in the true Christian Endeavor spirit, "trusting in the Lord Jesus Christ for strength," to STRIVE each to surpass the challenger or the challengee, not for the glory to our state or for the sake of surpassing a rival, but that through such generous rivalry Christian Endeavor might advance our Master's cause.

Now to make these challenges effective, every state executive committee should make a record of exactly what its representatives promised to TRY to do. I do not think that any state will repudiate the promise of its delegates, when it remembers that the pledge was to TRY, to STRIVE,

which means to TRY EARNESTLY and PERSISTENTLY, to do the things promised by the challenges given and accepted. When the officers of each state have an exact knowledge of their own challenges, then the effort to reach the goals which the challenges set up, should be apportioned to the different counties or districts or local unions, and a systematic effort made to keep the matter before them for the coming twenty months, until the utmost has been accomplished.

The challenge meetings at Buffalo, too, should set an example for similar meetings in local unions and societies. Let local union challenge local union to get the most active or associate members; to pre-eminence in mission study classes or missionary giving; to the largest Alumni Associations, or to excellence in any other departments of our work that need strengthening. Local society, also, may challenge local society for enlargement and improvement in many lines.

In all these challenges, rivalries and efforts of every kind, it is only necessary to bear constantly in mind, "Whose we are and Whom we serve," and no unworthy motive or method will creep in.

Please keep up posted concerning your progress in meeting the Buffalo challenges, and the best methods you employ, and we will give them to others through the Christian Endeavor world (and so far as possible through The Brethren Evangelist.—Ed.).

Christian Endeavor Field Work

It was the writer's privilege to visit two societies over the week end of October third.

Columbus First

On Friday evening I met with part of the executive committee of the Columbus Christian Endeavor society. I was somewhat handicapped because I only had a few hours in the city and it was impossible to have a conference with the entire staff of Christian Endeavor officers. I talked "Loyalty campaign" to those present and left, feeling confident that the enthusiasm of Brother Christiansen would permeate the entire society. We are looking to Columbus for reports of Christian Endeavor increase during the winter. Since the slogan of both the society and pastor is "growth," I am confident that the Columbus society will soon be talking to you through the Evangelist.

Washington Court House

On Saturday afternoon for the first time I found myself in this much heard-of town. I had no more than reached the ground when all personal responsibility for finding my destination was taken from me by an enthusiastic Christian Endeavor worker, Milton Hegler. I was taken to his home where the prelude to the first Christian Endeavor session was given in the form of a real chicken dinner. Before reaching the Christian Endeavor session I wish to express my thanks to the Hegler family and all the good people at Washington Court House for their generous hospitality.

The Endeavor society was not working so the first thing to do at the meeting on Saturday evening was to re-organize the society. After selecting a president, we enjoyed a session together, talking about Christian Endeavor work as it relates to the "Loyalty Campaign." We were privileged to talk privately to individuals about Christian Endeavor work. On Sunday morning a very attentive audience listened to the writer at the usual church hour. At the Christian Endeavor hour we had a regular meeting and our visit closed with a short address on the purpose of the Christian Endeavor society. The meetings were well attended and the interest could not have been better. Soon Washington Court House

will bring her message to your attention. Endeavorers, let us pray God to help us to labor that the day will soon dawn when Christian Endeavor will have a national field secretary.

E. A. ROWSEY.

Northern Indiana

Week before last the Evangelist supplied inspiring news from two conference districts. Pennsylvania must have had a real rally. So did Indiana. A report from Miss Culp, president of the Northern District, says that they had a meeting of Christian Endeavor representatives at Goshen, and it surely was great. She was agreeably surprised to discover an eagerness to do things, and believes that all our Endeavorers need is definite encouragement. She feels certain that the societies of Northern Indiana will go over the top attaining all goals. In fact, Nappanee, her home society, has already qualified on every point and expects to exceed the goals. (Congratulations Nappanee; three cheers for you). Northern Indiana plans to come into the station not as cabooses but double-headers. Look out for this train, Dr. Bame. On October 19th, Miss Culp visited Teegarden and North Liberty, and she hopes to visit all the societies by the first of the year.

J. A. GARBER.

The Way to Spiritual Bankruptcy

These are new days of human history when God has challenged the world to think in terms so big, so far-reaching that we dare not turn aside. Any man or any institution in these days who thinks in pre-war terms, stands on the slippery edge of spiritual and moral bankruptcy. We dare not think in the terms of old ecclesiasticisms or the old Christian program. God has broken the hearts of the world and left us where we simply must plan with a new daring of adequacy for the capture of his world. If we dare now as Christ's nail-pierced hand beckons us to go on with courage, with unshaken faith, God is ready to let the streams flow out so great and deep that no man can cross them.—W. E. Doughty.

MISSIONS

THESE MEMBERS OF THE HOME BOARD CALL FOR A BANNER OFFERING



L. G. WOOD
ROANOKE, VIRGINIA

WHY SHOULD THIS BE THE BANNER YEAR FOR HOME MISSIONS?

That this should be the banner year for our home mission work, we take for granted; I am sure we are all agreed upon this fact. But the reasons why it should be are many and a few of these it is my desire to point out.

FIRST. This is the **VICTORY** year of our Four Year Program, and our past accomplishments and our present standing in relation to this program is demanding a "Cap Sheaf." Let us put it on **NOW**. As the great aim of the program has been the "deepening and quickening of the spiritual life of **EVERY MEMBER** of the church" so now we should justly expect the evidence of such "quickening" by an offering for Home Missions from **EVERY MEMBER**.

SECOND. Because we as a denomination are much more able to make this a banner offering than ever before and, being able to do so, we can not afford not to do it.

THIRD. It is to be made as a **THANKSGIVING** offering to the work of the Kingdom of Christ. Certainly there are no stints in our reasons for thanksgiving this year.

FOURTH. The most excellent growth of our Home Mission work during the last few years has disclosed to us great possibilities in many needy and waiting fields.

FIFTH. We have come to a new day, which is a day of great demands for great achievements. We are told that the "world is hungry for a twentieth century gospel." But the twentieth century gospel is the one that was first proclaimed by the Son of God twenty centuries ago, and **NOW** it must be proclaimed by the energy, power and enthusiasm of the twentieth century.

We who have in a peculiar way espoused the great cause of "The Whole Gospel to the

Whole World" must keep abreast with the spirit of our time to prove our sincerity in Christian faith. Yes, Brethren, let us make this our motto—"A Liberal Offering of Thanksgiving from Every Member, for Home Missions." Then behold what God will do.

L. G. WOOD.

"WHY THE GREATEST HOME MISSION OFFERING EVER?"

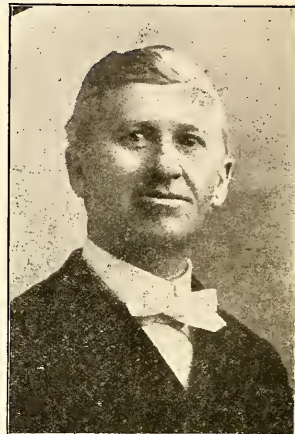
Some of the reasons for the greatest Home Missionary offering this year are:

First, The needs are greater. The calls for help from the Home Field are growing continually. Therefore the means of support must grow also.

Second, We are growing. The fact that the calls are louder and more frequent is an evidence that we are growing and we are therefore under obligations to the Father for more Home Mission work.

Third, We are gaining favor with the people. The fact that the calls are multiplying is also proof of our growing in favor among the people. I believe in the Brethren cause and the oft repeated words, "If the Brethren church wants to succeed" she must do so and so, has become nauseous to some, and I think causes a spirit of doubt in the minds of the young and inexperienced. The Brethren church is not headed toward doubt and gloom, but to victory. Brethren, cut out that insinuation that causes suspicion.

We are growing and need more mission funds, and missionaries, more ministers who are true and loyal to God and the church.



Z. T. LIVENGOOD
LANARK, ILLINOIS

We are quite sure that the Home and Foreign Missionary Board are doing their best to build up the Brethren church, and have succeeded in jointly securing a very consecrated and competent General Secretary, who will do efficient work. This too is why we should do our best on the Thanksgiving offering, and make it the "Greatest Ever."

Z. T. LIVENGOOD.

WHY THIS SHOULD BE THE BANNER OFFERING

Because of the opportunity before the church. The church like all other institutions is going through a crisis. The great war has left the world changed. What the world will become depends upon the work that is done in the next ten years. This is the church's opportunity for the life-time of the men now living at least. Never again while we live will the church have such an opportunity to impress its ideals upon men. The whole mind of society has been shaken into plasticity by the events of the last four years. Four million men have returned from the army and are readjusting themselves to new circumstances of life. New thoughts are pulsing through the world. New ideas are presenting themselves. The anchors are dragging. The ship of society is moving from the place where it was previously moored. What shall be society's ideals will be determined largely in the next ten years. The church that does not put forth its best efforts to reform American life and American ideals will have missed the greatest opportunity in its history. Therefore, the general mission offering should be the largest in the history of the church.

DR. J. L. GILLIN.



DR. J. L. GILLIN
MADISON, WISCONSIN

NEWS FROM THE FIELD

CALIFORNIA TO WASHINGTON

We closed our work in Long Beach the first of June. We shall always remember with great pleasure our stay in the Queen City of the Pacific Beach. It has never been our privilege to associate with a more loyal people to Jesus Christ. Our work here was very satisfactory and made pleasant by the fullest co-operation of the pastor and members. On the 16th of June we packed our Ford and with the family started on our way north for Washington.

We were very fortunate in having in our party another ear of very congenial friends who like ourselves desired to visit the National Yosemite park, which was three days' run from Los Angeles. We spent a week in this wonderland of the most magnificent scenery in the world, and were made to appreciate the wisdom and effort of our country in preserving and maintaining these great places of natural beauty. Words and space make it impossible for me to express the wonderful things to be seen in the park. Our first visit was to the Mariposa Big Grove of trees, these giants of the forests lifting their heads hundreds of feet in the air, through whose bodies tunnels had been made through which we drove our cars, the bark thicker than the bodies of some trees, whose ages were estimated by thousands of years, made one feel that they had entered another world,—truly a wonderland. Our drive from the Mariposa Grove was over the scenic Wawona Road to Glacier Point, some 8,000 feet in elevation and from this scenic point, the marvelous Yosemite Valley could be seen with the naked eye, their spread out before us waterfalls five times greater in height than the Niagara, surrounded with peculiar and interesting rock and mountain formation. This bird's eye view only made us the more anxious to hasten on our way and get a nearer contact with the park proper. Leaving Glacier Point we went to Yosemite Valley which is only seven miles long and averages about one mile in width; here we were shown every courtesy by government officials and got our assignment to one of the camps, where all conveniences for camping were furnished free, such as water, lights and wood; provision is furnished for a nominal cost and a more beautiful place to spend a summer vacation would be hard to find. The wonderful Yosemite, Vernal, Ribbon and Bridal Veil Falls drop their waters thousands of feet from the summit of huge mountain walls surrounding the Valley, which gather themselves in the beautiful Merced river which abounds with mountain trout, the coveted prize of every sport. After a few days here we regretfully left, over the Big Oak Flat road, for Sacramento, on our way we stopped and called on Brother Leatherman at Ripon and Brother Platt at Manteca. Sacramento was of interest inasmuch as this is the capital city of California; we found here one of the best equipped Tourist parks in all our travels, situated in the center of the city and adjoining the city park; here we found stoves, shower baths and camp-

ing booths furnished free to the many auto travelers. All the western towns of any size have free camp grounds for auto tourists. I must speak a word of appreciation for the great road system of California, as one can travel nearly the entire length of the state on the finest boulevard made roads.

From Sacramento we made our way to the famous Mt. Shasta and Shasta Springs. This majestic mountain of perpetual snow and the lithia water of Shasta Springs is the pride of California. It was our privilege to camp under the shadows of this mighty giant of the Cascades and drink from the fountain of its youth (Shasta's springs). We had anticipated for days a visit to Ashland, Oregon, the place where the palm and pine meets and here in one of the most beautiful parks eye ever looked upon we spent four days. It was our privilege to meet our Dr. Brower and his family with others who we had known in times past. As there was being held in the city a typical western "Round Up" and my wife never having seen the "Com Punchers and Buckaroos" in action we spent a pleasant afternoon in witnessing the "wild and woolly." Ashland is wonderfully endowed with nature's gift, such as mineral springs of lithia, soda, and sulphur, and Mt. Ashland covered with perpetual snow.

Several years ago when in Oregon I visited the great Crater Lake, which the government has made into a National Park. My family being anxious to visit the lake we turned from Ashland toward the top of the Cascade mountain range and arrived there on the 6th of July, after driving through snow drifts 4 feet deep. Here is located the largest extinct crater in the world, 8,000 feet above sea level, nearly thirty miles in circumference. The water of the lake is 1800 feet from the rim of the crater and is over 3000 feet deep in places; it has an underground outlet and contains the purest water to be found. The lake is well stocked with famous rainbow trout, the gamest of all fish, those of you who know me, appreciate the fact that I was willing to camp at Crater Lake for several days and to my enjoyment caught rainbow trout to my satisfaction. (Beachler, take a tip and go to Crater Lake while in the west). The government maintains here a hotel and also a good camp ground. Our next stopping place was at the head of Klamath Lake near Pelican Bay where Harriman the well known railroad king had while living, a lodge, this place is a sportsman's retreat, suffice to say we had a pleasant stay and made a prize catch. Having been up the Coast road of Oregon several times we decided to drive up through Central Oregon to the Columbia River by the way of Bend, Redmond and the Deschutes Valley to the Dalles, while this part of the trip was interesting, yet nothing in comparison to the things already mentioned. We spent two days at the Dalles in camp on the Columbia River, whose scenery is only to be compared to the Hudson River. We crossed the river at the Dallas and once again were in the best state of all, Washing-

ton, hurrying on we drove through by, the way of Goldendale to the place that seems like home, Sunnyside, Washington, and it never looked better than the day we finished our 1850 mile trip from Los Angeles with only one puncture for the entire trip put down in the error square against "Henry F." Here we were greeted by old friends and our trip was completed.

I never saw the Yakima Valley look better and a people more contented and prosperous. The work of our church has been well taken care of by our Brother Ashman, who has the united support of the membership. We have turned "Henry F." out to pasture, located my family in a cozy home, while I turn my face with grip in hand for the campaign before me.

(To be continued).

W. S. BELL.

MY PASTORATE AT WASHINGTON C H., OHIO

The writer assumed the pastoral duties and privileges at the Fairview church near Washington C. H., Ohio, at the beginning of the year 1919. When he arrived on the field he discovered that this country congregation had a parsonage, which was rather unusual for a small country church. This presented a rather unique situation for the prospective pastor as he had not entered the conjugal state of life. However, this difficulty was overcome when the ladies of the S. S. C. E. came to the rescue and assisted the writer in beginning his bachelor's type of living.

The first few weeks of my pastorate were very encouraging, but a second outbreak of the influenza, more severe than the first all but broke up our meetings. Even if our work was deterred we had reason to be thankful as no fatalities occurred in our immediate community. We were recovering gradually from this break in our services but the pastor never felt that the recovery was quite complete during his eight months' stay in this field.

When the writer came to take charge of this work it was the understanding that he would only remain until General Conference, at which time he intended to pursue his further preparation of which he felt a need.

These eight months passed all too soon, for the writer as he was just becoming well acquainted in his field and was beginning to appreciate in a large measure the kind, hearty and loyal support of this splendid body of people. The number of active members in this congregation is not large and I doubt very much if any church of equal size in our brotherhood is supporting a resident pastor. moreover, these people support him well as their former pastor will testify. The numerous gifts brought in to the parsonage were all very much appreciated. And in addition to this, the pastor always felt himself warmly welcomed in every home. He was sorry that time would not permit more of these pleasant visits.

The consummation of these pleasant experiences was reached upon the last evening of

his pastoral work when a large number of members and friends gathered at the parsonage for a farewell visit. It was a most enjoyable evening and yet there was brought to our minds that tinge of sadness known only to parting friends. May God richly bless this people and their new pastor whoever he may be.

BRYAN S. STOFFER.

University of Chicago.

INDIANA CONFERENCE REPORT

The thirty-second conference of Brethren churches of Indiana, convened in the First Brethren church of Goshen, October 6, 7, 8, and 9. All of the conference sessions were presided over by G. W. Rench of South Bend who in his unique way sided very materially in making the conference one of the best ever held in the district.

The conference was thoroughly a missionary conference, from the first address to the last.

H. H. Wolford, who brought the first message endeavored to show the tremendousness of the task before the church of Jesus Christ in these days, making an earnest appeal to the Brethren church to awake to the task. It is a victorious cause to which Jesus Christ calls his church. He cannot fail. The church has marched triumphantly through the centuries. Whenever and wherever she has taken hold of her task she has succeeded. He will eventually reign and control the affairs of the world.

C. A. Bame, of North Manchester, delivered the annual conference sermon, using for his theme, "Self Discipline." Brother Bame brought a very timely message, presenting in his characteristic way, holding the attention of his audience throughout.

The Moderator's report was crowded with good things. His suggestions and recommendations for the furtherance of our cause in Indiana were so numerous that a special committee was appointed to consider them and report to conference. A new constitution and by-laws for the district having passed the Ministerium was unanimously adopted by the conference. These by-laws, together with the by-laws for the Board of Church Extension have been ordered printed in pamphlet form to be distributed among the various churches. This pamphlet will also contain chapters one and two of the Manual of Procedure as adopted by the National Conference.

Tuesday afternoon was taken up in a conference on "District Supervision." The first address was brought by W. T. Lytle, District Director of the Four Year Program, who called attention to the various goals and the possibility of their attainment in this our victory year. A. T. Wirick presented the "Appeal of the Week Church." He defined his subject by saying that "Some are weak in faith. Some are weak in love. Some are weak in zeal. Some are lacking in leadership." His final appeal was for some effort to be put forth to secure a pastor and an evangelist for every one of our struggling churches this coming year.

J. A. McInerney gave a very carefully prepared message on "The Call and Ordination of Church Officers." This paper should find its way into the columns of the Evangelist.

C. C. Grisso spoke briefly from the subject of "District Evangelism." He urged that the conference adopt the slogan, "A revival in every congregation in Indiana the coming year." Also gave some plans and suggestions as to how the slogan could be realized.

Brother George S. Baer, our own beloved editor, brought to the conference a very timely address on Tuesday evening, using as a theme, "Serving our Church with the Pen." He spoke not of his service but ours and told us to thus serve the church was not an easy task, but one that required training and long

continued practice and development. He said nothing was more vital to the extension of the Brethren church than to loyally stand by and support our publishing house and its publications. If it is to grow, its growth must depend upon Brethren people, Brethren churches and Brethren Sunday schools.

Dr. E. E. Jacobs followed Brother Baer and brought to the conference the greetings of Ashland College. "The Four-fold Opportunity of the Church" was the theme of his timely and eloquent message. His outline is briefly: (1) The church should take advantage of the liberality of mankind as concerns stewardship of life.

(2) The church's opportunity to secure a genuine religious education.

(3) The church's opportunity to unite their efforts against the great problems and evils of the day.

(4) To assume a very large moral and spiritual leadership in the world. It is needless to say that the conference very much appreciated the presence of Brother Baer and Dr. Jacobs.

Some Advance Steps

The committee to consider Moderator's Report offered the following resolutions:

(1) That two Bible Institutes be held in the district during the year. One in the south at Peru, and one in the northern part, at Elkhart.

(2) This conference urges a revival in every church and commissions the Board of Evangelists to evoke the plans and raise the funds to supply any deficit that may accrue over what the evangelists may raise in said meetings. We further urge that each congregation lend its pastor for one such revival in Indiana. These recommendations were unanimously passed by conference.

State Missions

The reports of the various members of the Board as well as the reports of mission pastors showed our state mission work to be in a splendid condition. This year the Board has helped at Peru, Muncie, Huntington and Teegarden. Their expenses were \$1835.31. With a balance of \$2439.93 in the treasury, J. E. Collins was elected as a member of the Board to succeed himself.

The Board asked the district to adopt the following budget:

Huntington, \$950. Peru, \$425. Muncie, \$800. Clay City, \$180 for evangelistic services. Evangelistic work elsewhere in district, \$245. Total \$2595.00, which means a total of 45 cents per capita for members reported as statisticians in 1920.

Another Great Session

Wednesday evening Dr. W. S. Bell spoke Wednesday evening Dr. W. S. Bell spoke

in his characteristic way in the interests of the Evangelistic and Bible Study League. G. C. Carpenter delivered the sermon of the evening, using for his theme, "Some Gospel Beatitudes." These beatitudes are "Blessed is the serving church. Blessed is the church. Blessed is the hopeful church. Blessed is the serving church. Blessed is the overcoming church." After this very practical message, the South Bend Sisterhood of Mary and Martha gave a very well prepared missionary program. At the request of the Sisterhood the offering given at the "Knots and Light Band" at Riverdale of the program was to be turned into the Kentucky. The offering amounted to \$211.14.

Conference Officers for 1920-1921:

Executive—H. H. Wolford, Moderator, J. A. McInerney, vice Moderator, C. C. Grisso, Secretary.

Mission Board—W. T. Lytle, President, J. L. Kimmel, Secretary, J. A. Collins, Treasurer.

Board of Evangelists—H. H. Wolford, C. A. Bame, A. T. Wirick.

Delegates to National Conference—John Dorner, Chas. Reed, David Augustine, Henry Rheinhardt and Dr. Young.

College Trustees—F. O. Switzer, 1922; G. C. Carpenter, 1921. A. R. Bemenderfer, 1920.

Interchurch World Movement—Chas. A. Bame, Geo. C. Carpenter.

Ministerial Examining Board—J. L. Kimmel, G. W. Rench, H. H. Wolford.

Woman's Missionary Society Conference Reported by Mrs. C. E. Kolb.

Mrs. U. J. Shively, the district president, presided over all the sessions. The president reported that there were more reports and that these were more complete than formerly. There are at present 1925 women in Indiana congregations; 1037 women in the W. M. S., showing a net gain of 72. Total funds raised, \$6822.51, a gain of \$1936.84 over last year. There are 705 subscriptions to the "Woman's Outlook." The following officers for the society were elected and installed by Moderator Rench: President, Mrs. Elmer Berkley of Goshen; Vice-president, Mrs. J. J. Wolfe, North Manchester; Secretary, Mrs. C. E. Kolb, Milford; Treasurer, Mrs. W. T. Lytle, Bprington. W. M. S. goals for the district for the new year are 1350 members, 350 in Mission Study, 50 girls in Mission Study classes, 760 subscriptions to Outlook, 360 girls in Sisterhoods and a Student Fund offering in every society by June 1st.

At a public session of the society, Rev. A. H. Doeschner of Napanee, Evangelical church, brought a very helpful message from the subject "Christian Internationalism." A further detailed report of the district and conference work, also of the Sisterhood work will appear in the Woman's Outlook.

Y. P. S. C. E. Conference

One session was given to the interests of the Y. P. S. C. E. Lee Myer of Flora, presided.

The work of the two districts were reported by Lee Myer and Miss Corn Culp.

Two very timely messages were delivered by L. A. Myers and Willis E. Ronk. Miss Culp will visit every church in her district the coming year and endeavor to organize a society in each church.

Ministerium

There were three sessions of the Ministerium during the conference. One session was given to the discussion of the new by-laws for the district. At the other sessions the subject of "The Affiliated Brethren Churches," and some very able addresses by S. C. Henderson and A. E. Thomas were special features.

Chas. A. Bame was elected president and C. A. Stewart was elected secretary of the association for the ensuing year.

Some Other Things

The report of the Sunday school work of the conference will appear in separate articles and will be reported by L. L. Kilmier.

The attendance during the conference was all that could be hoped for. There were 136 registered delegates in attendance, besides many others who were not delegates.

The devotional hours were helpful and uplifting lending much to the work of the conference.

The song service was conducted by Herman Roscoe, C. E. Kolb, J. E. Collins and C. C. Grisso.

The Goshen church did their part well in making the entertainment of delegates pleasant and profitable.

The general opinion was that the conference of 1919 was the best ever held in Indiana.

The conference of 1920 will be held in the First Brethren church at Flora, during the first full week of October.

C. C. GRISSE, Secretary.

North Liberty, Indiana.

Report of the Indiana Sunday Schools, Given at State Conference at Goshen

Two inspiring addresses by Brethren W. E. Thomas of Flora and C. A. Stewart of Bunker Hill, together with a summary of the attainments of the different schools toward the Front Line Standard were given in the fifty minutes of the conference program allotted to the Sunday school.

Out of a possible 35 schools in the district,

36 sent in reports. From these reports and those sent to Brother Trent for General Conference the following statistics were compiled:

No. keeping records	32
No. having Cradle Rolls	32
No. having organized classes	32
No. having Home Department	24
No. having Teacher Training	10
No. having Graded Schools	25
No. having Graded Instruction	23
No. having Missionary Instruction, 23	
No. having delegates to Sunday School Conventions	29
No. having Temperance Instruction	23
No. having Brethren Publications	36 (100%)
No. having reported and sent offerings	31
No. having pupils taking Reading Course	9
No. having cabinet meetings	12
No. reading Evangelist	32
No. observing Rally Day	21
No. of teacher training students	91
No. of teacher training graduates, 18	
No. of teacher training diplomas (1st course)	187
No. uniting with church from Sunday school	300

Rev. Thomas spoke on the subject of Better Sunday Schools in Indiana, and suggested that we might have better Sunday schools by (1) Beginning on Time, (2) Teachers and Officers Coming Prepared (3) The Introduction of a Varied Program, (4) Equipped Teachers assigned to Proper Classes, (5) Having Organized Classes Working, (6) The Use of Graded Lessons, (7) A Working Home Department, (8) An Active Cradle Roll. In closing Brother Thomas made an appeal for enthusiastic effort to make Sunday schools an effective power for Christ.

Rev. Stewart spoke on Teacher Training. He suggested that the Sunday school had not done all that was possible. That something must be wrong. Many teachers were not equipped for their work of teaching a practical religion. That the teacher has a stupendous task, she not only prepares the individual for this life but for eternity as well. Therefore the great problem in Sunday school work is giving the teacher proper training.

Brother H. H. Wolford announced that the National Association proposed sending a worker to visit each school or a group of several schools in this next year and giving two evening addresses and an Open Forum at each place. It was hoped to bring encouragement to all the schools so that great results could be attained for the Victory Year of the Four Year Program.

At a later conference session, Brother Sylvester Whetstone of Delphi, Indiana, a member of the Flor Sunday school was elected as district superintendent. The writer had the pleasure of meeting Brother Whetstone for the first time at conference and is greatly gratified as to the outlook for a Victory Year in Sunday school work in Indiana, under the direction of Brethren Whetstone and Wolford. Brother Whetstone has filled the office of superintendent of the Flora Sunday school for a long time. In that capacity he was much interested and sent in reports promptly when asked. He led the forces there and the Sunday school reached Front Line. Greater fields of labor have called him and he resigned as superintendent of the local school and is serving as secretary-treasurer of the county organization in which he lives. His election as superintendent of the Indiana District fell upon worthy and competent shoulders. We can consistently urge upon the workers of the different schools to make an effort to attain the tasks he sets before them. For he in his experience will not ask anything but what each school can do, if the proper effort is made.

May God's omnipotent blessings come to him and Brethren Sunday school workers everywhere.

L. LEMUEL KILMER,
Retiring Superintendent.

PLEASANT HILL, OHIO

On Sunday, September 28th, we closed our pastoral service with the Pleasant Hill congregation after nearly two years with them. The morning service was especially for the membership. A voluntary movement started among the other churches of the town resulted in the dismissal of all their Sunday evening services for this day and these three churches came over to our church to attend the pastor's farewell service. We certainly appreciated this hearty expression of good will and respect from the churches of the community.

For several weeks we have been engaged in secular work. When we made our terms with the church we reserved the privilege of secular labor if we saw fit or necessary and as the church could not meet our entire support we accepted what they could give and in the past two years have added by secular work sufficient to make up the balance. We have served as night fireman and watchman in the famous Beery School of Horsemanship and went with a hay baler crew and helped our fellow churchman and townsman, Brother Perry Deeter in his cane mill for several weeks last season and are so engaged this season, but expect to quit soon to enter upon our evangelistic work.

The second Sunday of November we expect to begin a meeting in the Palestine, West Virginia congregation. It was an unintentional error that the editor in a recent issue of the Evangelist stated that I was open for evangelistic or pastoral work. The first is true, but the second not. It is my purpose as far as church work is concerned, to give my attention exclusively to evangelistic service and Bible Institutes. We still have some time open for the winter months in this work and any church needing such service may address us at Pleasant Hill for the present. We expect to change our place of residence but are not certain where it will be.

We are prepared to give some Bible Institute work in some very helpful lines of Bible study, combining this with evangelistic engagements or the Bible work alone. We will follow for the most part the plans and ideals proposed in the evangelistic project launched before our conference at Winona and we recognize that project as one of the greatest forward steps for the church.

W. J. BARNHART.

ARDMORE, SOUTH BEND, INDIANA

Sunday, October 19, was Rally Day at Ardmore. Our goal for attendance was 75, but we had 85 with an offering of \$16.81—a report which compares very favorably with that of our Ashland Brethren about which I just read in the Evangelist. On October 16 and 17, the county Sunday school convention was held in South Bend. Ardmore was represented at the various sessions by sixty percent of her members. This being the largest representation from the rural schools a banner was presented to our school. Rev. Frank B. Yoder is chairman of our township Sunday school organization and the enthusiasm displayed by our school was largely the result of his efforts.

You will pardon us for being a little proud

of our record at Ardmore. We have been organized but little over a year, and most of the time have been without a regular pastor. At present, Rev. A. T. Wirick is our pastor, preaching for us every two weeks. Under his leadership we are going to strengthen our forces so that we can take all of Ardmore for Christ. Sunday evening an aged lady confessed Christ as her Savior and on Wednesday evening she was baptized at the church by our pastor.

Last month our Christian Endeavor society reorganized and placed all young people in the offices. A year ago when we first organized some of the older members took the lead in getting the work started, but now the younger members are capable of carrying on the work. We believe with Brother J. A. Garber that the Christian Endeavor society is an indispensable organization of the church, and we older ones mean to stand by the young folks and work with them continually.

The Women's Missionary Society, of our church has been doing splendid work. The members pledged \$200 to our building fund and this they paid promptly.

We expect soon to complete our church basement and to install our baptistry. Then we will have everything in fine running order.

A. GLENN CARPENTER.

NOTICE

"The Brethren Missionary"

will be issued late. The October issue should be out now, but we have been delaying to the last minute for the BIG news,—A letter from the field telling of the permission to go forward, and of the line of advance. We have not yet received it, though it should be in our hands now. If it does not come within a few days, the copy will have to go to the printer without that. All the news we have at this date (October 24th) is the brief news in a cablegram, telling us of a new address, which we took to mean that permission has been received to go forward.

The next issue of The Missionary will have in the annual reports, and in many ways will be of intense interest. Are you on the subscription list? Subscription, 25c a year.

LOUIS S. BAUMAN, Editor,
1350 E. Third St. Long Beach, California.

Communion Notices

The North Liberty, Indiana, Brethren church will observe the Holy Ordinance on Lord's Day evening, November 9, 1919. Those of like precious faith who can conveniently reach us are invited to come and enjoy the feast with us. C. C. GRISSO, Pastor.

Holy Communion will be observed by the Oakville, Indiana, church on Saturday evening, November 8th. All members are urged to be present and others of like faith are cordially invited.

W. R. DEETER, Pastor.

The Gratis Brethren church will observe the communion service on the evening of November 9th. An invitation is extended to all who may find it possible to share this service with us. C. E. BEEKLEY, Pastor.

GOSHEN, INDIANA

The evangelistic meetings at Goshen are in progress at present and for the past two weeks Brother A. E. Thomas has been preaching powerful sermons. It seems almost impossible to move people nowadays. But since Friday night there have been confessions at each service. We had a fine service today; we observed Mother's Day and Sunday School Decision Day. This evening Brother Thomas gave his most powerful sermon on "God's Last Payday" to a crowded house. Eighteen have responded to the call to date. The meetings will continue this week. Pray for the success of this effort.

M. E. HORNER, Corresponding Secretary

THE TIE THAT BINDS

DONAWAY-BOWERS—On Tuesday, July 10, 1919, at the home of the bride's parents, Rev. and Mrs. John F. Bowers, 2215 South Garnet St., Philadelphia, occurred the marriage of James S. Donaway and Miss Ruth Bowers. Both are members of the Whole Gospel Mission and will continue their residence in Philadelphia. The ceremony was performed by the bride's father in the presence of a few invited guests.

JOHN F. BOWERS.

RASBACH-SCHRIFT—John Rasbach of Conemaugh, and Miss Ethel B. Schrift, daughter of Mr. and Mrs. S. H. Horner also of Conemaugh, were united in marriage by Rev. L. Garvin Smith, pastor of the Conemaugh Brethren church. The bride is the organist of that congregation and Mr. Rasbach is employed as an engineer by the Pennsylvania Railroad Co. The couple left for a wedding trip east and will reside on Oak street, Conemaugh, on their return.

SAYLOR-KANAUER—On Tuesday evening, September 30, 1919, at the home of the bride's parents, Mr. and Mrs. O. A. Kanauer, at Pioneer, Ohio, occurred the marriage of their only daughter, Joyce, to Elmer C. Saylor of Bowdle, South Dakota. Promptly at 6:30, to the strains of Lohengrin's wedding march, played by Miss Hazel Kelsier, the bridal couple took their places in the wedding parlor. In the quietness of the hour and with the use of the ring ceremony, the happy couple took upon them the vows which made them husband and wife. Mrs. Saylor is a young lady of accomplishments, and was employed as expression teacher in Ashland College for three years. She is a member of the Pioneer church. Mr. and Mrs. Saylor will make their home at Bowdle, South Dakota, where he is at the head of a lumber firm. May God richly bless them in their married life. The ceremony was performed by the writer.

G. L. MAUS.

BLAUSER-HARTMAN—On September 19, 1919, at the home of the bride's parents in Warsaw, Indiana, Miss Mary Hartman and Harold Blauser were united in marriage. The bride is a faithful member of the Brethren church. The impressive double ring ceremony was read by the writer.

B. C. CARPENTER.

MORVILIUS-SMALLEY—On October 5, 1919, at the home of the bride's parents in Peru, Indiana, Miss Ruth Smalley and Maynard Morvilius. The bride is a member of the First Brethren church of Peru and the groom is a resident of Muncie, Indiana. They will reside in Muncie. The ring ceremony was read by the writer.

G. C. CARPENTER.

ACKERMAN-BAER—A wedding was solemnized by the writer Wednesday evening, September 25, at the home of the bride's parents, when her youngest daughter, Rowena, became the wife of George J. Ackerman. Both are graduates of the Beaver City High School. The ceremony was performed by the Brethren City Brethren church, and has filled prominent places in the various activities of the church work. The groom holds a position in the bank at Laramie, Wyoming, where they will make their future home.

E. S. FLORA.

BELLES-LEVAN—Mr. Harvin S. Belles and Miss Clara A. Levan, both of Allentown, and the groom a member of the First Brethren church, were united in marriage October 7, at the home of the undersigned.

The prayers and best wishes of the pastor and members of the Brethren church accompany them as they go to establish a new and Christian home.

A. L. DELOZIER.

HEARTLESS-KELLEY—At the residence of the bride's friend, on Third Avenue, Roanoke, Virginia, August the 21st, Patrick H. Kelley and Rosa E. Heartless were united in holy matrimony by the writer.

L. G. WOOD.

OKALEY-WATSON—At the pastor's residence, in Roanoke, Virginia, on October the 8th, Jesse H. Watson and Mamie Nola Oakley were united in the holy bond of matrimony. Ceremony by the writer.

L. G. WOOD.

HASHBARGER-BURNETT—At the pastor's residence in Roanoke, Virginia, on October the 24th, 1919, Willard Herman Burnett and Mary Creola Hashbarger were united in marriage by the writer.

L. G. WOOD.

IN THE SHADOW

THORLEY—Samuel W. Thorley, son of William and Catherine Thorley, was born June 10, 1843, and departed this life October 2, 1919, aged 76 years, 8 months, and 22 days. He was united in marriage to Miss Anna McFadden, February 15, 1877, to which union were born four children, 2 girls and 2 boys. He was a faithful husband, a man loved by all and united by baptism with the Brethren church and remained faithful until death. Tribute ought to be paid to his devoted companion, who, during his illness, cared for him very tenderly, and at the same time was concerned about the interests of the Master's kingdom that during Brother Beacher's canvass for college endowment, which her husband lay a helpless invalid, she subscribed \$50 for Ashland College. Brother Thorley was also very devoted to the interests of his church and school. He leaves to mourn his departure, beside his wife, 4 children, 2 grandchildren, 2 brothers, 1 sister and a host of friends. Funeral by his pastor, the undersigned.

BENJ. F. OWEN.

HELSEY—J. Samuel Helsey, son of Rufus and Louise Helsey, was born January 30, 1890, and departed this life September 26, 1919, aged 29 years, 7 months and 26 days. He was united with the Brethren church August 26, 1901. Death came very suddenly, while he was working a ton of material on him, crushing the life out of him instantly. Those left to mourn his loss are his wife, two children, father and mother, two sisters, a brother, and a host of friends. Funeral services at the Glenford church by.

B. F. OWEN.

ESTELL—Mrs. Maggie Estell, wife of Fred M. Estell and daughter of W. F. and V. M. Whiteleather, departed this life August 27, 1919, aged 29 years and 9 months. She was a faithful member of the Brethren church at North Georgetown, Ohio. June 3 was the writer's first day of service at this church. We anointed this sister on our first visit. This was a real blessing and joy to her.

Her pastor being absent for Conference, at the time of her death, the funeral services were conducted by the pastor of the Friends church, Rev. Haworth, assisted by Rev. S. Holcomb.

May God bless the bereaved.

E. M. RIDDLE.

MYERS—Myrtle Alice Studebaker was born near Sidney, Kasciaco county, Indiana, December 8, 1877, and died October 2, 1919, being 41 years, 9 months and 24 days old.

On December 24, 1899, she was united in marriage to Cyrus Myers and to this union were born five children, two of whom died in infancy. She leaves behind her, besides her husband, three children, Herman, Gordon and Morris, her aged parents and four brothers and one sister.

In 1915 she, with her husband, united with the Brethren church of Roann and she has always been true to its teachings. She was also a member of the "Ever Faithful Sunday School Class" and it was her great desire that her children should be reared in the Christian faith.

Mrs. Myers was a kind and affectionate wife and mother and we know that our loss is a sore one.

Services in the church, conducted by Rev. H. H. Wolford, assisted by the writer.

WILLIS E. ROKK.

TOWNER—Dr. D. B. Towner, the last but one of the great gospel singers intimately associated with D. Moody, P. P. Jones, Ira D. Sankey, James H. McGranahan, D. B. Towner and George C. Stebbins—died suddenly on October 3 at Longwood, Missouri, where he was conducting evangelistic meetings.

Dr. Towner was born in Rome, Pa., in 1850 and received early musical training from his father. Later he studied under the distinguished musicians, George F. Root, John Howard and Frederick Root. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of 1,000 voices for the evangelistic meetings. Thereafter he was associated with Mr. Moody

until the latter's death. For 26 years Dr. Towner was director of the Music Course of The Moody Bible Institute and was also for many years a chorist with the Moody choir.

He composed more than 2,000 Gospel songs and edited twenty-three hymnals. The best known of his songs include "Trust and Obey," "Anywhere with Jesus," "Only a Sinner Saved by Grace," "Come Home," "My Anchor Holds" and a score of others which are known wherever gospel music is sung. His aged mother, past 93, survives him, together with his wife, a daughter and a brother.

COOPER—Harry A. Cooper was born June 21st, 1856, and departed to be with the Lord on Friday morning, September 19th, 1919. Since the beginning of the Tenth and Dauphin Street Brethren church, he had been a regular attendant with his family. Under the ministry of Brother Eppley he confessed Christ as Lord and was received into the fellowship of the church, and until the day of his departure he maintained an unusual interest in the church and her work. Even during the past year in which he suffered much from bodily affliction, Brother Cooper missed a service in the church and Bible class which he loved. Let the church pray for the wife, three daughters and two sons who are heartily and sorrowfully separated from the home in which he was a loved and honored father. The funeral service was conducted by the pastor.

ALVA J. MCCLAIN.

BEAM—Mr. Lawrence W. Beam was born February 5, 1866 and departed this life October 4, 1919, aged 53 years, 7 months and 4 days.

He was a member of the Conemaugh Brethren church and continued faithfully in his faith until called home.

Besides many friends who mourn his departure, he is survived by his faithful wife; one daughter, Mrs. Edward Lynch; two sons, William and George; and two daughters, and George N. Beam and three sisters, Miss Bessie Beam, Mrs. John Dick and Mrs. J. C. Hildebrand.

Brother Beam was a consistent Christian and all through his severe suffering, his faith never wavered in the goodness and mercy of God. He was anointed before he died.

Funeral services were conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church.

HOFFMAN—Elizabeth Jane, was born in Fayette county, Ohio, June 26, 1838, and departed this life, September 22, 1919, aged 81 years, 2 months and 26 days. She leaves to mourn their loss two sons, Lawrence and Jacob Hoffman of Wabash, Indiana, and two daughters, Mrs. Laura Torrence of Peru, Indiana, and Mrs. Emma Fournell of Ellettsville, Indiana, besides one son by a former marriage, James Backus of Peru.

Mrs. Hoffman was a member of the New Highland church near Akron, Ohio, for more than thirty years. Funeral services from the Christian church at Lakonia, by the writer. May God bless and comfort the bereaved.

H. H. WOLFORD.

WILDEN—Thad Barnhart, departed this life September 16, 1919, aged 56 years, 6 months and 8 days, died from injuries resulting from his work as a railway trainman. He leaves to mourn their loss a loving wife, one son, Forey, aged 4 and two daughters, Winifred, aged 2 and Ruth, aged 9 months. Mr. Wilden was an active member of the First Brethren church at Goshen. It is sad that he was taken in his young manhood when he was so much needed as a husband and father. But the wife and friends rejoice in the fact that he was a Christian man and active in Christ's service. May God send his loved ones peace and comfort.

Funeral services at Goshen Brethren church by the writer in the absence of his pastor, Brother McInturf.

H. H. WOLFORD.

BAER—Hiram Baer was born in Crawford county, Ohio, October 10, 1863, and departed this life, September 25, 1919, aged 55 years and 11 days. He leaves one son William Baer, with whom he made his home in Elkhart. Brother Baer was a member of the First Brethren church here for more than twenty-eight years. He was one of the founders of the work here. He held the office of deacon and was a Sunday school teacher for years. Only a few of the early members of the church are left. The church remembers with pride the sacrifices of those who made this work possible. May God bless the remaining son.

Funeral services from the church by his pastor.

H. H. WOLFORD.

STOUT—Richard H. Stout died at his late home in West Bethlehem, Pa., October 1, 1919, aged 49. Brother Stout was one of the early members of the Bethlehem mission and, as long as he continued to live, he labored to the support of the work. He is survived by his wife, a son and a daughter and a host of friends in and out of the Brethren church. Service from the house of prayer, October 5th, by the writer, assisted by Brother Fehnel.

A. L. DELOZIER.

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NOVEMBER 12
1919

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



G. C. CARPENTER
PERU, INDIANA

President of the Home Missionary Board of the Brethren Church

No one has done more than he to advance the cause of Home Missions. Not only has he toiled during the day and dreamed during the night over the Home Mission problems of the Brethren church, but he has worked tirelessly for several years, with splendid success in one of the most promising Home Mission points in the brotherhood—Peru, Indiana.

By speech and pen, by prayer and toil he is appealing to every Brethren for the largest Home Mission Offering yet.

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

How the Church May Meet Her Challenge

That the church is facing a challenge today such as she has seldom ever faced no one of understanding will deny. Nor will the fact fill the men of faith with pessimism about the outcome. A challenge has a charm and fascination about it that stirs men's souls and fills them with courage and strength. It sets before them definite purpose and stiffens their determination. It moves the heart and nerves to action. It brings forward the best that is in one. Who can be indifferent in the presence of a challenge? Who can be lukewarm or unconcerned? Who can be satisfied with the commonplace? A challenge kindles fire in the blood; it makes the nerves tingle with eagerness; it causes the muscles to become tense with strength and determination. The word "challenge" is peculiarly a word for this time; it is everywhere in the air. There never was a time when the conflict between the forces of good and the forces of evil was so fiercely waged, when men were so quick to challenge the conduct and plans of others and when the very conditions were challenging every man so much as is the case today. These are strenuous days and they compel men and institutions to live and act with decision and courage or be cast aside.

In many and varied ways is the church of Christ challenged today. It is facing a world that is torn with unrest and injustices, lawlessness and revolution. Everything is in a turmoil; the public mind is a festering sore. In the industrial world the long pent-up ill feelings resulting from dishonesty, over-reaching and oppression are bursting like a volcano. In the social world shallow class distinctions and exclusions are causing jealousy and dissensions. In the political world there is upheaval; many governments are being disrupted and even the most stable are being greatly troubled. In the moral world the disturbance is greater than anywhere else. Old forms and practices once defended even by the best people are now being tabooed by the masses, and indulgences once winked at as necessary evils are now declared to be intolerable. Change, uncertainty and disturbance are everywhere to be met with. The whole world, our own land included, is being rocked in a storm of unrest and unrestraint. Human society is everywhere like a seething caldron. Something must set it at rest and hold it steady. Something must give tone to its spirit and direct its conduct. Something must have a steady, moulding, controlling, uplifting, sanctifying influence upon this sin-sick world. That is the challenge to the church at this hour.

Jesus says to it,—to your church and to mine, "Ye are the light of the world," "Ye are my witnesses," my representatives. You are to be the steady, saving influence in the world. The world cannot save itself. Social amelioration cannot alone save it. Political regeneration and the enactment of worthy laws cannot save it of themselves. Education and enlightenment are not sufficient to save it. These are all worthy aids, but they are helpless alone. The

only agency that has the power to remake, purify and ennoble this old earth with all its wickedness is the church of Jesus Christ, infilled and empowered with the Holy Spirit. It has not always done all it could. It has sometimes held its peace and withheld its effort when it could have spoken the word and applied balm that would have been comfort and healing in times of the world's sorest needs. But she has back of her a power that is all-sufficient, the power of the infinite God, if she will but use it. To quiet the unrest of the world and men, and to bring all souls to the feet of the risen Christ is a big task even for the church of Christ. If it is to succeed it must be strong and efficient. How shall it be able to accomplish the great work with which it is challenged?

Most important of all is the deepening and quickening of the spiritual life of the church. At this point it will stand or fall. The tremendous tasks before the church are primarily a challenge to spiritual attainment. God has placed within its reach spiritual possibilities and power which will enable it for anything that becomes its duty to perform. The development within every member of the church of a broad and deep spirituality is the most urgent and vital need of the brotherhood. If our people do not keep growing in their spiritual lives; if their piety is not constantly becoming deeper and more vigorous; if their consciousness of God's presence in their lives is not becoming ever more distinct and certain; and if that deepened spirituality is not continually becoming more expressive and effective in their social relations, we are failing in that which is most fundamental and our church will be found weak and helpless before the great tasks with which she is faced. The church that has not spiritual power has no power at all. The church that does not encourage the spiritual development of its members and does not exercise an out-going spiritual influence is of no more consequence in solving the world's fundamental problems than a literary society, a social clique or a fraternal order. Failure here means failure in the church's chief function, and that which we have thought to be a divine, invincible institution turns out to be only a passing fad. Failure in spiritual attainment means failure in every other ideal or goal we may set before ourselves. None but spiritually minded men whose hearts have learned the language of prayer and whose souls have become keen to sense the divine presence will co-operate with God in all the sacrificial service that he may require of them. But get men thoroughly consecrated and they will not deny their Lord anything he may require of them.

If the church is to meet the challenge of this critical hour there must be an ever increasing enlargement of harmonious effort. Friction, inharmony and lack of team work has hindered the church from accomplishing that which it had sincere purpose in doing, more than anything else that may have entered into such failure. There have been times when the various denominations spent more time

and energy competing with and seeking to undermine each other than they did in fighting their common enemies. That time, thank God, is all but past, and every denomination is the stronger for it. A new day has dawned in which the spirit of co-operation and harmony is becoming prevalent. The Interchurch World Movement is a demonstration that the denominations are coming to believe what God's individual spokesmen have been preaching since the days of Paul, that "we are workers together with God." The affiliation of churches in social, philanthropic, moral and evangelistic campaigns is proof that they have come to recognize the fact that they are sharers together of the grace of God and of the responsibility for advancing the interests of the kingdom of God. Things that are transpiring at this very hour throughout Christendom make it unmistakably certain that the churches are coming to appreciate the fact that harmony of spirit and unity of effort redounds to their individual advantage as well as to the advantages of the church universal.

What is true of the relation between churches is true also of the relation between individual Christians in the churches. Where the spirit of harmony prevails there the chances of success are good, but factions exist and where friction makes the church machinery work hard, success is practically impossible. Likewise, between the various churches in a denomination there is nothing worth-while accomplished where there is inharmony and lack of co-operation. There is always the danger in churches of congregational policy that jealousy for the congregation's independence of action may interfere with large and far-reaching plans of the denomination, and thus hinder the largest possible denominational growth, and kingdom building. If this is to be our "victory year" as a church, the various congregations throughout the brotherhood must be willing to co-operate with the plans and accept as their own the purposes of the whole church. If any congregation makes plans which conflict with the plans laid by the conference of all the churches, or for any reason fails to support the general work of the brotherhood, by so much that congregation hinders the Brethren fraternity in its effort to accomplish the work with which it is challenged and to realize the oft-repeated slogan, "A Greater Brethren Church."

If the church is to meet the challenge of the needy world today, it must be characterized by an increased love both for God and man. As this is realized it may be found that all other problems will have been solved. If every church member loved God more, there would be less disobedience but more consecrated effort to carry the gospel to all the world and bring salvation to every heart. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say," "If ye love me keep my commandments." And if every professed follower of Jesus loved the Brethren more, and loved more those who are unlovely and sinful, there would be more harmonious co-operation in carrying on the work of the church and greater success in winning the hitherto unyielding souls to Christian discipleship. Love will hold Christians together and keep them clinging to the uplifted Christ just as the electric current holds the steel filings together and to the electro-magnet. There are many things that will magnify and strengthen the church and help it to meet the challenge of his day, "but the greatest of these is love. Follow after love."

EDITORIAL REVIEW

The Business Manager states that the Brethren Annual and Conference Minutes is being made up and that if any of the ministers or church officials wish changes of address or more specific address to appear, now is the time to notify him or the fact. Do it now.

A letter from Brother B. H. Flora, who has been making his home in Canada for several years, informs us that he is returning to the States and will be "ready to assist pastors and churches. He may be addressed at Wabash, Indiana, R. F. D., after November 15th.

Home Missions! Home Missions! HOME MISSIONS! HOME MISSIONS! That is the one big thing that Brethren people are called upon to think about at this particular season; not only to think about, but to pray about as well and then to follow the lead of their prayers. The church extension and church building program of the Missionary Board is dependent upon the offering that we make at Thanksgiving time. All we are asked to give is an amount that

will average 40 cents per member throughout the brotherhood. But some will not heed the call and others will have to give large amounts to make up for those who fail. For we dare not let our program for church extension fail. Read what some of the Board members have to say on the "Mission" page.

The evangelistic campaign begun at Canton, Ohio, in connection with the Ohio state conference started off with much promise. On Thursday night, the last night of the conference two confessions were received. Brother Bell, the evangelist was in fine form and we dare say he and the pastor, Brother Belote will leave no stone unturned in their effort to realize the greatest possible success for the kingdom of God.

Brother E. M. Riddle, in charge of the Louisville-North Georgetown, Ohio, pastorate reports an encouraging meeting with the North Georgetown Brethren. They are getting back of him in splendid style and doubtless under his efficient leadership they will go forward. They showed their high regard for the Riddles by loading their machine with good things to eat.

Brother I. D. Bowman writes at length concerning his campaign for soul saving at Lost Creek. He is greatly impressed with his experiences and writes in the highest praise of our workers and the great work they are doing. He had a very successful meeting for which all friends of Kentucky will be thankful.

Sister Detwiler always has interesting news, but this time her letter is of unusual interest. It is not often that a mission church has the strength and leadership to maintain another mission in another part of the same city, but that is what the Spokane people are doing. We often hear of "hikes", but seldom of "prayer hikes." Wouldn't it be splendid for others to follow the example of Sister Detwiler's girls!

Good reports are coming in on every hand. Brother Grisso writes: "My work here (North Liberty, Indiana) is moving nicely, had 151 present at Sunday school and a \$25 offering. Our work here has reached high water mark. Brother Rench will begin a revival for us November 17 and will deliver his course of lectures on "Our Lord's Return."

The Ohio conference was a great success; the attendance was good and the interest was fine. Plans were launched for stirring the Ohio churches with the fine spirit of evangelism and the religious instruction of both children and adults. These plans will soon be published for the information of all, and effort will be made to put them into execution.

On the 23rd of October Brother and Sister R. R. Teeter celebrated their 25th wedding anniversary by entertaining a number of their friends during the evening. After the rendering of an interesting program of music and speeches, the guests presented the happy couple with some beautiful pieces of silverware as tokens of friendship and good wishes. Dainty refreshments were served and the evening was pronounced a pleasant one by all present. We hope to be able to help our business manager and his good wife celebrate their golden wedding anniversary.

FOR YOUR SUNDAY SCHOOL

On the last Sunday in November the Sunday school world will be studying the thirteenth chapter of John's Gospel, a passage of peculiar interest to Brethren people. Brother A. D. Gnagay, ever watchful to meet the special needs of the brotherhood, has prepared a special study for that day, both for the adults and for the children. For the adults he has prepared a pamphlet of eight pages dealing with this distinctive practice of the Brethren church. In this pamphlet is to be found in very brief compass the best thought of twelve or fifteen representative men of the church on this subject. This is an opportunity to get something new and to the point on this subject, and the world needs the truths taught by this passage as never before. Every school should get a large supply of these pamphlets both for this occasion and for general distribution. Get also a supply of the pamphlets being printed for the children. This treats this same lesson by means of pictures and simple language so that the little folk will understand and come to love this Brethren doctrine. If you want your children to remain loyal to the Brethren church, now is the time to teach them Brethren fundamentals. Send for a supply of both tracts. For prices see advertisement elsewhere in this issue.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

The MUST of the Four Year Program

(An address by W. C. Benshoff before the Pennsylvania Conference)

The one thing in the Brethren church which has brought most prominently before us and which has held our attention during the last three years, has been the work of the Four Year Program. This program represents the church's greatest undertaking and the work of completing the task involved, is worthy of our best effort. The executive committee evidently believes that there are some things which must be done if the goals of this program are to be realized. In this the committee has thought well. There are some things which MUST be done.

But what is the Program? First, it is a challenge. It has been this from the beginning. It has stood before us as a giant eager for combat. It has dared us and just how young and full of life and ambition we are, is determined by the manner in which we have met the challenge.

Note in the second place that the program is a measuring rule. Just how big we are is being revealed. After three years of actual effort we see ourselves in the light of a great task.

And note, in the light of what has been accomplished, we are not so small. The program has, to a degree, awakened the Brethren church. Interest has been created, latent talents have been developed and many forces that were running wide have been harnessed and become powers among us. This program has tended to unify and direct our efforts and thus has made us more nearly one in Christ.

But there is much which MUST yet be done if we are to realize a VICTORY. In the first place, we must better acquaint ourselves with the program. Fellow pastors, we must know the goals but especially must we figure out just what is implied and how much work it is going to take in order to reach these goals.

And this leads to the second point, What is our present standing? Taking a wide view of things as our worthy editor has pointed out, the goals most easily gained are those pertaining to the raising of money and the ones lost have a close relation to the things of the spirit. What this reveals is apparent. It is so easy to give, "money is so cheap," but to attend prayermeeting and communion, to win others to Christ, this is different. Where do we stand as a district?

Where should we stand? We stand first in the number of churches and are blessed with talent and equipment and should occupy first place but the report shows that we occupy a place at the opposite end. Where does your congregation stand in the attainment of goals? How many did you make last year; which ones were lost?

Having determined our standing in the light of our successes and failures, let us lay plans for the future. Perhaps it is not mine to accuse and if I am wrong, forgive me. But I have a conviction that a number of congregations are failing to gain the goals because their pastors have no definite plans and have never presented the matter of the church's program squarely to their people. The pastor is the key man. This becomes all the more apparent when we consider the fact that in every congregation there are brethren who are ready to follow an aggressive pastor in any movement which means the building up of the church.

And brethren we must send in reports. There has been so much said on this point that I hesitate to say anything further. But we do not feel a sense of responsibility; have we no desire to see the church grow; are we not interested in the extension of his kingdom? No well regulated organization among men would long tolerate a man in a responsible position if he failed to report or do the work assigned him. We pastors alone are responsible for the YELLOW on the chart. Let us eliminate it.

If this is to be a victory year, if we are to be successful in the attainment of the task set before us, our efforts must be backed by much prayer. Christ pointed out that some things can be accomplished only by prayer and fasting. Some goals can be gained by the opening of the pocketbook, but if there is to be a deepening and a quickening of the spiritual life, if many are to be won to Christ we must spend more time in fasting and prayer. The danger is that we will overlook and forget to use the means by which success is realized. Yes, it is a great program, a great challenge. And let us regard it not as the call of the conference; not as the call of any man or set of men; but let us regard the Four Year Program as God's call to the Brethren church.

Altoona, Pennsylvania.

GENERAL ARTICLES

Stewardship.

By E. M. Cobb

It does seem that ten good, thoroughly converted men who are filled with the Holy Ghost, could in twelve calendar months, lead one lost soul to the Lamb of God. If it be possible for ten men to do this one year, they ought to do it the following year, and ten other men ought to do the same thing, everything else being equal; in other words, a 10 percent gain in evangelism ought to be altogether responsible, feasible, and practical for a people who stand on THE BIBLE, THE WHOLE BIBLE AND NOTHING BUT THE BIBLE.

But what are the facts? Two hundred years ago the Brethren church began operations on the American continent in the name of the Lord Jesus, with a communion of eight souls. On the basis of an annual ten percent net gain, the communicants of the Brethren church in 1919 should

number 3,884,005,362. Counting half of these to be women who by the very nature of the constituency of the Brethren church, are home makers and not salary producers, would leave 1,942,002,681; again, for the sake of safety in computation, and to prevent exaggeration, we divide this sum by two on account of children, superannuated people, and the usual percentage of parasites and excess baggage. This extraction would still leave 971,001,340 stout, hearty, able-bodied male members of the Brethren church with a good earning power.

In a group of men like this, all occupations and avocations would be represented, from the preacher and college professor at \$2.00 a day, down to the common laborer at a wage of from \$7.00 to 10.00 a day; but for fear of criticism, let us say the average man would earn \$1,500.00 a year.

Once more we will extract one-third of his salary for sickness, accidents, and other things over which he has no control, which, logically, should not be done, leaving him \$1,000.00 as his average earning power. On the basis of 10 percent his Christian tithe to the Lord would be even \$100.00. This would bring as an annual budget for the Brethren church, the modest sum of \$97,100,134,000.00. Instead of this we are pottering along, apologizing to the general public for being so rigidly cruel on our membership as to ask them 40c per capita per annum for Home Missions.

Now, honestly, Brethren, what's wrong? It cannot be denied that for many years our teaching has been wrong. There are many other excuses that might be paraded and ventilated, but did you ever stop to think after excuses are used, however profusely, and however well grounded they may be, they never produce the originally desired result; they are still nothing but excuses, they are not substitutes for duty.

Calls on every hand today are for money, money, money. These calls may be classified under three heads: patriotic, humanitarian, and religious. The great demands of the world today upon the people for money are staggering, but did you ever know or stop to think when comes all this great stream of money that moves the church and all charitable and civic institutions? Practically from the same givers. The only relief in sight is a campaign of education to enlarge the number of givers. Perhaps one of the first lessons in this great education should be not to listen to every appeal, nor to every sentimental story; nor when giving distresses the family; nor when giving hinders the true work of the Lord Jesus Christ.

Personally, I attribute a very large percentage of our failures among our churches, to incorrect systems of raising money, among which I shall name a few.

1. In almost every congregation there are a few liberal givers who are too lazy to train others to give. As an excuse they will usually say that they would rather give it than ask others to give. This is wrong in principle. This is just as wrong as to do all the singing, praying, or preaching.

2. Some congregations have a method of raising money by calling a business council and declaring a budget; this is also wrong. The tight-wad gets wise and absents himself from business meeting, and when accosted as to his absence replies, "Aw, they are just after money at them business meetin's." The consecrated portion of the membership bear the burden plus the parasites and excess baggage.

3. In some congregations "the committee plan" has been adopted. By this I mean that a separate and special committee is appointed, whose function it is to canvass personally the membership for funds for the various calls made upon the church, e. g., one committee for Home Missions, one for Foreign Missions, one for Current Expenses, etc. etc. This plan has some virtue and commendable features, in that it gets a larger number of people at work, and that each individual member is compelled to give, or refuse to give, which at once declares his standing either for or against the service of giving. But the system is all wrong because giving is not a collection of lodge dues or the annual assessment on an insurance policy. It is an act of worship and should be voluntary and cheerful, and not a case requiring a solicitation, argument, battle, or even an anaesthetic.

4. But the system most to be despised, of all the Devil's handicaps, is the "Soup kitchen heresy." This system is a regular tell-tale. It at once shows lack of consecration, lack of business acumen, and a dearth of teaching on the part of the ministry. Bills, debts and other liabilities are allowed to drag along until something must be done in order to save credit and respectability. Then some well meaning, but unsophisticated, and perhaps unconsecrated ring leader proposes bazaars, fairs, and suppers, card parties, balls, etc., in order to raise money to liquidate their inebriations.

None of the above systems are real "Christian Stewardship." If the Lord's plan for taking care of his money were faithfully carried out, there would be no lack of funds in

the budget, and every bill could be shortened by a cash dis-count. The Lord promised Israel that if they would bring his tithe into the storehouse, that there would always be plenty in the Lord's pantry, and that, if they would do so, he would open the windows of heaven and pour out such a blessing that there would not be room enough to receive it, and he just double-dares them to prove him on his proposition by the tithe (Malachi 3:10). It's no use for Annanias or Mrs. Annanias to begin to argue that the tithe was a Hebrew institution and is not intended for the church, because Abraham was a tither before Moses was born. Abraham was the father of the faithful, and he didn't sit down to the communion table with Melchisedec (Melchizedek) until he had laid his tithe before the Lord, and we know this was not Jewish because the Jews did not take the communion. It is true that the Jews were great tithers, and not nation on the earth has ever been blessed like the Jews for that very reason. They gave a tenth for the priests, a tenth for religious feasts, and a tenth every third year for the poor. This included their civil taxes. While their customs and laws really have nothing to do with our Christian giving, yet we can deduce some very profitable teachings and suggestions therefrom.

CHRISTIANS SHOULD GIVE SYSTEMATICALLY

The Scriptures say "Lay by on the first day of the week." This is not only a perfect system of giving, but it is as well, religious worship. It insures opportunity for each individual member to participate regularly in this Christian grace, whether he give much or little, whether he be rich or poor, whether he be present or absent. It affords a stable income for the church, it insures an adequate fund from which to draw at all times, for all causes, whether they be charitable or religious; it teaches the habit of giving; it makes it comparatively easy to give regularly and oftener, because the amount is comparatively small; it secures consecrated offerings; it puts responsibility on the conscience, and last but not least, it makes all compromising methods of the Devil unnecessary.

UNIVERSAL GIVING IS THE CHRISTIAN WAY

The Lord intended that all his children should share in this grace. Poverty is positively no excuse for not giving; the man who earns ten cents a week owes one cent to the Lord, just as much as the man who earns \$10,000.00 owes \$1,000.00 to the Lord. We are his stewards and are held responsible for the use we make of his property. Remember, everything we have, including ourselves, belongs to him. He asks us to hold ourselves and our property intact ready to surrender on a moment's notice, for it is payable on demand; and yet he only asks an annual rental of ten percent.

CHEERFUL GIVING IS THE CHRISTIAN WAY

Jesus says it is more blessed to give than to receive. Paul says we should give willingly (2 Cor. 8:3); Liberally (2 Cor. 8:2); hilariously (2 Cor. 9:7).

True giving is not a painful parting, but a joyful accounting of a faithful steward to the Lord of his own. A steward has no right to say to God, "All thine is mine" until he can first say "All mine is thine." It is to be regretted that so many people drop a nickel in the basket and shed tears in a \$2.00 silk handkerchief, and then lift their voice and sing

"When we asunder part

It gives us inward pain, or

"God be with you till we meet again."

What's wrong with a person when he does not want to give, or when he blames the preacher for making calls for funds or when he makes the excuse that he doesn't want to let his "left hand know what his right hand does?" You hear men pray for the power to sing, for the gift of speech, grace to endure trial and temptation, but whoever heard a tight-wad pray, "Lord, be merciful to me a tight-wad," or "O Lord, bless my stingy soul?" And why not, if he is honest with the Lord? Why is it when reverses come and the earnings are running a little low, that some will say, "Stop my

subscription to the Evangelist?" or reduce my pledge, and never think once of lessening the allowance for Fatimas, Star, Horseshoe, or Prince Albert.

WHY CHRISTIANS SHOULD GIVE

Because he is a recipient of great grace.
Because giving is an expression of real Christianity.
Because it is a real test of love for God.
Because it is a test of real faith in God.
Because giving and Christianity are vitally connected.
Because it is a real Christian grace.

If Christians could only realize the attitude of the Lord Jesus towards money matters, it evidently would change their attitude wonderfully. Do you realize that the thief on the cross met Jesus face to face and got by with his case, but the capitalist Dives postponed his prayer meeting until he was compelled to beg for ice water at a summer resort. Jesus neither condemned the prodigal for leaving home, nor for squandering his fortune, but he did land on the rich young ruler for crumming a roll of bills in his hip pocket and going off with a frown.

And it came to pass that the rich man before he died, attended church, and when the basket was passed, he dropped a nickel into it. He wore a ten cent carnation on the lapel of his coat, but he dropped a nickel in the basket. It cost him ten cents on Saturday to get his shoes shined, but he gave a nickel to the Lord.

Saturday evening he got a shave for fifteen cents, and took a quart of ice cream home to his wife. On Sunday he had some gold in his pocket and a lot of silver, but he fished around for this poor little nickel, and finding it, he gave it grudgingly to help the church militant fight its great battles against the world, the flesh and the devil. Selah.

And it came to pass that this man who fared sumptuously every day, said he believed the Lord was the creator of the universe, the One who put the stars in order and by whose immutable decrees the heavens stand, so he dropped a nickel into the basket to help the Lord out. The church militant is that great organization on earth that represents the church triumphant of the great God to whom the man gave the nickel.

And the man knew he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket and picked out a nickel and gave it unto the Lord. And the Lord being gracious and slow to anger, and plenteous in mercy, did not slay the miserly wretch for the meanness of his offering, but gave him his daily bread. Selah.

But the nickel was ashamed even if the man was not, and hid itself under a quarter which was given by the woman who washes and irons for the rich man, but the Lord saw it, for he is able to see even the thoughts and intents of the heart. Selah.

The Problem of the Church to Hold Her Youth

By E. F. Byers

In taking up the discussion of this subject, we must be mindful of the fact that the future growth of the church depends largely if not entirely upon the spiritual life and intellectual development of her young people. For years past, the problem of the church to hold her young people, has been a question of much discussion and little success. We need but glance at the situation in order to see that youth today is being carried away on the wings of social function and amusements. People today are not so anxious to hear the gospel preached as they are to be amused. The dance, the theatre, the movie, the card parties and other such amusements are foremost in the minds of the majority of our people,—“and I'm sorry to say, some of the older people as well.” For years past these amusements just mentioned have been the targets at which professing Christians have aimed their heaviest artillery. It is true that they have within them a certain immoral tendency that brands them as being detrimental, not only to the church, but to society in general. But we as thinking people must not be forgetful of the fact that we are living in the twentieth century, in what is known as the new day.

A century or two ago, our forefathers lived in log houses usually with one room, seldom if ever more than two; they did their cooking in iron pots hung over burning log-heaps, swept their rough clapboard floors with brooms made of hickory splints and drove many miles to church in their ox-carts. We would not think of living that way today. We have our modern homes with every possible convenience, rooms for every purpose, a modern gas range or electric cooking devices to replace the burning log-heap, electric sweepers to take the place of the hickory broom and a modern Ford in which we drive to church. The answer is this: We are living in a new day, in a day of progress and we are modernizing our equipment to meet the demands of the time in which we live. And it is essential that we do.

Now, how are we as a church going to hold our young people? By simply modernizing our equipment to meet the demands of the time in which we live. In order to do this, it may be necessary for us to hedge a little on some of these eighteenth century ideas. Youth, today is demanding their social functions and amusements and they are going to have them; we as a church may just as well, with our hands try to brush back the waves of the ocean, as to attempt to curtail their energy. It has been truthfully said, “The lower

philanthropy tries to put right what social conditions have put wrong. The higher philanthropy tries to put right the social conditions.” So, rather than criticizing our young people for wanting to participate in amusements that are questionable, why may we not, as thinking people, make provision whereby they may have the privilege of participating in amusements under efficient leadership and proper conditions. The time is coming,—yea, it is here, when the church that will hold her young people, will be the church that can furnish them with good clean, healthy Christian amusements under the fostering care of the church.

Now, what are some of these amusements that the church may furnish for her young people? Will it be safe for the church to harbor the public dance? Will the public dance assist in the developing of one's spiritual life or intellectual ability? In answer to these questions I will give you a statement made to me sometime ago by the Rev. Father Farren. He said: “It will be necessary for us to provide some new means of amusement for our young people, our church has just recently legislated against the dance.” On being asked why such action had been taken he informed me that it was not only leading their young people astray, but that it was hindering the progress of the church, morally, physically, spiritually and intellectually.” These young people have put it to the test and we have every reason to believe that they know of what they speak. Further, let me give you a statement which appeared in the “Christian Advocate,” just recently. This statement was written by Dr. James Law, a prominent minister of the Methodist Episcopal church of Pittsburgh on Worldly Amusements, in defending the clause as it now appears in the Methodist Discipline.

The article was as follows, “As the general conference draws near the question is being asked will the law against worldly amusements be stricken out of the Methodist Discipline? Especially the law against the dance.

“Some of our strong ministers have expressed their views so far as to say that they did not believe that the effort to sanction dancing would be made a subject of debate at the general conference, but may I ask the question: ‘Why will it not be discussed, or, if it be debated, why will it be defeated?’

“My answer to these questions is this: It will be defeated because the pulse of the great Methodist Episcopal church still beats right. The rank and file of godly men and

women who have the spiritual interest and life of the church at heart, who have seen the results of these worldly amusements, especially the dance, speak with no uncertain sound against any change; and whoever would vote for a change in the Discipline on this question would do so against an overwhelming protest of our great church, for we delight in the thought that only a few, comparatively speaking, want such a change.

"The arguments put forth are these: 'The law making body of our church should not place such prohibitions on its membership, for they do not prohibit and that in spite of such a rule may persist in dancing. Such being the case the rule should be eliminated from the Discipline.'

"But why not use the same argument against the ten commandments, which says, 'Thou shalt not kill,' giving warning against this and other evils, and yet every day these commandments are being broken. For what reason, would any one suggest that they be eliminated from the Holy Scriptures? No, they will remain in God's book giving the moral tone against things that are wrong. God has warned and expressed his will, whether men heed it or not.

"The law making body of the Methodist Episcopal church has ruled against the dance as a questionable indulgence, but in spite of such a law some persist in dancing, so for this reason the Discipline should be changed.

"We say no, a thousand times no. We trust the law will continue in our Discipline unchanged, giving the moral tone and warning against an amusement that has a tendency to slay the vitals of true Christian Godliness."

The Methodist church is not the only church opposed to the dance. The book written by M. B. Williams, "Where Satan Sows His Seed," shows clearly that every protestant church has pronounced itself against the dance, both, private and public, and many Catholic bishops have spoken with no uncertain sound against this worldly amusement. "I believe that you will agree with these people when they say that it is not fit to practice. However, we are not forgetful that they teach dancing in some of the high schools, and when asked why they teach it, they say that it is done to make the young people graceful and to assist them in getting along in the world. This calls to my mind a statement that I once read under the title of 'Words and Weapons.' It was as follows:

"One evening in the parlor of a summer watering place, the young people were dancing. There was one young lady who was not taking any part. 'Does not your daughter dance?' asked another lady of the girl's mother. 'No,' was the reply. 'Why, how will she get along in the world?' 'I am not bringing her up for this world,' was the quiet answer. That young lady is now a woman, and it is said that the influence of her consecrated life is being felt in many of the Christian interests of the great city in which she lives." Brethren, I believe that God wants us to be as graceful and to look just as nice as possible, but there is a vast difference in being GRACEFUL and full of GRACE. The latter is the one that will count most in our spiritual development and the one that I think we should strive most to cultivate.

The next questionable amusement I wish to call attention to is that of card playing. We cannot blink at the fact that card parties, such as euchres, whists, etc., are quite the rage. And again, will this assist in the developing of the best that is in one, spiritually and intellectually? In answer to this question, I will say that it is wrong to gamble. Cards, is a game of chance and any game of chance, I care not what it is, will incite one to gamble sooner or later, and therefore it is wrong. Some have said that the devil is in the cards. I do not know if the devil is in them or not. But I do know that there is a legion of devils in their influence on the church and society in general. Some have said that there can be no harm in cards if you do not gamble, but you cannot play cards long and not gamble. However, there are differences in different people's conception of gambling, and to polish up your ideas on this point, let me give you an illustration, an article I read in the "Interior." "A mother

had returned from a card party where she had come very near winning a most costly prize. Her disappointment was so great that it actually made her ill enough to go to bed. Her son, who dearly loved her, found upon inquiring that there was a duplicate of the costly vase to be had in the city, so he bought it and brought it to her bedside. 'Where did you get the money, my boy?' she asked. 'I won it' he frankly stated. 'I won it last night down at the club.' 'You won it!' she almost shrieked with horror. 'O, my son, you surely never play cards for money! Don't tell your mother that her only son is a gambler?' 'Mother,' came the reply. 'Before you call me that name, let me ask you a question. 'What is the difference between playing cards for a prize as you do up town with your friends, and playing them down town at the club for money, as I do?' The mother had no answer. Unthinkingly she had sown to the wind and was reaping the whirlwind. 'Can you see any difference?'"

Rev. Dr. J. G. Holland said, "I have ringing in my ears the dying injunction of my father's early friend, 'KEEP YOUR SON FROM CARDS. OVER THEM I HAVE MURDERED TIME AND LOST HEAVEN.'"

Now, another one of the great amusements of the day is the theatre. Does the theatre inspire one to do good, or fit them for greater work in church or state? Now, we must give the theatrical management credit for staging some fine plays, such as, "The Shepherd King," Shakespeare's "Richard the Third," and a few others. These are instructive and have within them a moral that will be helpful to one, morally, spiritually and intellectually. But the harm is this: where you find one such play staged, you will find fifty others that are hatched out of the bottomless pit and not fit to be seen. It was said some years ago by the president of the theatrical management of New York city in one of their meetings, that managers today find it a problem to meet the demands of the present class of theatre going people, that if you were to stage a play such as was attended by President Lincoln and some of our forefathers, the receipts would not pay the expenses. But if on the other hand, you were to stage a modern musical comedy or burlesque, bill it as such and add that no one except adults would be admitted, you could expect to have a full house, and if old Nero, who witnessed his hellish carnivals by the light of burning human beings were to come back here today and look upon a modern musical comedy or burlesque, he would declare that he had lived 1850 years before his time.

Then too, there is the movie. When I speak of the theatre I do not include the movie. Of this we may say to some extent the same as we have said about the theatre. There are some mighty fine pictures screened, but where you see one of these, you will usually see one or more others at the same time that is not only silly, but degrading. However, the movies do not have quite the immoral effect on the church and society as has the opera. The philosophy of this, is the fact, that what we see in the form of a picture does not play on the emotions as does that which we see in real life. I believe that we may see every day in our daily papers and magazines, pictures that are as offensive to good taste as are any we may see in the movies. (I wonder if newspapers and certain magazines could not stand censoring—Ed). In fact the harm in the movies as I see it, is the waste. It is a waste of time, a waste of energy and a waste of money. Why all this waste when our life here is short? Our mission here is not to be amused. But to prepare for the future the life that is to come.

Just as a summary to the amusements just mentioned, I wish to quote from Bishop John H. Vincent. He said, "My advice is, don't dance, don't play cards, don't attend the theatres. Even though you prove that there is nothing necessarily or essentially wicked in what we call a social dance, a game of cards or a play at the theatre. The fact remains that each thing represents an institution, and that the institutions, the dance, the card table and the theatre, on the

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THE BRETHREN PULPIT

"Investing for Eternity." By H. M. Harley

TEXTS: Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—ISAIAH 55:2.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.—JOHN 6:27.

(A Pennsylvania Conference Sermon)

All persons are interested in investments that promise good and substantial returns to them. Yea, who is there, who, if they do not have sufficient money to invest in good interest-bearing securities, does hope that some day they may have some. Well, the fact of the matter is that we are all making investments of one kind or another, every day, whether we realize it or not.

Every life that is loved, is an investment either for time or for eternity. The things that we do, or say, the way we spend our time and our money, our effort and our influence,—all is done with the hope that we shall gain certain results, whether material or otherwise, whether now or at some future time. And the one question that should be uppermost in every mind is, "What things are most worth while in life?" Or to state it a little differently, "How can I invest my life and effort so that it will bring the greatest returns?" This question should precede every definite plan or action, because the answer we make to it will determine our whole future life-course, whether it shall be for gain or for loss.

Now we find that man is so constituted that he desires a great many different things in life, and often with the greatest eagerness, stopping at nothing in order that he may acquire them. But rarely does he find in these things, when he has reached them, the joy and the satisfaction that he thought for, or hoped might be his. It is true of most things that have to do particularly with this life here, that anticipation is better than realization. The large majority of lives, as they pertain to this world, are a long series of disappointments. The boy desires freedom from home restraint, so that he may do with himself as he sees fit. But no sooner does he obtain his wish, than he finds that time hangs heavy on his hands, and he wishes he were back home with father and mother.

The best-loved amusement doesn't please very long. The praise of men, distinction, fame, when they have been enjoyed for a season, come to mean little or nothing. Wealth, comfort, ease, all in time fail to satisfy. Men labor as a rule during a good part of their lives for that which satisfieth not. The great mass of people have their heart set on worldly things, making a better living, enriching themselves with this world's goods, adding luxury to comfort, and land to houses. They care little or nothing for spiritual things, much less hunger and thirst for them. Their whole time and thought and effort is bent on acquiring those things which do not and cannot satisfy the soul of man, no not even the soul of the worldly minded. Why don't you know that those who have most of this world's goods, are the very ones who complain most of being dissatisfied with life and with all in it. No, this world's goods doesn't satisfy the inner desire of the souls of men. Soul-hunger cannot be satisfied with "things."

But somebody says, "Well, if this is all true, then are men not foolish to spend so much of their time and effort and means on the things of earth." They certainly are, but they don't seem to be able to realize that fact until it is too late. It's just like that fond parent who has great hopes for the future of the son or the daughter in the home. The father has built up a great business, and amassed a fortune. He is looking forward to the time when his son shall succeed him in business. Or the mother has great ambitions for her daughter. And so the children are sent away to

college, that they may fit themselves for some great and noble life-work. But, instead of applying themselves for a larger life, that son spends all his time in the frivolous things of college life, while the daughter is engrossed in the social whirl of the same. And they come home poorer instead of richer, for their college career. You say, "Foolish." Yes, unfair; yea, criminal. And yet, you and I are heirs to all eternity, and yet how many are spending their time and effort in interests that are just as transient, fleeting, and perishing.

During the recent war times, one of the loudest complaints that went up from the American people was that they had to pay such high prices for the poor, and sometimes almost uneatable "war bread." Yet how very common it is for men to pay out time and energy for what might be called "Sham bread,"—the bread of fortune, the bread of gold, the bread of popularity, the bread of pleasure,—all of which positively do not satisfy, but which will leave the soul hungry, and in a starving condition.

A very striking illustration of unsatisfactory food came to the writer's notice recently. A strange plant known as "The Nardoo" grows in the deserts of Australia. Its seed formed for months almost the sole food for a party of English explorers, who several years ago crossed that great island continent. The natives used this seed, together with other foods, and live. And so it happened that these poor, unfortunate explorers perished of starvation, every one, while feeding day after day upon that food which failed to satisfy the demands of the body. And yet this is exactly what a large part of the world is doing today, wasting their time and strength and effort on the things which are unprofitable, while with the same effort and investment in other fields, they might be doing great and good things, and find real joy and satisfaction, if only they would labor for "Bread" rather than for the husks. If some people would provide for eternity with the same eagerness that they do for this life, they could not fail heaven. But only so few people, comparatively speaking, have yet learned to set their affections on objects of that more important nature. Don't you know, friends, that all which has to do with God, with Christ and with heaven, positively satisfies. Jesus says, "I am the water of life; he that drinks of that water shall never thirst again. I am the Bread of Life. He that eateth of that Bread, shall never more hunger." Heavenly things do not pass away because heaven itself is eternal. Everything that we do for God or give to God, is actually laying up for us in heaven, a treasure that is incorruptible and unfailing. It is as it were, transferred from this insecure and uncertain world, to the high place of that safe bank. And it has merely gone before, to await us there, against the time when we ourselves shall come to claim it.

And note this too, the rate of interest on our investment is the very highest possible. Living for God, and working with him and for his every interest, is the very best possible investment that we can make of our lives.

A young woman was giving rather largely of her none too abundant means and time, as well as of her strength and effort, for a little mission church with which she was connected. Her friends remonstrated with her that she was giving more and doing more than her share. "No, I'm not," she replied. "It's merely an investment with me. You know, my brother is a business man, and he works literally

day and night, and every spare dollar that he has goes into his business. He very seldom takes off a day. He thinks and eats and sleeps business. I once asked him why he did so, and his answer was, "I'm putting my life into my business, and some of these times I am going to get dividends." And so you see, I'm merely putting my life into that little church, and it promises me both immediate and future returns, yea dividends throughout eternity."

Don't forget this, friends, that nothing is eternal but that which is done for God and for the good of others. That which we do for ourselves, dies, and there is positively nothing more to it. We will have nothing to show for our investment.

Now, when Christ says that "We are not to labor for the meat which perisheth, but for that which endureth unto everlasting life," He does not mean that men are not to toil for their daily bread, in order that they make a decent living. What he does mean is that we are not to make an idol out of our bodies or our homes, all of which will in time pass away. No, Christianity has always demanded labor from those who expect anything out of life. No man has a right to expect more from life, than he is willing to put into it. "If any man will not work, neither shall he eat." And we are told to be diligent in whatsoever our hands find to do. But, we are not to spend all of our time laboring for the merely outward, vanishing and perishing things like meat, drink, clothing, money, or pleasure, for if we work merely for these, they will be with us only for a time. God would have you and me invest our time and effort in those things that are certain to declare the greatest possible dividends for the greatest length of time, without a possible chance for reverses. And the truly practical man today is the one who arranges his life so that it will count most for eternity. There is a food that is imperishable and incorruptible, that heavenly manna that comes from above, and which becomes divine life itself. Eternal life is described in the Word as a life of perfect blessedness, irrespective of time or sense or flesh or the world, or even of death.

In the earnest, faithful service of a loving Savior can be found that happiness and satisfaction of the truest kind, blessing life to the full. Christ's wish for his people was that his joy might be in them, and that their joy might be full. To those who will hearken to and labor for God and with God, there is promised a perfect luxurious life, maybe not all of this life's luxuries, but all that is needed to make for that real, abiding joy which all men are seeking in one way or another. The prophet Isaiah says, "Hearken diligently unto me, let your soul delight itself in fatness," inferring that the spiritual blessings of the Kingdom of God are richer and more worth while than any that this world has to offer. The soul that obtains them shall delight in them, and shall be satisfied. And Jesus adds, "Blessed is he that hungers and thirsts after righteousness, for he shall be filled,"—satisfied, content.

Now the question remains, Where is the world to look for this soul satisfaction, which it so much needs today? The church of Jesus Christ is the only institution or organization that has been divinely authorized to feed the spiritual hunger of the souls of men. This is beautifully illustrated in the story of the feeding of the 5,000. Have you ever thought of it, that Jesus himself did not feed the multitude? He created the food and blessed it, and then asked his disciples to distribute it. Jesus was the creator, but not the waiter at that great banquet. And even so, Jesus has made possible that food which will satisfy the spiritual hunger of the world, but the task of distributing it is in the hands of his followers, the church. True it is, there are many organizations which preach certain phases of religion, and which do a great deal of good. They talk about justice and a square deal and the like. And they minister to the physical and social, and maybe even to the moral needs of the people. But it is to the church of Jesus Christ that humanity must ever turn for the last word in the problems

of human life, and of the salvation of the soul, and of its eternal destiny. And Christ is saying to the church today, "Do not send the hungry, restless world away. Give ye them to eat."

And what shall we give? "Social service?" That's right and good as far as it goes. Some of it is needed today. Jesus himself did a great deal of that kind of work when he was in the world. But the one thing above all others that the world needs so much today is Jesus himself. This old world is sick as it has never been before, and Jesus is the Great Specialist who alone can cure the ills of humanity, because he alone can reach the heart, and work from the heart outward. And that's what the world needs today. The spirit of Jesus Christ applied to the life of today would solve every difficulty and problem, whether of the individual, the family, society, the city, state or nation, or even so far as international life is concerned. The church has the truth of God, which when accepted and practically applied, will free men from self, bigotry, injustice, cruelty, extortion, profiteering. I say, the church has that to offer which will make capital and labor shake hands, until capital will give labor a square deal, and until labor will do the same thing with capital. The church has that which will cleanse and purify society of every evil, whether individual or social. Men everywhere are waking up to this fact as never before.

Why not then be more true and loyal to the church of Jesus Christ, that organization that has already done more for the world than all else besides, and which today has more of good to offer than all other organizations combined? Why should not we who are a part of that church, give of our time and effort and means as we have never done before, in these crisis times, so that God's work may be done NOW, when so badly needed, realizing that as we do it, we ourselves will enjoy perfect peace and contentment, even as Paul, through all of his trials and adversities, rejoiced in. Let us every one, not be content merely with having our names enrolled on the records of the church, but let us all enlist for Christian service in his name, and for the general welfare, both material and spiritual, of humanity. And as we do it, shall we really have a part in bringing in that new day that Christianity alone can usher in, and great will be our reward, and greater still our joy.

Pittsburgh, Pennsylvania.

Victory Through Death

"I WILL draw all men," is the sweeping challenge. "All men." These certainly are astonishing words coming from the lips of a poor peasant who had not where to lay his head, a man unknown to kings and rulers, a man who failed to rally his own nation to his side, a man without army or navy or wealth or influence or reserves of any kind to add significance to his claims.

Most men have more influence in life than in death. In life Napoleon was a world figure; but in death he was a weakling. In the Hall of Battles there is a famous statue of the great Corsican. He is represented as sitting in a chair dying, and the hands which wielded the sceptre of almost all Europe, hang limp and helpless by his side; the cheeks are sunken, the face is pale.

Abraham Lincoln's influence was vastly greater after his death than it was during his life, but he relied on his death to bring it about. Christ did. He pointed forward in unmistakable words to his death as the secret of his power. He declares that his death and his world empire are related. The power of Jesus as displayed in his life is as nothing to the power evidenced in his death. He is the only man in the history of the race who ever put forward such an astonishing pronouncement. There have been great prophets and martyrs and saints and apostles, but they all pointed to the past. Jesus does not point to the past; he points to the future. He points to his death. He claims to be the Conqueror of death.—Songs of the Night.

THE SUNDAY SCHOOL

The Trained Teacher. By Freeman Ankrum

There has been much spoken upon the subject of trained teachers for the Sunday school; the matter has rested mainly with the speaking. We are prone to learn the remedy and then neglect the use of the same. When we consider the fact that eighty-three percent of the communicant members of the Protestant churches come into the church from the ranks of the Sunday school we are ill guarding the future interests of our churches by neglecting to enlist and properly train Sunday school teachers for this great work. Much has been said in regard to pulpit preparation, and little in regard to the training of the younger constituents of the congregation. The importance of thoroughly training teachers, in order that they may likewise instruct, cannot be too highly magnified. When we consider the progress that has been made during the past years with the limited preparation at hand, we may indeed consider the future outlook bright with an adequate force of trained teachers. There are few of us blind to the fact that the success and strength of the church of the next generation, will rest alone upon the efforts put forth in the present generation. Truly the future lieth not in the land of Tomorrow but in the Present.

Too often in the hurry and rush of life in the present day, the burden of the moral and spiritual training of the boys and girls is placed upon the shoulders of the day and Sabbath school teachers. The modern tendency seems to lean toward group instruction. That which had once been given around the family fireside, we now permit to be given at the hands of outsiders. With the teacher of the day school monopolizing some two-thirds of the child's time for the instruction in the common arts, we find that the Sabbath school teacher has only part of the remaining time for spiritual instruction. If the teacher of the day school were no better prepared to teach than the average Sunday school teacher, he or she would not be granted a certificate. According to the length of time that the scholar may be in the hands of the teacher, we perceive that the Sunday school teacher should be at least one-third better prepared to teach than the teacher of the public schools.

The Son of Man, that day when he pointed out to the little group of children and said, "Of such is the Kingdom," implied more than some of us have as yet discovered. There are those teachers who have yet to learn that the privilege of instructing the minds of the children is the opportunity of shaping the trend of many lives. There are many who teach a class as though it were a task to be performed, and gotten rid of, instead of a great opportunity. It is asking much of a child to willingly come to class when he may be taught by an unwilling and unsympathetic teacher. We often expect the scholar to attend regularly when the teacher, herself may not be at all noted for promptness and regularity.

As to the theory and principles of the training that a prospective teacher should undergo, I would not make bold to say. Too many theories have already been advanced. What we need now is a getting to solid ground upon which the scholar walks each day of his life. The trouble with the Sunday school lessons differ in part from those of the Christian Endeavor. One reason why we have so many dead Endeavor societies and others almost so, is because the men who prepare the questions lose sight of the fact that the bulk of them will not be answered by college graduates. The teacher of the Sunday school has the privilege of shaping her own course.

No one should be expected as a teacher to lead his charges over a path of religious experience he has not traveled himself. He should be conscientious and above all consistent. He should be willing to ask no sacrifice that he would not undergo himself. He should be a teacher, not

because it would be doing a favor to some one else, but because of a love of the work. The student must be understood before the highest instruction may be given; therefore the teacher must be a student of human nature. Then with an indelible impression upon the mind of the teacher that the child of today is the church of tomorrow, such progress will be made that has not been approached in days that have past.

Garwin, Iowa.

(Continued from page 7)

whole, do more harm than they do good. Now a Christian is one who lives not to please himself but to do good to others; therefore, he could not encourage in the slightest degree any insinuation that on the whole, does to society more harm than good."

Now, some one may say, Is it wrong to play pool? Pool was for years, and is yet by many good people, considered harmful amusement. However, pool is not a game of chance but rather a game of science or skill, and therefore it is less apt to incite one to gamble than is the card game, neither does it have the immoral effect on society as has the dance, or the musical comedy. Therefore, I believe that it should be left to the best of one's own judgment to decide for him- or herself, as the case may be. (Paul's injunction to abstain from all appearance of evil might help in deciding the rightness or wrongness of this amusement.—Ed.).

Now as to bowling. This is in my mind good, clean healthy amusement, and outside of baseball and swimming, I know of nothing that will aid more in the developing of one's physical body than will bowling. And these, bowling, swimming, base ball, basket ball and gymnasium work, I believe should not only be permitted by the church, but urged. It has proven to be a fact beyond the shadow of doubt that the only way to build up and to develop the best that is in one, mentally, spiritually or intellectually, is to first develop a strong clean physical body, and if you will notice, the best colleges and universities in our land today, are usually those that rank highest in athletics.

Christian people are beginning to realize this fact more and more every day, and you will find that many of the modern church buildings that are being erected today, especially in the larger cities, have installed within, or in connection with them, bowling alleys, swimming pools, gymnasiums with the best of instructors, employed, rest rooms or parlors for both women and men, libraries, open at all times where their membership have access to all the latest and best books on all the greatest and most important subjects of the day. Also offices where they employ physicians and attorneys who will furnish them with the best of advice both, medical and legal, at the expense and under the fostering care of the church. This, to my mind, is modernizing our equipment to meet the demands of the time in which we live. And where it is being done, the result for good is beyond our comprehension.

Windber, Pennsylvania.

We cannot account for personal constitution, for singularities of mind; in this profound problem there are metaphysics not to be penetrated by human reason, and the expositor, how careful and anxious soever he may be, can only begin where the facts themselves begin. What lies beyond his ken also lies beyond his criticism. The solemn and awful fact is that every man has a constitution of his own, a peculiarity and specialty that makes him an individual, and separates him from all other men, giving him an accent and a signature incommunicably his own. And God deals with every man according to the conditions which the man himself supplies.—Joseph Parker.

A Few Echoes From the Springfield Y. M. C. A. Conference

Report in General and on "Dad" Elliott

By Earl H. Detsch

Food is better than gold. Good thoughts are better than money. Food sustains life. Good thought sustains character. Food rots. Life is capable of immortality. Money corrodes, is lost, is stolen. Character is invincible against thieves, never rusts and is good currency anywhere.

The thought and the inspiration derived from a great conference is greater than the money spent to attend, as is the mountain greater than the ant-hill. The men who attended the Springfield, Y. M. C. A. Conference left with as little regret as the laborer leaves the pay-master on Saturday evening.

The main speakers were Dr. I. E. Bosworth, of Oberlin College, Mr. Hurrey of the International Student Movement, Dr. H. V. Ward the noted sociologist, and "Dad" A. J. Elliott, that ardent lecturer, renowned among all the United States colleges. The audience was composed of the flower of Ohio's young intellectual and spiritual life. Wittenberg College was the hospitable hostess of this conference. She entertained the men in college style. Her football game with Wilmington, her band, instrumental quintette and vocal quartette on the night of the banquet were a few manifestations of her good fellowship and cheer, notwithstanding the fact that

When good fellows get together."

"It is always fair weather

Ashland College was well represented at Wittenberg, having six present.

The speaker who impressed me most was "Dad" A. J. Elliott. The boys have called him "Dad," I suppose because of his baldness but more likely on account of account of his fatherly attitude to college men in general. He has been a college man himself. As to strength he was and is a Hercules; concerning spirituality and good influence, a Paul, and touching preaching, he is just "Dad" Elliott. He knows the students' problems. He has been "through the mill," and preaches and teaches well because he "Feels the hearts of all men in his breast," as Taylor says, "and knows their strength or weakness through his own." His voice is challenging and appealing; now filled with the tremor of pathos, and now with the quietness and serenity of a summer twilight; at one time, loud and thundering as a storm; at another time as passionate and appealing as the voice of a mother pleading with a wayward son. Such is "Dad" Elliott, a man who thousands of students could arise today and call "blessed."

His great sex lecture turned twenty young men to true living as he gave it Sunday evening, October 26th. They were all sincere, coming forward with set, firm jaws and earnest eyes to take "Dad" by the hand as a symbol of their inner purpose.

And now in closing I wish to express the theme of Mr. Elliott's Sex Lecture in quoting an illustration as he told it that evening.

"A young man living in the west went to school in one of our eastern universities. His mother was very proud of him, and could not wait until the holidays came to visit him. Thanksgiving found the mother at the son's school in the east. She went in his room, and noted immediately the decorations on the walls. There to the left were his boxing gloves, his baseball gloves, tennis racket and football paraphernalia; and there was mother's picture and father's, and sweetheart's. But here to the right on the wall were some obscene pictures! She, like a wise mother said nothing. But when she went home she sent him a picture of the boy Christ in the temple. Christmas time came and she visited him again. There on the left wall hung all his athletic paraphernalia as before, there was his loved one's portraits as be-

fore, and here to the right hung the picture of Christ. She turned to him and said in a very soft, tender tone, "Where are the other pictures, son, which were here when I came at Thanksgiving time?" He replied frankly, "Mother, they just simply WOULD NOT GO WITH HIM."

That was "Dad's" theme.

Ashland College.

Mr. Hurrey on "Our Guests"

By W. R. Deeter

Mr. Hurrey, of New York, spoke on "Our Guests From Other Lands" impressing the wonderful opportunity that the colleges of Ohio have in assisting an international spirit to prevail in her vital institutions. The whole world is represented in the schools of Cincinnati, having 34 students from Russia, 5 from Germany, 1 from Mexico, etc. There are 128 nationalities represented in 142 foreign students. Ten thousand are in schools in the United States. Hence our country is indeed international. There are people from every land. They are here with motives that are unquestioned, ready to serve their country 18 hours a day to help their fellowmen. And for all this we must admire them. We may not like the color of their face or hair, but we have got to admire their backbone. Frenchmen of wealth gave money to send several young folks to America to learn our democratic spirit. We are trying to do for them what we would like for them to do for us. The practical Christian message is the one fundamental which must be given them. We can give them a new idea of the Book. Not as a Bolivian once said, "That Book ought to be locked up in a museum. It's a book of the past." This Book is vital and must be used to teach the principles of Jesus in order that the new world brotherhood may become an actuality. Yes, the pendulum is swinging the other way and we must go and grasp it before it turns back. On every ship that John R. Mott boards he finds some representative of Japan going elsewhere to learn something new to take back to help form their national life. The question for us is, "What are the principles which we teach our foreign brother?" Ah! they must be based on the Christian Scriptures.

Ashland College.

Report on Dr. Harry F. Ward

By John Perry Horlacher

It is not often that one meets such a personality as Dr. Ward. His presence at the recent Ohio State Student Y. M. C. A. Conference was one of the striking features of the convocation. Although small of stature, he undoubtedly is a giant mentally. His black attire bespoke neatness and modesty. His general appearance and decorum was that of becoming culture. As he rose to address that body of over three hundred college men, an expectant hush settled upon the assembly. Then with measured speech and well chosen words he first impressed his listeners with the fact of the new social order. No one, but with mediocre intelligence, he declared, who was aware of what was occurring daily both in America and Europe could fail to sense the change that was gradually taking place in the social order of the world. The very heart of this change could be seen in the recognition that the middle class was demanding, and more, was receiving. He further maintained that it was no less the duty than the privilege of every college man, who dared call himself Christian, to aid in bringing about this change. This he proved conclusively by presenting with his quiet but fiery eloquence, point after point upholding the original proposition. One might aptly characterize him and his utterances as highly profitable, a great asset to any convention program.

Ashland College.

MISSIONS

THESE MEMBERS OF THE HOME BOARD CALL FOR A BANNER OFFERING

WHY THE GREATEST HOME MISSION OFFERING?

This is to be the "Victory Year" in the accomplishments of the Brethren church. During the conference year, September 1, 1919 to September 1, 1920, our beloved church is to make greater strides than ever before for the promulgation of the interests of our fraternity.

A great conference with a great moderator gave us the inspiration. The needs in all avenues were shown in such a large way, that we almost shudder at our tasks, but thank God for the possibilities.

The East, the Central West, the West and the Northwest, are all calling for help in a larger way than ever before. Great virgin fields, white unto the harvest, are beckoning the Brethren to come.

A few years from now will be too late. We must go now and possess the land. WILL THE

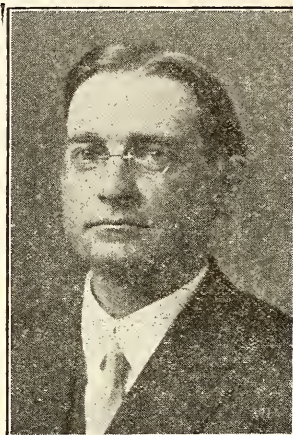
BRETHREN CHURCH MEET THE GREAT CHALLENGE?

THANKSGIVING DAY has been set apart for the great Home Mission offering. Our budget has been increased to \$9,000.00, an average of 40 cents per member. Oh, how small, when we consider our wonderful possibilities. Will every Brethren church seek to be on the Honor Roll by meeting this apportionment or going far over the top,

Our new General Missionary Secretary,



ORION E. BOWMAN
DAYTON, OHIO



GEORGE T. RONK
LEON, IOWA

William A. Gearhart, is now comfortably located in one of the finest office buildings in Dayton, 906 Conover Bldg., and is starting the work splendidly.

Cheer him in his work by sending him the largest offering for Home Missions in our history and help to start the Victory Year.

ORION E. BOWMAN.

THE GREATEST HOME MISSION OFFERING EVER

That this should be our banner year in the interests of Home Missions is altogether possible. There are many reasons why it should be. One very striking reason to me is her present opportunities. It is my natural conviction that the Brethren church never faced a more hopeful outlook than just right now.

Two hundred years ago God selected a few men to reveal his will to this old world more perfectly, and to lead men out of the chaos of bigotry and sectarian hate. These men thought and toiled and suffered much. They planted whole gospel churches and established the cause that is dear to us all in many places, but today these very places are languishing, and holding out their palsied hands for help. Shall God's plans be defeated by us to whom this trust has been committed? The Brethren church has always believed in missions. She has always believed in the New Testament as being a sufficient rule of faith and practice. But Brethren, it is not enough to simply believe; it is not the faith we profess; but it is what we accomplish; it is how much we are willing to spend and be spent, that is going to determine our place in the affairs of the kingdom. What shall be the end of such a movement as ours. Shall we go forward? Or shall we stay easy going and conservative, maintaining a snail's pace and eventually fall to the rear?

On to new fields of conquest! Should be our rallying cry in this our victory year. The enthusiasm incident to great commercial achievements ought to very materially effect the religious life of our people and move us out to work, to give and to win for Jesus Christ and the church as never before. Would that the whole life of the Brethren church would be absorbed in it. My very prayerful and anxious desire is that we each get something of the spirit of our common Master, and do much in bringing this old sin-cursed world to the foot of the cross. Personally I am very optimistic. I have a great faith. I believe our faces are in the right direction. I believe we are going to prove ourselves true men and women by making this Thanksgiving offering the greatest offering ever.

C. C. GRISSO.

THE BIGGEST OFFERING EVER

Surely we have a right to urge and expect the fulfillment of the above caption while our Home Missionary offering is being taken this Thanksgiving time. There are reasons aplenty why we should approach every Thanksgiving time in just this spirit and with this purpose.

We cannot believe and practice the "Press on" philosophy of St. Paul unless we go forward each year. Progress is the battle cry of this age. And the most pitiable man in the world is the man who places himself in the direct way of progress and allows its wheels to grind him to powder. This is precisely the position every member of the Brethren church places himself in, when he for any reason hinders the progress of missions. For missions must and will succeed in a "Whole Gospel church." If they are to



C. C. GRISSO
NORTH LIBERTY, INDIANA



H. H. STUCKMAN
FALLS CITY, NEBRASKA

succeed in the strictest sense, we must go forward. Our offering must be MUCH larger than on any previous year. In fact, I see no good reason why it should not be doubled. It can be when spirituality reaches the entire confines of our brotherhood. Our limitations have been brought about in the past by our half-gospel churches, not Whole Gospel ones. For the whole gospel is for the whole world, and a lot of our churches do not work on that basis.

Our Board, understanding as never before, the great opportunities before us, such opportunities as we have never had, took into consideration your profession as well as your practice, and planned a budget far in excess of what it has ever been. Some there are in the church who will say, Well, they made the budget, now let them get the extra money to meet it. Your Board was elected by the delegates you sent to conference to represent you and, being your representatives placed there by your wish, we feel that we have a right to plan, and plan largely for the Brethren church. And to make such a plan a success, we must have your co-operation. The offering must be the biggest ever, because the demands are the biggest ever.

If we love our church and are jealous of her standing, then we can do no less than give of our means to support her growth, through Home Missions. If we delight in seeing the pictures of new churches in The Evangelist, and read of the organization of new churches,

let us get behind our Home Board this Thanksgiving time. We can do it, if all the churches will give. Let us who have been giving double and triple our gifts that this coming offering may be the biggest ever.

H. F. STUCKMAN.

WHY THE BANNER OFFERING THIS YEAR?

In the Thanksgiving-tide offering this year the Brethren church is facing the greatest challenge of its history. For several years we have met in conferences and planned a great program as a whole gospel people should; we have believed and prayed and talked as though we were the nearest to the apostolic church of any of the people of God; but we have still stood practically still as to church growth. All this in spite of the clamoring calls coming from a dozen fields where opportunities for the Brethren are ripe but rapidly slipping away from us.

This offering for church extension should be the banner one of our history because the Boards must have the money to take the needy fields crying for Brethren teaching; and because it will be a folly almost bordering on crime for us to sit idly down in the presence of the open doors that God would have us enter. **If we are the people of God we must go forward.** With our thousands of comfortable homes and luxurious automobiles it is folly to talk of the burden of 40c or more per capita. Before this message can

possibly reach Ashland and be set in type every child in the Brethren church will have spent more than that on the movies, sundaes, candies or gum; and the men of the Brethren church will have chewed up more money than that and spit it out before Jehovah. **Isn't it preposterous once you get an airplane view of it?**

The General Missionary Board of the Brethren church, representing every district of the Brethren church, at the recent conference, could no longer turn down these despairing cries for help and made such allotments of help for the coming year as it seemed the great God would wish us to make. We did this in the full faith that the devoted people of the Brethren church would stand by the colors till the eventide. The per capita is 40c; but the able churches must do far better. This money is not being spent in slum work, meritorious as that may be. It is to build new Brethren churches and spread abroad the faith "once for all delivered unto the saints." It is to build a new wing on the plant for larger production, if you please. Let all the saints of God stand by "the faith of our fathers."

Faith of our fathers! living still

In spite of dungeon, fire and sword:

O how our hearts beat high with joy,

Where'er we hear that glorious word:

Faith of our fathers, holy faith!

We will be true to thee till death.

GEORGE T. RONK.

NEWS FROM THE FIELD

HOLLYWOOD REVIVAL

It was a typical northwest pioneer evangelistic meeting, with the preacher of the same type, Brother Paul Miller, who gave excellent sermons. The number of confessions were 50 present to study on. Yesterday, the 4th week has passed since we took the tent down, and I was asked to report to you then, but I wanted to assure you of the genuineness of the revival, which a week of follow-up work shows.

The only available place to continue services is in an empty store building. A hint, and the new sisters were there with brush and soap. The next day 13 came for the other kind of knee-work, imploring the Throne for the rest of the names on the prayer list. Nor would they leave till I had explained the Bible charts on the wall. They wanted a starter for the next day, when the regular Friday night Bible study began. There were 50 present to study on. Yesterday, the afternoon Sunday school was re-organized with 56 to enroll. The owner of the building, is one of the new converts and they generously opened the front room with the piano, (next door) for the primary department, and another room for the young ladies' class.

Having announced that I might be leaving Spokane soon, and that they would need a leader to keep up their prayer-group, they decided to meet this week to organize a Sister's Society in connection with the S. S. C. E. at the main church. The young girls have held prayer meetings from the first week of the

tent. Six of the "Girls Club" came forward in a group near the beginning of the revival.

The girls of my Sunday school class had been organized for a long time as a "Girls' Club" and it was on the third night of the meeting, that the six above mentioned came forward to confess Christ. They invited me to share their secret, and go with them on a "hike" the following Saturday. We tramped on out still farther north, climbed one of the many pine hills surrounding Spokane. They went "over the top" and just where the slope began to grow steep into a winding gulch, stood a veteran of a pine, which marks a signal victory for the girls that day. There were no "wiener" or marshmallows, no one even thought of them, but there was a list of boy's names, and the rest of the girls who hadn't yet enlisted in the only winning cause; for this was to be a "prayer hike." We recalled the instances when the Captain of our salvation had likewise withdrawn; talked of the great need of prayer, the privilege of thus co-operating with the Father in getting souls saved, the joy of it and its wonderful results. We knelt and when it came their turn, an awkward pause, no stir, then a tittering outburst of honesty, "We don't know what to say." It was a helpless moment all around. Will they fail in the very purpose of their hike? We faced about, saw the importance of the cause for which they were to plead, the simplicity of talking with One we love much, and with the disciples' prayer, "Lord teach us to pray," first one and then another

made their first audible prayer, a victory for the Hollywood work.

Prayer changes things. Prayer gives God a better chance to work. To the place given to prayer, weeks and months preceding the meetings, may be attributed the success of the present effort. When the change came to the Baltimore work, and the Mission Board wrote me to go to Spokane, I prayed that God would save at least 20 souls by fall, as one of the results of my return to the northwest, and more than that number have united with the First Brethren church, since my coming and starting the Bible classes. Only I had expected the ingathering to take place sooner, directly after the dedication of our building, but a few matters had to be adjusted before a revival could be possible. The last of September was rather chilly for a tent meeting, but it was the quickest way to attract the crowd of indifferent ones.

Hollywood is about 4 miles north west, at the end of the car lines, where people used to go to escape the "eye of the world." We were flatly told that a revival was impossible as it had been tried before, with failure each time, for the people would not go to church. But the seed had been sown by gentle hands and sweet faith. Sister Ollie, Brother Goche-nour's eldest daughter, had moved among them a year before, faithful in her Home Department mission. She caught the vision of what could be done in that long neglected district, and God gave her a harvest of souls saved, when they attended the evangelistic

meetings at the main church when Brother Ashman was preaching. Sister Ollie felt unable to carry the work farther and she kept writing for me to come to which invitations I had to turn a deaf ear till in the late summer. I found her strength spent, but her faith strong, though I could see little left in Hollywood to inspire hope. About two months ago the doctor announced that she could not live through the day, that there was positively no human help. I had hoped also by deferring this letter a week, I might report her healing. I trust for this occasion next week, as Hollywood is planning for her help again after I leave. She is greatly beloved by all. From the hospital she was brought here to her mother's home, and while the tent meetings were on, in her conscious moments when we would report the converts, her face would light up till it seemed a reflection of the angels in heaven rejoicing over a sinner coming home. We are grateful that God allowed her to see the fruits of her efforts.

Brethren Day

On account of building operations and dedication and then the Hollywood work, Brethren Day was not observed till October 12th. The Sunday school had the same day for Rally Day. It was an all-day meeting and lunch was eaten together in the basement. Our special speakers in the afternoon were of home talent, and unacquainted with any other Brethren church, but to hear them you would have thought they had been come through with Alexander Mack for this larger cause. In the evening a "say so" meeting, then a line of 19 passed through the baptismal waters, followed with the laying on of hands, and to crown it, a sermon from the Revelation by the pastor. It made a heavy day for him, but everybody seemed in good spirits, and rejoicing to see what God had wrought among us.

113 Baldwin Avenue, Spokane, Washington, reaches me anywhere in the Northwest.

VIANNA DETWILER.

COLLEGE NEWS

Memorial services were held last Tuesday morning at the chapel hour for Elder J. C. Cassel and Brother John Lichty. Both of these brethren had been members of the Board of Trustees so the local Board members joined with the College in paying a tribute of respect to their sainted memory. Dr. R. E. Teeter and Dr. A. D. Guage spoke of the Board and Dr. Miller and the writer spoke in behalf of the College. Miss Puterbaugh, teacher of Voice sang, and Dr. L. L. Garber read a selection from In Memoriam.

The senior roster at present stands thus: eight A. B's, one M. A.'s seven E. D's, and six Academy Normals, making twenty-two Seniors. The M. A. man is doing a year's extra work in course.

The writer recently preached for Brother Thomas in his church at Warsaw, Indiana. The attendance was good and I have a very pleasant memory of the Warsaw people.

The Philadelphia church holds the palm for the largest number of men sent to the Seminary, if the memory of the writer is correct.

I can now recount six young men from that one congregation alone who have come here and prepared for the ministry. If there is another congregation which can show an equal number, I can not now recall the name. There are two in the Seminary now from that congregation, Brethren Horlacher and Detsch.

The College has come into the possession of some rather fine pictures which need framing. A frame would cost about \$1.50. There are fifteen pictures. If any one wants to do something useful here is an opportunity in getting these pictures framed. This may appeal to some organized Sunday school class. Our walls certainly need a little brightening up.

The janitors are constantly working upon the old building; today they are cleaning out the tower, a task that perhaps has not been undertaken for a quarter of a century. Mr. Landry has already started the flower beds for next year, setting out the border or showy perennials.

I hear very excellent reports from last year's graduates. It is hoped that an increasing number of Brethren young people will enter Ashland's Normal work.

I recently received a letter with a check of fifty dollars, the gift from a brother and sister's tithing fund for the support of two worthy young people, members of the Seminary. Ponder this for a moment! First of all it means that these two friends of the College have a very great faith in the two young people. Moreover, it means that they have faith in the College. But what is more, they have faith in God and his church. Neither of these two young people dare fail with this faith behind them, the College dare not disappoint, and the church WILL go forward, when our people see the urgency and the scriptural basis of stewardship.

The College covets an interest in your prayers.

EDWIN E. JACOBS.

EVANGELISTIC NOTES

I have just closed a two and a half weeks' meeting at Lost Creek, Kentucky. We surely had a glorious time. During the first week there were no conversions. The first night of the second week the break came. At the end of the second week we had about twenty-five. The last half week there was much rain and some who were almost persuaded were kept away. We gathered in the most that lived close, and the rainy nights hindered those of a distance. We closed the meeting on Sunday night, October 12, with communion, one of the best communion services I have ever attended. Splendid young men of the school who were converted during the meeting attended, also a number of young ladies, also middle aged men and women who were converted during the meeting; with these and the old standby members, we surely had a spiritually uplifting meeting.

Nineteen were baptized and eight confessed Christ but are not yet baptized, making a total of twenty-seven confessions. Some of the most influential people became very deeply convicted and attended almost nightly

who perhaps would have also come in had it not been for the rainy nights at the close of the meeting. We believe that several of them will come very soon. As usual the meeting was too short but we could not stay a day longer as we stayed four days longer than we had expected to stay.

I have made a study of the Kentucky work and I am sure that the best part of the work is the school. I have never seen anything like it before. They are positively revolutionizing the whole community. They have the public school in connection with their other school, that is, in the same building. From the least to the greatest they drill them in all fundamental Bible doctrines. The memorizing and quoting of Scriptures,—I have seen nothing like it in any school. They teach them repentance, the love of God, and to pray, so that all who come in touch with the school not only are greatly benefited but nearly all are soundly converted. Nearly all who were old enough joined the Brethren church while I was there. They come for miles around; become converted while living at the school, and then when school is out they return to their country homes and the towns in which they live and spread the Brethren doctrine, which is a whole gospel.

If the Lord should delay his coming and this kind of teaching is kept up for ten years and these boys and girls become married and become the fathers and mothers of the community, it will become the most spiritual and one of the most intelligent Christian communities in our entire brotherhood.

It seems indeed a pity that the cost of living is so high that they are compelled to keep the price of board above what it ought to be and yet they can not make expenses, although they have the most economical boarding house for ladies they ever had. The brotherhood could do nothing better than to ship boxes of food to this place.

I am not paid to advertise their work and Brother Drushal knows nothing about this article but I feel that the Lord will greatly bless all who will help in this noble work.

The old time preachers have falsely taught these people upon the grace of giving so that it will take careful and tactful teaching to bring them up to the gospel standard but if it continues to develop in the future as in the few years of the past, the time will come when it will be self supporting. When these spiritual young people who are thus daily drilled in Bible truth become the landholders and liberal giving and tithing practiced they will abundantly supply all temporal needs as well as helping foreign fields.

I cannot say too much in favor of one of my spiritual children from Canada and also his splendid wife that he found at Los Angeles, California, namely, Brother and Sister Pierce. I wept with joy when I saw how he drills the pupils from the smallest to the greatest to love Jesus and to take a delight in the study of the Bible and to memorize it, to hate sin and to love God, etc. It is wonderful and it bore splendid fruit during our meeting as all but a very very few of the pupils who were old enough were converted and joined the church. He emphasizes the new birth and real genuine conversion. It

has been a number of years since I held a meeting in a church where young and old would so promptly volunteer to pray and quote the Bible and work for the salvation of souls as these dear people here.

A community that was hardly fit to live in was thus revolutionized in a dozen years. They run along the ONLY lines that will succeed anywhere permanently—real consecration, the prayer and faith life with Bible study. I could name church after church that succeeded along this line and as soon as they introduced paid suppers, bazaars, entertainments, socials, etc., the spiritual power began to wane, and many of them made a great failure, and among the few that apparently succeeded you would have to have a large magnifying glass to distinguish the average member from the average man of the world.

I had a most royal home at Brother and Sister Drushal's. I shall never forget it and I am sure from this time on they shall have my prayers and sympathy, as they never had it before. I am very sure that the brotherhood is making no mistake in their loyal support of this work.

My article is now too lengthy but I cannot close without saying a word about Krypton, Kentucky. My train was 8 hours late and when I arrived at Haddix the nearest station to Lost Creek, the conductor failed to take the slip out of my hat and took me past my destination. When I discovered the mistake I found I could not get back for services that night, I then decided I would go over 20 miles further to Krypton where Brother and Sister Rempel live. I could not get back to Lost Creek in time for service so I phoned Brother Drushal and I stayed over night and attended prayer meeting at Krypton and preached for them. I found Brother and Sister Rempel wonderfully praying Christians. They indeed need the special prayers and support of the brotherhood for this work. They felt very sure that the Lord let me run past my station to encourage and help them in their service.

I found that dear Brother Cook had so endeared himself in the hearts and minds of some of these people that it will indeed be EXCEEDINGLY hard for any other man to get the hold upon them necessary for the success of that work. I am sure if dear Brother Cook would know the lasting good he could do for that work, for himself, and for dear Brother and Sister Rempel by writing each one of his dear friends and say, "You will continue to be my BEST friend, if you will enthusiastically work with and under the direction of dear Brother and Sister Rempel."

This is the home of dear Brother Smith, who was at National Conference. I had a very pleasant visit with him. And I feel sure that there are many others like him who are capable of developing into strong spiritual Christian men and women.

Brother and Sister Rempel are thoroughly orthodox and live a beautiful prayer life and once the dear people there come to understand them rightly they will develop that place into a wonderful spiritual church. But like Brother Drushal's work it will take

years of time to do so. The material is there and these Godly, sacrificing, faithful children of God are the right people in the right place. Pray for them.

ISAAC D. BOWMAN,
1942 S. 17th St. Philadelphia, Pa.

NORTH GEORGETOWN, OHIO ON THE MAP

June 8, we began our pastorate at Georgetown in connection with Louisville. This work had been without regular preaching and pastoral care since the first of the year. With the use of our car, Mrs. Riddle and I have visited the most of the homes of this community. October 6, we began a series of meetings. We extend this effort with the thought in mind, first to awaken and revive an interest in the work; secondly to win souls for the Kingdom.

The interest and attendance was very good. We must not forget too that these were only three days of the two weeks that we had good weather and roads. We all braved the storm and mud to make the meeting a success. During the two weeks 38 pastoral calls were made, 3 schools visited, and one sister nearly 90 years old, anointed. This personal effort brought people to church who had not been punctual heretofore. Last but not most precious, 3 were received into the church by baptism.

Through the efforts of Mrs. Riddle the Women's Missionary Society was restored to life and a new organization effected.

We had some interested helpers. Our male quartette gave valuable assistance. Sunday evening the 12th, several cars of people from Louisville motored to Georgetown. Earl Bratten furnished a violin solo and the Bratten-Clapper male quartette responded with a beautiful selection. On the 15th the "Home-worth male chorus came and furnished all the singing for the evening. This chorus consists of 20 voices, under the direction of our chorister at Georgetown, Brother Leander Stoffer. These men sing a great message to many people of this locality.

Sunday morning of the 12th, we had our Harvest Home services. This service was very effective and unique because of the beautiful decorative and display of fruits, vegetables, grains and flowers. The writer has never seen anything more beautiful at a county fair than was exhibited here.

Last but not least as we were getting ready to start home, we had our attention called to a large pile of boxes, sacks, packages and jars. A donation, indeed. As we journeyed homeward we remarked that the "Allen" looked like a delivery truck direct from the farm.

The spirit that prevailed throughout the meeting causes us all to rejoice and feel that it was a real success.

In the service.

E. M. RIDDLE, Pastor.

You need only to be careful about one thing, never to displease God, and you will see how lovingly God will direct all that concerns you: material interests, sympathies, worldly cares,—you will be astonished at the sudden enlightenment that will come to you, and the wondrous peace that will come from your labor and your toil.—Gold Dust.

I'll sing you a lay ere I wing on my way,
Cheer up! Cheer up! Cheer up!
Whenever you're blue find something to do
For somebody else who is sadder than you,
Cheer up! Cheer up! Cheer up!

What is contrary to God's will, grieves him, and does you harm, that alone you need fear; the thought that will stain your soul; the wish that troubles your heart; that unwholesome action, that will weaken your intellect and destroy your peace.—Gold Dust.

Business Manager's Corner

"MICE AND MEN"

Was it Bernard Shaw or "Bobby" Burns that had something to say about "The best laid plans of mice and men" frequently hitting the toboggan? Well, whoever it was, it was some one who had had his "pegs" knocked from beneath him on more than one occasion so that he was made to feel that hopes and plans are many times as un dependable as a pair of "skis" on the feet of a South-sea islander. However, in this day of political, industrial, social and religious unrest, one hardly expects to have any plans fully materialized any more than a rank materialist who goes into a spiritualistic seance expects to have the medium call up the spirit of his great-grandfather who died at Valley Forge.

So it has been with the work of the Brethren Publishing Company for more than a month. We have planned and planned, but it has been impossible to fully realize our plans. Changing our plant from a gas engine power plant to an individual motor driven plant has been some problem, for in the place of one big engine driving a long line shaft and many counter shafts to run the different presses and machines, we are installing nine electric motors so that any one press or machine in the plant may be operated independent from the power that drives any other machine. But the electrical world is about the busiest world in the universe at this time and it has been impossible to secure a prompt shipment of motors, and we still have three motors to come.

All these things have caused unavoidable delays and have caused us much annoyance in every branch of the work of the Publishing Company. We have tried to serve our patrons to the best of our ability, but we realize that the service has not been satisfactory. Answers to letters have been greatly delayed, and orders for supplies have sometimes been delayed unduly and even some mistakes have been made in filling the orders, and some orders may not have been filled at all. Most any housewife will understand when we say a great deal of our work for several weeks has been done under just about as favorable conditions as she would have if she had all her goods moved out of one house and simply set into another and then have company come for dinner before anything had been unpacked or set up in the new home.

But we are pretty well set up now and we can really walk the entire length of the building without running into anything or anybody, so we will be able to give proper attention to business from now on.

Future Prospects

Every day we are re-convinced that this change of location of the Publishing House has been the most advanced step taken since the plant was moved from the College basement ten years ago. New business has been coming to us almost every day, much of which we have had to refuse just at present because we try to do much extra, but we hope to catch up with everything within the next month and we must catch up with our own work before then be able to increase our outside work very largely.

Yet the FIRST duty of the Publishing House at all times is to serve the Brethren church by producing its literature as needed and to do it as promptly and as carefully as possible. This ideal we shall ever keep before us, but at the same time remembering that with a constituency no larger than that of the Brethren church, unless we have the loyal support of practically every church and every pastor, it will be impossible to do so.

The more support we receive from our own people the less outside work we will have to do to meet the expense of maintaining a Brethren Publishing House.

The Brethren Evangelist

We are glad to be able to announce that we are still compelled to print considerably more than FIVE THOUSAND copies of the Evangelist each week to supply our subscribers, but there are a number of churches that have been on the Honor Roll for a year or more that will have to renew their covenant within a very short time or we will fall back to less than five thousand once again. We plan to run the Honor Roll in the paper only when a new church has been added to the roll, so it will not be run this week, but we are glad to announce that a number of churches are striving earnestly to win this place and others are laying all their plans to continue to hold the place they have occupied for from one to three years. Several changes in the pastors of some of these Honor Roll churches have taken place and we have been asked to make such changes as may be necessary. A. T. Wierick is now pastor at Ardmore, Indiana; I. A. Duker at New Paris, Indiana; S. E. Henderson at Clay City, Indiana; W. E. Thomas at Flora, Indiana and C. C. Grisso at Tiosa, Indiana. While E. S. Flora informs us that the Beaver City, Nebraska church is no longer vacant, and no doubt there are still others of which we have not yet learned, but we will try to revise the Roll thoroughly the next time it appears in the paper.

A Little Information

Please don't ask us for any back numbers of the Evangelist if you have missed any during the last month as we are not able to furnish them for at least some of the issues. We will lay the blame to our moving. Then let us explain once again the meaning of the label on your paper. If your paper is marked 12-19 that does not mean your subscription is paid up to December, the twelfth month in the year, but it does mean that it is paid to NUMBER TWELVE of the Evangelist which would mean to the last of March. Recently a subscriber whose paper was marked 12-19 wrote that they thought their subscription was paid until the end of the year.

Who Makes the Changes

Don't write to Brother Baer and ask him to change your address or to renew your subscription. That is not his "job" and he does not know how it is done. Moreover I would feel inclined to throw him out if he tried it, so to save him from bodily harm and to save yourselves from disappointment send all subscriptions and all instructions for change of address to the Business Manager. He is responsible for this part of the work, and

though he may not do the work personally he is responsible for having it properly done, and he will take the blame when mistakes are made, and sometimes they are made as we have learned on more than one occasion. But let us follow the motto that an Ashland concrete contractor stamps upon every job of cement walk he lays, "Keep Sweet," and we will all live longer and enjoy life more.

R. R. TEETER,
Business Manager.

Something That Will Interest

Every Church and Sunday School; Every Pastor, Sunday School Officer and Teacher,—in Fact Every Member of the Brethren Church, —and Many Others.

NOVEMBER 30, 1919 the Sunday Schools of the World will use as the basis of study the THIRTEENTH CHAPTER OF JOHN'S GOSPEL. Among our own people this passage should be used in EVERY Department from the Beginner's on up through all the Grades.

Something New for this Occasion

The Brethren Publishing Company, Ashland, Ohio, through its Sunday school literature editor, has prepared a unique pamphlet, setting forth as clearly as the English language is capable of, the MEANING OF CHRIST'S TEACHING IN JOHN THIRTEEN. This publication is a compilation to which almost a score of representative men of the church have contributed their BEST thought on the subject.

JOHN THIRTEEN contains one of the distinctive teachings of the Brethren church, teachings of which the world stands in greater need today than ever before, and yet at the same time a teaching called in QUESTION more than any other.

Letters containing full particulars and prices have been mailed to every pastor in the brotherhood, with request that they co-operate with the Sunday schools in securing a generous supply of what will likely be the best thing ever issued on the subject for Brethren people and those of Brethren inclinations.

The Children Not Forgotten

For the little people we have something most attractive and interesting to be used on the same day. It is an enlarged and specially illustrated edition of Primary Bible Stories, a publication used by many of our schools in the Primary Department.

The Purpose of this little paper is to set forth in the simplest language possible the teachings of JOHN THIRTEEN, NOT in words only, but in PICTURE also.

Beginners will get their impression from the pictures through the medium of the eye, while

Primary and Junior boys and girls will get their impression both from the pictures and the reading which accompanies the illustrations.

This Is an Opportunity that may not come to your school and church for a long time, and we suggest that you secure as generous a supply of both publications as your funds permit. You will want copies for future as well as for present use.

Price (regular edition) per 100 copies \$1.50. In smaller quantities, 20 cents per dozen.

Price (children's paper) per dozen, 15 cents; 50 copies or more, one cent each.

Schools using Primary Bible Stories in their Primary Department will receive free as many copies as their order calls for. Extra copies at the same price as other schools.

Every Home should have a supply of BOTH publications. It is a rare opportunity to secure what is not likely to be duplicated for a long time, if ever. Every one of our more than 500 isolated members should order at least a dozen copies of each, but do it NOW,—a second edition is not likely to be printed.

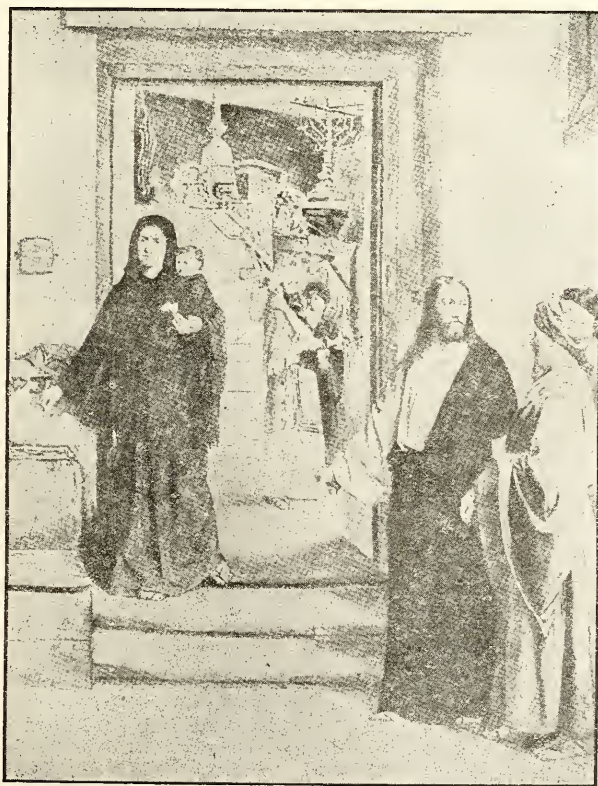
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- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE THANKSGIVING ACID TEST—MARK 12:42-44

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

SOME OBSERVATIONS ON THE TASK OF HOME MISSIONS

The most important consideration before the Brethren fraternity at this Thanksgiving season is the making provision for our Home Mission advance. The time is opportune and the cause is timely and urgent. What could be more appropriate at the time when our thoughts are turned back to the kneeling of the little colony of Christian souls on the soil of a new world to thank God for home, harvest and religious liberty than to bring our offerings of thanksgiving to Almighty God for the unmeasured bounty of his goodness, and by our gifts make possible the distribution of divine grace into other lives? And what is more urgent at this particular time of unrest and uncertainty, greed and overreaching, class hatred and reactionary tendencies, godlessness and infidelity than that the church of Christ should put forth its wisest, strongest and most persistent effort to bring to the heart of your own troubled land the knowledge of God which alone can give peace?

The church is recognizing as never before the necessity of making America truly Christian. The burden of leadership that America bears was never so heavy as now. All the world is looking to her, and her conduct at home and her leadership abroad will determine the courses of nations, and generations will be required to witness the final results. The world was never more willing to be led into new paths than now. The terrible war shook it loose from its allegiance to the old principles of selfishness; it became sick of the awful fruits of its own sowing. This is a day of beginning again, and at this very moment the world is hesitating whether or not to enter upon a new era of unselfishness and brotherhood or to build again the old walls of international selfishness and exclusiveness. The first English statesman of this or the preceding generation, James Bryce, said to Dr. Frederick Lynch when pleading for him to use the influence of his voice and pen in favor of an American Mandate for Armenia, said, "All the world trusts America; it is her great opportunity—her sacred obligation." When Dr. Lynch wrote later, recalling this interview with this great man, he said, "Alas, he did not know how strong the feeling was among our Senators that America has no obligations beyond herself!" God is challenging America to show herself genuinely Christian, to think and plan in big and unselfish terms. Will she accept the challenge? It seems that she is hardly big enough; she is hardly Christian enough. And the church is the only power or agency that can make America genuinely Christian and prepare her for a worthy leadership of the nations.

The church is beginning to feel the weight of her responsibility for the disturbed internal conditions of America. That there is need of some mighty steadying influence and some great saving power in our land at this hour, every serious minded person recognizes. Many causes contribute to make conditions as they are, but back of them all is the one force—sin. And the church is arrayed against every sin, whether it be styled social, political, industrial or individual. She

must seek to drive sin out of the individual heart and at the same time out of the community in which a man lives. She must encourage men to think clean thoughts and at the same time destroy the evil influences that counteract her own. She must teach men to love one another and at the same time seek to do away with conditions that provoke strife. She must "preach the gospel to all men" and at the same time "teach them to observe it. She must establish herself in every community and seek to mould it for God. Wherever men are there must the church be found also. She must not permit men to go into new communities, build homes and establish industries without the saving influence of the gospel. She must entwine herself in all the relations of men and make herself essential to the life of every community. Every unchurched community or unevangelized soul or unconquered evil in our land is a challenge to the church to give of money, prayer and effort as she has never done before to bring in the kingdom of God.

The church is coming to see her duty to the foreigner in America in a new and Christian light. For a long time she gave little or no attention to him; she scarcely recognized his presence. The world war made us all conscious of the fact that we were not assimilating him as rapidly as we had thought. We found that he was living a foreigner, with a foreigner's modes of living, ideals and allegiance. And when our nation was passing through a crisis we realized as we had not before that the presence of such an individual was a menace to our national welfare. The nation was about to cope with the situation in the emergency, but the foreigner is still with us and is still as much a menace as ever. The church cannot advocate his expulsion or the exclusion of his brothers who will come in still greater numbers, while she is sending missionaries to his home land across the sea. The church must Christianize the foreigner; she must make of him a Christian American citizen. It is true that the Chinaman is less fascinating when he delivers our laundry to our doors than when he is far away and lost in the masses of his fellow-countrymen. The Italian is less attractive as he builds our railroads and lives in box cars than he is when we read about him in far away Italy. How we love to sing of sending missionaries to "Africa's sunny climes," but we have given very little serious attention to the Negro problem in America. Foreign missions is a great business, but many with little consecration co-operate in it because "distance lends enchantment to the view." But when a little sample of the foreign conditions comes to our shores, they pull their righteous robes about them and scowl at the intrusion. Thank God, these kind of Christians are becoming fewer and the broad visioned and deeply sympathized kind are increasing. Yet the church has yet to be aroused to the greatness of this phase of her task in the homeland.

Other phases of the church's mission to our own land might be considered, but let it suffice to say for them all, that they are urgent;

this is the day of opportunity. God his disturbed the hearts of men and prepared them for the reception of the gospel or something else that gives promise of relief. He wants us, with a daring never before exemplified, to capture the world for himself. We cannot think, pray, plan or give on a pre-war basis. The world has grown used to the doing of big things; it is prepared for the doing of a great thing by the experiencing of a great need; it looks to the church as the mightiest and divinest institution in the world and expects of it the doing of the biggest thing yet undertaken. This is the day of all days when the church needs the sympathetic, aggressive and prayerful co-operation of every member.

Remember, we are stewards of the manifold grace of God. As we receive the bread of life broken and blessed by the Master may we not forget to distribute to the hungry multitudes, and as we receive the water of life may we not drink in selfish satisfaction but carry a refreshing draught to those who are thirsting after righteousness. Thus we shall experience a fellowship in their sufferings and enable them to rejoice in the fellowship of our joys.

Chaplain Tiplady, in speaking to an audience, told of one of those supreme moments of his life at the close of one of the great battles in Flanders when the streams of wounded were unusually heavy and many of the men who had been wounded were parched with thirst. All the drinking vessel he could find was a great big cup. He filled it with water and then passed along those tragic lines and pressed the cup to the lips of one after another of these soldiers. As each man pressed his lips to the edge of the cup he left a bit of crimson where his lips touched the cup and it mingled with the water. He passed it to the next and the next right down the line, and all those Canadian and British soldiers drank of the blood of their fellow soldiers. Chaplain Tiplady said in a very quiet tone. It was the greatest comradeship of service I ever saw." It may be that this home mission task may prove to be a comradeship of service like that. Are we ready for it?

EDITORIAL REVIEW

SEND ALL HOME MISSION MONEY TO WILLIAM A. GEARHART, 906 CONOVER BUILDING, DAYTON, OHIO.

We will give you a glimpse of our new Publishing House next week. It is a good time to order some extras to give out to your friends. Send for some of the extras we are printing, and use them to get some new subscriptions.

You will not fail to notice the call coming from Brother Drushal for a cook for the dormitory. Sister Woodmansec is giving most faithful service but she cannot do everything about the dormitory and look after the welfare of the students. She has become sick from overwork. Help is needed, who will answer the call?

On account of the numerous conference minutes, church news and "specials" at this particular season, our church news department has proven to be very much under capacity. Numerous reports are in hand awaiting a chance for publication. But if our contributors will be patient we will be able to release all articles soon. We expect to give extra space to conference reports and church news in the issue of December 3. So keep on sending your reports and we will keep the brotherhood informed as to your work.

We regret that we are not able to present to our readers the pictures of all our home mission churches and their pastors, but we have given you all we received. They will appeal to you more strongly than words could for "The Largest Home Missionary Offering Ever." The pastors are men of ability and experience and the churches are such that we need not be ashamed to show them and own them. Notice this, that we are beginning to see the wisdom in building mission churches in a large and substantial way at the very outset. As a rule when you build a little "two by four" church house in a large promising mission field, you set a limit to the progress of that church at the start. Our new churches must be built in such a way as to command respect and inspire confidence; if we do, they will not long remain mission churches. Let us thank God for these fields that have been and are being so thoroughly occupied, and let us make an offering of such a size that will enable the Home Mission Board to take for Christ and the church other fields that are calling to us.

We are in receipt of another neat little parish paper and calendar from North Manchester, Indiana, edited by the pastor, Brother Bame. The issue we received is devoted almost entirely to the boosting of the evangelistic campaign soon to be held at that place with Brother McInturff of Goshen as the preacher.

This announcement comes from the home of Brother C. C. Grisso: "The very latest addition to the permanent fixtures of the parsonage is an eleven pound boy born October 27, who shall be known as Charles Hillis Grisso." Congratulations, Brother and Sister Grisso, and may you be able to make a preacher of him.

In a letter from Brother McInturff of Goshen, Indiana, he states, The "Irish" and the "Welsh" made a good team and the result of "The meeting is over and fifty added to the church. Sixteen came the last evening. Thomas was at his best and did good work for us." their work will bring joy to the hearts of God's believing children.

Brother James S. Cook who is pastor of the Salem church at Clayton, Ohio, and whose address is Brockville, Ohio, writes, "We are in a revival and I am doing the preaching. We are in our second week with good crowds and interest and three confessions. We are hoping for big things and the church is being greatly revived. They have a big faith and that goes a long way in the doing of big things for the Lord." Yes, Brother Cook, you are right, faith is in fact the key to the unlocking of God's treasure house, and we believe you and your good people will be able to bring God's blessings

The editor has recently been in receipt of church calendars or parish papers from Dayton, Ohio; Goshen, Indiana; Pittsburgh, and Johnstown, Pennsylvania. Each one has its own peculiar attractiveness and value. On the front page of the Johnstown calendar is this unique invitation:

To all who mourn and need comfort;
To all who are weary and need rest;
To all who are friendless and want friendship;
To all who are homeless and want sheltering love;
To all who pray and to all who do not, but ought;
To all who sin and need a Savior;
To all the faithful who "war a good warfare!"

And to whosoever will—the Somerset Street Brethren church opens wide its door and in the name of Jesus our Lord, says "WELCOME."

The Brethren church for the first time must know what it means to receive news of the death of one of its foreign missionaries. We received a letter which we cannot publish until next week, from little Marguerite telling us of the death of Sister Mary Rollier in Africa. Practically all in the company have had the malarial fever, and Sister Rollier has become its victim. It will be a shock to all, but let it be also a call to earnest prayer in behalf of Brother Rollier and his two daughters, and as well for the entire missionary party. They need our support in prayer now in a special way. It would be a fine thing if at the public services immediately after receiving the news, every church would make public prayer in behalf of our sorrowing friends in the midst of Africa. The one beautiful thing about it all is the sublime faith they exercise in the promises of God's word.

It is seldom that the passing of a layman makes a profounder impression on the church than that of Brother John Lichty of Falls City, Nebraska. The words of appreciation written by his former pastors are witness of his great usefulness in the church and community of which he was a part. He has contributed much to the church not only by means of his own personal service, but also through his splendid family, two of whom, Brother A. H. Lichty and Sister Marie Lichty are respected by the entire brotherhood for what they have done and are doing in the great work of Kingdom building. Brother John Lichty was a trustee of Ashland College and a member of the Home Missionary Board. Brother Lichty was called home before he was permitted to unite with his fellow Board members in calling for the Banner offering. But the memory of his active interest will be a stronger call than any words he might have written had he been spared. We bespeak in behalf of the Evangelist family sincere sympathy with the sorrowing wife and children.

GENERAL ARTICLES

An Old Testament View Of Thanks-Giving---A Meditation. By A. G. Gnagey

The religion of the Bible is not only a religion of joy: it is also one of thanksgiving and causes of thanksgiving from its first to its last page. The Bible is the one and only book in which every good gift is traced directly back to God, a kind and beneficent heavenly Father, every single joy of life is represented as originating in him. The prevalent note running all the way through the Bible is one of brightness and cheerfulness. Creation itself is marked by a song of gladness and joy, for we read that the morning stars sang together when the earth came into being.

Of course it is only natural that portions of the Bible should be written in the minor key, else it would not be true to actual life. Life, all life, has its sense of weakness, times of disappointed hopes, its hours of dismay and discouragement, and sometimes of despair. Every life has its Gethsemane, when the heart is stricken with grief and overwhelmed with sorrow; when our best friends deny or forsake, or even betray us. Like the Jews of old we hang our harps upon the willows in silence, for it is well-nigh grievous to sing the songs of the Lord in the strange land of our hardships and deprivations. Nevertheless, the prevalent tone of the Bible is one of joy and gladness with an implied exhortation to thanksgiving for the wonderful goodness of God.

It has been well said that while we call the Bible "The Word of God," and correctly so, we must not overlook the fact that it is also "The Word of Man," for the "Bible is a treasure house of man's utterances as he tries to tell his fellows how glorious God is, and to sing the praises of God in fitting language."

If we were to take out of the Psalms and many other portions of the Bible the note of praise and thanksgiving in which selected men have voiced their own soul and in so doing have voiced the universal longings of all souls who love and trust God,—I say if this note or element were to be eliminated from the Bible the blessed book would be mutilated beyond recognition and our greatest help to exalted living would be gone, leaving naught but a dreary wilderness to the soul, without a single oasis in all its broad expanse.

Let us take a glance at the 103rd psalm in which the writer calls upon all that is within him to bless God for all his benefits, and then proceeds to enumerate five or six of these benefits,—all-inclusive and inspiring.

The first of these is God's forgiveness: "Who forgiveth all thine iniquities. Sometimes we really wonder how it is possible for God to forgive those who have deliberately turned away from the light, spurned all his appeals and irreverently trampled beneath their feet the most exalted privileges to make the most of life. The religion of the Bible is the only religion that represents God as freely forgiving those who have sinned against him. No one is so eager to welcome the returning penitent as is God. "There is but one time in the Bible when God is described as running, and that is when God sees a wrong-doer penitently turning toward him." O yes, it IS wonderful that God should thus forgive, but it is his very nature to do so. Have we truly appreciated this divine forgiveness which remembers our sins and all our wrong-doings no more forever? Do we give expression to our appreciation in songs of praise and thanksgiving?

The psalmist names as a second cause for praise and thanksgiving God's health: "Who healeth all thy diseases." Yes, God does heal,—he heals the evil of our hearts and shows us how we may have clean souls and a body free from

disease. I do not believe that God directly wastes the body with disease: it is because, knowingly or unknowingly, we have violated his laws that we suffer physical pain and gradually lose our strength. Disobedience to his laws results in disease of both body and soul. One can not enjoy the blessings of health who gives way to his passions and gratifies every lust of the flesh. How beautiful is God's "saving health!" health of body and spirit. Are we truly grateful to God for those laws, obedience to which means health both of body, mind, and spirit?

The psalmist finds a third benefit for which he calls upon his soul to bless the Lord,—it is God's liberty: "Who redeemeth thy life from destruction." Yes, he has redeemed your life and mine from destruction,—the destruction of sin. Nothing else so wastes our powers and energies, our physical and spiritual well-being as sin, and only God can redeem us from this fearful and destructive malady. Where in all literature do we find another such a song as that which Moses and the children of Israel sang on this side the Red Sea when they turned their faces to behold the dead bodies of their pursuing enemy floating upon the waters, when God forever placed an impassable barrier between the spirit of bondage and their new freedom? Miriam's maidens danced in gratitude while the hosts of Israel sang the song of Moses to the "God of their fathers." Wonderful is this deliverance from destruction and this new freedom which God has bestowed upon us. Do we appreciate it?

There is a fourth benefit for which the psalmist finds cause for gratitude—God's gifts: "Who crowneth thee with loving kindness and tender mercies?" Is there any joy comparable to the joy of being crowned with the abundance of heaven and earth? Is there anything in all this wide world, any crowns of kings or queens to be preferred above God's kindness and tender mercies "lovingly" bestowed—his mercies coming as regularly as the morning and the evening and as "tenderly" as the dew rests upon the flowers! "How passingly beautiful it is to think of God's goodness to us and then to think that he bestows them upon us as we would bestow a crown upon one whom we wish to honor." Surely a bit of retrospection on this Thanksgiving Day will summon us to sing the songs of praise and thanksgiving to him who crowns us with his loving kindness and tender mercy.

And there is yet another, a summary of all the others and much more,—God's satisfaction: "Who satisfieth thy desire with good things so that thy youth is renewed like the eagles." Here the psalmist reaches the climax, the very summit of all possible joy on earth. SATISFACTION. Only God can satisfy the soul which he has created. "Things" never satisfy; the heart of man is too big to be satisfied with anything this world can supply. Neither wealth nor worldly pleasures can satisfy an immortal soul. "Life in God is so glad to me," once wrote a physician, "that the end of life always seems to me to be only the beginning of life." What can not be found anywhere else on earth is found when a man lets God fill his soul with the peace and joy of his friendship, his fellowship, his companionship,—this is life's supremest privilege and supremest reward. This and this only can satisfy the soul that was made in the image of God. It is the blessing of all blessings for which we should praise "the God of our fathers" that he has put that within us that satisfies all the longings of the human heart and meets all the hopes of the imagination. And he who practices daily thanksgiving, who calls upon his soul to bless the Lord for all the benefits that satisfy the immortal longings of the heart is preparing himself for the song of heaven where the forgiven, the sanctified, the redeemed, the crowned and satisfied hosts ascribe all thanksgiving to the God of their salvation.

Our Home Mission Needs and Why They Must Be Met

By G. C. Carpenter, President Home Missionary Board

Fair Democracy in "A Pageant of Democracy" says:

"America, great country, I shall write
Thy name upon the page of Freedom's book,
For thou didst hear above the din of war
The clarion call of service to the world."

Our home mission needs are the needs of America and of the world. This is the final analysis. The Christian's parish is no longer a village or state or nation but the whole round world, and what is needed for home missions in the Brethren church is needed for the establishing of the world-wide Kingdom of God. In other words our Thanksgiving offering for home mission will be given to meet certain needs in the home land to the end that the home church may have an ever increasing part in world evangelization.

Prayer

Every one who prays fervently for missions will be on the firing line to help meet all the other needs that may be named. Prayer is the first need. Prayer brings vision. Prayer sends workers. Prayer opens purses. Prayer makes men like God. Prayer compels men to do God's will. The conclusion is self-evident, namely, every pastor and every church member needs to pray fervently and much for home missions and that will mean a Thanksgiving offering in keeping with the prosperity of the Brethren people and far above the paltry forty cents per member asked as an apportionment. Prayer spells victory. Let the Brethren church pray for home missions.

Men

The need of consecrated men for home mission work is not a new need. If some pastors would pray faithfully for home missions they might find themselves called of God to the home mission work. Pastors should present to their people the need of men for pioneer work in home missions and some of the boys and young men would get the vision and the call and some would answer, "Here am I, send me." Home missions is a part of the business of the Kingdom and should be presented faithfully by the pastors who are the leaders in the churches and upon whom rests a tremendous responsibility in the face of the Master's great commission.

From a sermon on "The Men Who Made America" we quote the following: "To name the men who made America we would have to go back to the parish roll of the old church at the Cradle of Liberty. On that were such names as those of John Robinson and William Brewster and William Bradford and Roger Williams and others." And to name the men who are making America today we would have to go to the parish rolls of the many churches in our liberty-loving land. Strengthen the church in the homeland by helping weak churches and building new churches for that means saving America and we are told that saving America means saving the world. However that may be it is true that men are needed today for home mission work, men with the greatest consecration and the best education. Let the Brethren church pray the Lord of the harvest to send forth workers into the home mission field and enthusiastic supporters in pulpit and pew. The fields are many and

the calls are pressing but the workers are few. The mission board can find hundreds of splendid openings for home mission work by the Brethren church but where are the hundreds of men to go to the front? Let pastors and parents and Sunday school teachers pray for the workers and search them out.

Money

Money is time transformed by labor of brain and brawn. Those who cannot go in person as mission workers can still have a part in the mission work by the giving of a portion of their time in the form of money. It is said on every hand that there is now more money in the pockets of the people of America than ever before. Most of this money is in the pockets of the church people. Again prayer and consecration are the first and vital need. The rule is that the man who prays is the man who pays. Every member of the church must go or send if he will obey the Master's great commission. The plain command is there; it is ours to obey."

Here are some sad facts: "The women of America pay more for artificial flowers for their hats and bonnets, a great deal more, than the whole church of God pays for missions. The men of America spend more in a year for tobacco than the whole church has spent in eighteen centuries to spread the Gospel."

A wounded soldier in the hospital wrote to his mother: "Mother, next time you send a box please send something that can be passed around, because there are other men here like myself." The Gospel must be passed around else it spoils and is gone. The strong must help the weak. Those who know him must make him known to those who do not know him, even to the uttermost parts. And it is quite significant that those who truly know him will make him known to others. They will go or send. They will give liberally of self and substance to build up the home base.

One man stood and watched other men digging the earth out of a trench where several workmen were nearly buried by the cave-in, until someone touched him on the shoulder and said, "Bill, your brother is down there." Oh! you should have seen the change. With coat off he worked as if he had the strength of ten men. "Am I my brother's keeper?" Our Lord says we are. Then give.

Thanksgiving

Count your blessings. Thank God for your church. Thank God for the gospel light. Thank God for health and food and raiment and money. Thank God for the opportunity to do good. Thank God for countless blessings all of which are included in "a hundred fold of blessings here and eternal life in the world to come." Thank God and go "Over the top" with the largest Thanksgiving offering for home missions ever given by the Brethren church. Thank God and prove your thankfulness and thus help to win the home mission goal on our Four Year Program and also other goals on that program that are dependent on the success of home missions. Thank God and prove your thankfulness and this will be our Victory Year.

Peru, Indiana.

America for Christ, the Challenge of the Church

By J. L. Gillin, Ph. D., Member Home Missionary Board

Just now, since the close of the War, America is the strategic center of humanity in many ways. It is the financial center of the world. Last night I heard a distinguished man who has spent some years in China in a responsible position say that unless American bankers come to the rescue of the Chinese government and Chinese business Japan will gobble China. All the countries of Europe are looking to American financial agencies to restore the devastated regions of Europe. Unless American financiers furnish credit

to European manufacturers, European industry will have great difficulty in getting back on its feet. Many American business houses have had representatives in Germany seeking orders for goods. They return saying that the Germans want to buy raw materials and also manufactured goods, but they have nothing with which to pay for these goods. They must have credit for a year. The same is true in much the same degree with other European nations. Europe has been driven by the war to the verge of bank-

rupture. America came out of the war with her great resources practically unscathed. England is floating great bond issues here in America because she cannot hope to sell the bonds at home. The Belgian king has just been here. Newspaper gossip says that one of his objects here was to interest American investors in Belgian industries. America has most of the world's gold supply. That is why the exchange is now so decidedly in favor of the American dollar in comparison with the English pound sterling, the French franc and the German mark. From every land the eyes of those who need money for government or industry are now turned to America as they were once turned to London.

America is the educational center of the world. Just last week I was talking with a prominent doctor of medicine in Milwaukee. I asked him what was going to be the effect of the war on Vienna as a center of medical education. He replied that even before the war the United States had so advanced in medicine and surgery that Vienna and every other center of Europe had nothing to teach us. He said that the Mayos at Rochester, Minnesota, had better teaching facilities than any European clinic. No one of course knows now what Germany may be able to do in the way of reviving her universities, but it appears that with her enormous war debt that she will have no money to spend on her schools. Moreover, she is educationally bankrupt, because of the attitude of her professors toward the war, to say nothing of moral bankruptcy. To our universities already are coming the students from the Orient. Here at Wisconsin in this year we have twenty-nine Chinese students, besides a number of Japanese, Hindoos, and Philipinos. The numbers are even greater in some of the privately endowed universities. Once we had to go to England, Germany, or Scotland for advanced theological training. Now, however, in our American theological schools we have scholars who are recognized the world around. Our schools of business have no peers in all the world. Our schools of social work while young and still struggling are a step in advance of anything of like nature anywhere on earth. Our engineering schools are as good as can be found anywhere.

America is generally recognized as a nation of idealists. She went to war with no sordid aim. She spent her blood and treasure without hope of material reward. She saw her ideals in peril. Every one who returns from China tells the same story. The Chinese from the days of our return of the Boxer indemnity for the establishment of Chinese schools has felt that America has finer and loftier ideals than the other nations with which she has come in contact. Dr. Paul S. Reich, the recently returned United States minister to China, has said that China recognizes that our missionary enterprises in China have no ulterior motive. The missionaries and the Y. M. C. A. and the representatives of the various universities do not aim to exploit China but to inspire her to work out her destiny along high and noble lines. She sends the choicest of her young men and women there not as advance agents of political or business gain but as heralds of what she has found noblest in her own life. She spends her millions to help China. Moreover, in the political realm it is generally recognized that the sentiments expressed by the noble words of our President were not mere fine phrases, but the expression of what is deepest and finest in our life. The work of the National Red Cross has perhaps been an

expression in every land where suffering has abounded of that spirit of America.

There are many other aspects of our life that are attracting the attention of the world, but perhaps these will suffice to indicate how central America now is the thought of the world.

Now, in view of that central position in the affairs of humanity, what is our privilege and our responsibility? This civilization with all its faults must live up to the expectations that are entertained of her. She must show that she is indeed a Christian nation. She has put out of her life "booze." She is struggling to incarnate Christianity in her relations of employer and employee. She is feeling her way towards industrial justice. She is reforming her prisons and taking measures which will give to the poor the chance denied them through long ages of struggle. She is ironing out gradually—all too slow it appears sometimes—the inequalities in her judicial and industrial opportunities. She needs now more than ever before to apply the principles of Christianity to the solution of the problems that lie before her in every phase of her development. Only the principles of that Teacher whom she professes to revere can bring peace into her troubled life. She needs to have interpreted to her people the broad fundamental teachings of social and individual righteousness which Jesus proclaimed and which alone can lead her to that dream of perfect righteousness which we call the Kingdom of God.

To do that America needs today as never before to have Christ preached to the warring elements of our society as Isaiah preached the same fundamental principles to the clashing interests of Judah in his day and as Jesus preached them to the selfish and exclusive classes of his day. A democracy inspired by Christ's passion for social justice and those motives of unselfish service of others must be brought home to the consciousness of the classes of our day—to political, business man, working man and professional man with the power that grows out of the firm conviction that those principles alone can save the individuals of which the nation is composed and thus the nation. The social significance of his sacrifice on the cross, of his at-one-ment with the Father and of his efforts to bring man to reconciliation with God and his purposes must be not only preached in words but illustrated in life by his people. That is the opportunity of the Christian church in America today. It is the special privilege of the Brethren church standing as it does for a whole gospel—not of the salvation of the individual only, if that is possible without the other,—but of our social institutions and social ideals also,—to bring that testimony to the conscience of America. To do less would be to fail to realize our profession of a whole Gospel church.

To do that takes money. "How shall they hear without a preacher, and how shall they preach unless they be sent?" In every one of our large cities as rapidly as we can train and finance the men and women we should be establishing churches to proclaim such a gospel and to delineate such a life. Therefore, with such opportunities and responsibilities before us, and with such a challenge calling to us this coming offering for general missions should be the largest which has ever been made by our people.

Madison, Wisconsin.

Our Home Mission Goal and How to Reach It

By William A. Gearhart, General Missionary Secretary

time, when the gospel of Jesus Christ was needed more than

The Home Mission budget for 1919-20, is nine thousand dollars, and the goal set for each church is forty cents per member. Does that look like an unattainable goal? or does it not rather look like an insignificantly small amount for us to give for the spreading of the good news of salvation through Jesus Christ, to those who know it not.

We should have a much larger offering this year than ever before, because the need is urgent. Was there ever a

it is now, when the world word is in a turmoil and conditions between capital and labor are growing more serious? Many of our greatest thinkers, who do not even make a whole-hearted profession of Christianity, tell us that the application of the principles taught by Jesus Christ is the best panacea, for the disorders in this day in which we are living.

Surely every Christian professor will admit that the gospel of Jesus Christ is the world's greatest need. If this be true, it behooves every true soldier of the Captain of our

salvation, to put on the whole armor of God and fight with all the earnestness and zeal that can be mustered up to put the enemy of our souls to flight and bring about more normal conditions upon the earth.

How can we reach the Goal? How do we reach goals in our commercial and industrial world? You will find that it is only through the strictest co-operation and team play by every one doing his best and keeping at it until the prize is won.

The same principles will bring results in the Lord's work, so let every one who has been blessed with the gift of salvation and eternal life, stand by his pastor and work with him in the effort to reach the goal.

Instead of giving forty little brown coppers for one whole year, each wage earner should be willing to give at least one day's wages out of the year for Home Missions. Forty cents will scarcely purchase one meal for our body. Who would not be willing to miss at least one meal a month to save five dollars a year to feed starving souls, the bread of eternal life, knowing at the same time that our bodies would be no worse off for having missed the meal.

Since there are some who feel they cannot give even forty cents for Home Missions, it becomes necessary for many to give five or ten dollars and even more to reach the goal in each church, and that in order that the average for all our church shall not be less than forty cents per member, many of the strongest churches will need to soar higher than the goal to make up for weaker churches, that may not reach the goal.

Instead of expecting presents on your birthday, would it not be much better to do as our dear Sister, Mrs. Maria J. Frantz of Enid, Oklahoma, who sent me five dollars on her eighty-first birthday, stating it was for Kentucky Missions? The happiest people on the face of God's beautiful earth, are those who have eternal life and expect to dwell in a glorified body throughout the ceaseless ages of eternity after this earthly tabernacle shall have been dissolved. Do we not therefore want to express our appreciation of this wonderful blessing bestowed upon us by our God, be giving at this Thanksgiving time a liberal offering to help others, that they may be recipients of this same blessing?

We would not have our brothers and sisters feel that

small contributions are not acceptable, we want every member to do what he or she can and that is all that will be expected of any one, for a small gift, if it means a sacrifice, will be blessed more perhaps than a large one if it be given from an abundance of wealth.

If any pastor thinks his church is too weak to give even forty cents per member, why not try the injection of a little Home Mission spirit, and see if the Lord will not keep his promise in Malachi 3:10, 11.

Our dear Brother J. L. Kimmel, Pastor of the Muncie, Indiana, Brethren church, did not wait for Thanksgiving time to go over the top with his soldiers, for they have already sent in their apportionment, and we are sure they have received the blessing, and it may be they will want to do more at Thanksgiving time, if so, we are confident the Good Lord will have another blessing for them.

Will the pastors please do their best to help their congregation make it a **Banner Offering** for this "Victory Year," and lay members, please let us remember that unless we do our best in co-operating with our pastors, the goal will not be reached.

Can anyone give his Lord a real good reason why he should not do more for this cause than ever before? The need is greater; the budget is larger; and the blessing will be more bountiful.

Who knows but that this may be the last opportunity, and no doubt will be for some of us, to help in proclaiming the gospel of Jesus Christ to those who know him not, and if we were absolutely sure it would be the last for every one, can you imagine how great our offering it would be? Be sure to ask your Master how much you should give and do as his spirit suggests, and we will have a Banner Offering, for our Victory Year, and the blessing will be poured out upon us, for it is more blessed to give than to receive. Do we believe that? If we do, let us demonstrate it by our action.

If you still lack inspiration, to give liberally to this worthy cause, after you have read the appeals for help, please turn to the front cover of this number and meditate upon the scene portrayed and pray for the blessing you need and surely, he will not withhold.

Dayton, Ohio.

The Urgency of the Call of the Homeland

By George T. Ronk, Central District Field Secretary

This Thanksgiving Call goes forth when the world is weary of calls, appeals and urgent necessities. As never before the American people have heard a world-call, and as never before they have responded. But miracle of all, as never before have they been able to respond and yet have no lack. Verily, like the unfailing cruse of oil, God has poured out of his wealth on this people.

Yet, in spite of what has been done in war-work, the old sin-sick world still reels and challenges us to do our part. We, as members of the Brethren church, can no more dodge our responsibilities at this season than we could in the days of war just behind; and the writer of this article has an opinion that we have no desire to dodge them. What we want is authoritative statement and accurate knowledge. What we want to know is that we are not being humbugged and what we want to see clearly is a vision of things as they are and then realize our responsibility thereto.

And so this article is offered among many others with a prayer that it may be clear; that it may interpret to the Brethren people this most intimate and personal hour of the whole church calendar our corporate, personal need, as over against the great clamoring world which seems to consume our puny efforts in its behalf in its great, black maw without a vince. The call is urgent. We American people do not consider that a call which is not urgent. We believe this call is urgent, impelling, overpowering, dominating to every true child of the Brethren church, for the greatest offering of all.

The Call of Internal Necessity

By this we mean that demand of existence which drives every creature to self-defence, every family to accumulation, every business to expansion, every society to increase, every nation to constructive statesmanship. We Brethren must stand behind this Thanksgiving offering because it provides the sinews for the only plan of extension which we as a society have. It is the extension offering of the church which reaches out and labors that there may be more Brethren churches, that our cause—the cause to which we have given our time and money, dedicated our lives, and unto which we have raised our children—may not perish from the earth. It is a first and impelling duty.

This offering means we are doing what every individual does when he takes out insurance, sows a crop or founds a family; it is what every family does when it buys a lot or a farm, erects a house and fences its garden spot; it is what every business does when it increases its capital or builds a new wing on the factory; it is what every society does when it sends organizers into the field to found new institutions; it is what every state does when it drains its swamps, irrigates its desert, levees its rivers, builds its harbors, lays out its roads, builds new school houses, and admits a virgin territory to statehood.

This offering means that if we ever had any task set us under the hand of God for our times and our fellows we have that task now. It means we must enlarge our borders

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THE BRETHREN PULPIT

A Man's Life Versus Things. By A. L. DeLozier

(Sermon preached at Conference, Johnstown, Pennsylvania)

TEXT: "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—LUKE 12:15.

The preaching of the Word is so serious a matter that one should always give careful thought and prayer to the selecting of a text and the preparation of a sermon. But somehow I always feel the need of still more careful thought and prayer when called upon to speak before a gathering such as this. What message do we most need in this day of "ink splashing" and the echoing of "megaphonic" voices? I confess that it puts one to thinking and praying. But I certainly need make no apology for this text.

Let me say in the very beginning that this verve of scripture is not directed against riches, nor is it in favor of poverty. The supreme note is that life is essentially more than possessions or poverty. Jesus would have us put a higher interpretation upon life. Our Master was here talking to an immense multitude on the most solemn themes—Man's Relation to God; Responsibility for Life; The Reward of Those Who Are Loyal to God and the Doom of Those Who Are Not.

Yet there was a man in the crowd who could not grasp that grand teaching because his heart was full of covetousness. So he very irreverently interrupted Jesus' splendid discourse: "Teacher speak to my brother that he divide the inheritance with me." The Teacher's discourse was not broken off by this interruption, but rather given a happy turn for our benefit. Our text was born out of that incident. "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

A man's life consisteth not in what he HAS, but in what he IS. We may render this: "Even in the height of his prosperity, a man's true life does not depend upon what he has." He does not have life through his goods. His life does not come out of his substance. The German version almost suggests a paradox by rendering: "No one lives therefrom," i. e.,—no man lives from his goods. And yet we are saying and teaching for the most part that folks do live from their goods, especially in these days of the II. C. L. One day Lincoln was walking along the street in Springfield, with his two boys who were yelling lustily. A neighbor came out and asked: "Why what is the matter with the boys, Mr. Lincoln?" "Just what is the matter with the whole world. I have three walnuts and each boy wants two." This text comes home to each heart. If we heed it we may be spared many a heartache and for some time.

I. WE MUST LIVE THE GUARDED LIFE. "Beware." In the Greek the word used here means to guard. Hence we may render: "Guard! Watch yourself! Take care! We need to watch our own far more than the lives of our fellow-beings. Our own life will be practically all that we can guard well, if we seek to do that. The Word of God teaches not only here, but elsewhere that we must live the guarded life. Even the old Greek philosophers used to say: "Know thyself!" Many of us do not know ourselves very well or we wouldn't be so much in love with ourselves as we are.

But our text names a particular thing against which we must guard—covetousness. The text has reference to the tenth commandment. The Greek word means a disposition to take more than one's share—grasping, greediness. Every one is entitled to his share, but some want more than their share, especially in these days. The Latin version renders it by a word which gives us our English word "avarice." That word in turn came from a verb meaning "To pant after." Many people's souls pant after gold rather than after the Lord as was the case of the Psalmist. The German renders it "Geiz." Our Pennsylvania friend calls a man

GEIZICH when they mean that he is stingy. Yes, our text contains the idea of stinginess too.

If I cared to try to say all that is to be said on the subject, I could dwell upon the thought of covetousness as idolatry, but I dare not even upon up this line of thought.

For some of this covetousness means more than they can handle. I went through a factory of a certain brother one day. He happened to tell me that he had more orders that he could take care of. Upon asking him why he didn't enlarge his factory so as to be able to take care of all the business he might get, he answered: "The reason is that my factory is already large enough to suit me. If I were to make it larger, my responsibility would be increased and more of my time taken with it. So it is large enough because I want some time left to worship and serve God." Thank God for some men who are too big to be covetous. This brother believes in serving God with his wealth.

II. WE MUST AVOID THE MATERIAL LIFE.—A German professor has invented a process of silver plating dead bodies so as to convert them into metallic images of the individuals as they were when alive. Gold plate can be used if the relatives afford it. But as the cost of silver plating a body is \$12,000 there are probably few relatives who would deem themselves justified in squandering on the deceased so much money. But common observation forces us to conclude that materialism has triple gold plated the souls of some fellows long before they ever got into the grave. "A man's life consisteth not in the abundance of the things which he possesseth." "A man's life consisteth not in... THINGS!" Jesus illustrates the folly of the material life by giving us the parable of the rich fool who was victimized by things. And things took their terrible vengeance upon him, as they always do. "MY barns; MY grain; MY goods." He was submerged in the muck and mire of materialism. Believe me, men must master possessions or possessions will master men.

When offered his choice of a reward by Bacehus, Midas did not choose wisely as did Solomon when God offered him a choice out of three. He asked for the golden touch. What rejoicing when plucking a twig from a tree it turned to gold in his hand! But alas! What disappointment and dismay when he sat up to a repast and could not eat, for bread hardened in his hands and food defied his teeth. He made haste to pray for deliverance from the vengeance things were taking upon him. Thereafter he saw his mistake and despised gold. He went out into the fields and communed with nature. We must avoid the material life. "Man does not live by bread alone," said Jesus, when he was tempted to become victimized by THINGS. When he saw others in the same plight, he said, "Guard against the lust after THINGS (covetousness): A man's life consisteth not in the abundance of the things which he possesseth." When I was in the flood sections of Columbus and Dayton a few years ago and saw possessions, the accumulation of a life time, swept entirely away, it brought home to my heart the insecurity and transiency of THINGS. "A man's life consisteth not in... THINGS."

III. WE MUST CULTIVATE THE DIVINELY OR SPIRITUALLY SUSTAINED LIFE. An aviator's advance agent, seeking to place a performance in a certain city, said to the mayor, "For \$1,000 my aviator will fly from yonder church steeple to the market place." The mayor proved to be more sensible and thoughtful than many mayors, when he replied, "My dear sir, your proposition doesn't interest

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OUR DEVOTIONAL

Gifts of Gratitude. By Quinter Lyon

OUR SCRIPTURE

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's (Psalm 103:1-4). He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things (Rom. 8:32)? I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:1-2). This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Gal. 5:16). For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Psa. 51:16-17). Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27).

OUR MEDITATIONS

We are approaching that day of the year which the nation has set apart as a day for remembering before God all the benefits which we enjoy. Every day of the year should be, for the Christian, a day of rejoicing and giving of thanks to the merciful God for his goodness which is eternal. But at this time when all minds by force of custom are turned in the channel of giving thanks, it is well for the Christian to give his meditations over to an intelligent and heartfelt consideration of God's specific goodness and man's own personal relation thereto.

The first thing for us to realize is that God's gifts to us are greater than those which we give to God. Those genuinely converted men who have in a moment of sincere conviction caught a glimpse of the utter sinfulness of their own sin-sick souls and cried unto the Holy God for mercy, have surely realized this great difference. Just one brief view of our own soul as God sees it, and one fleeting comparison with the infinite goodness of God, is all that any sincere man needs to inspire him with the spirit of eternal thanksgiving.

A mere realization within our hearts of God's infinite and eternal goodness toward all those who will respond to his callings, should settle the question of what we should give him in return, out of the gratitude of our hearts. It is like the well known story of the Indian who brought to God first his tomahawk, and then being dissatisfied, brought his blanket. The Indian was not yet satisfied, so he brought his pony. Still without satisfaction, he said suddenly one day, "I guess God wants Indian himself," and so he gave himself to God, and was satisfied. When God had the Indian, then he had also all that made a part of the Indian, blankets, mouth, heart, mind,—all. In the words of the song,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

No gift less than our life will satisfy God, nor will it satisfy the human soul.

Some will say that the gift of a life is a very indefinite thing, but an examination of the constitution of an individual life will reveal a very definite thing. The best meta-

physicians have agreed that life is composed of thinking, of feeling, and of doing. Whatever activity we are conscious of may be classified under one of these three heads. And And when we give to God our life, we must include in that complete gift our thoughts, our emotions, and our deeds.

Do we give our thoughts to God? In this advanced day we are inclined to have a strong intellect resting in the wisdom of men, in the unrightful hypotheses of science, and in the speculations of philosophy. Science and philosophy have a rightful place, but when they take the place of God and his wisdom they are in an unrightful place. Many people elevate reason above God. They do not realize that reason proceeds from God and is incomplete and finite without him. The truly great intellects of all ages has found the greatest satisfaction from contemplation of God. And the present busy age finds its most valuable worker in that man who has ceased to argue with God.

Thinking is important, and it must needs come first. But unless the conclusion of our thought sinks into our hearts, our affections, and our love, a perfect system of thinking amounts to nothing. We should seek God with a feeling of need, we should give him our affections, and banish by the power of the indwelling Spirit all those nasty and unedifying emotions of the natural man. Jealousy, fear, anger, striving and contention, have no place in the life that is God's by gift.

Not only our thoughts and emotions should be given to God, but in order to make the gift of our life complete, our actions must follow. Every action that we make, every deed that we do, forms an integral part of our life. Every time we speak a word, that word becomes a part of our life. No wonder, then, that one good look at our souls would cause us to seek the redemption of God!

The secret of the victorious life wholly given to God lies in the indwelling Spirit. With his very presence in our lives we will think, feel, and do as God would have us do. Without his presence the things of the Spirit of God will seem to us foolishness, our need of God will be unrealized, and our activities will not be truly in his service. Considering our lives as a dwelling place, our greatest gift of gratitude is a house for him to live in. It is only with him in our life that we can overcome the Evil One. And when our lives are given to him, they are given to others in service for him.

OUR PRAYER

Jesus Christ, live thou in our lives. We believe that when thou dost truly live in us and through us, we are truly conquerors of evil. We believe that if thou dost truly live in us, we will live for others as thou didst live. Help us to give thee a clean house to live in, a free purse to use, and a will resigned to thy pleasure. May we ever be found doing those things which thou wouldst do if thou shouldst bodily take our place in life. Help us to live for others, that we may live like thee. Help us to give the greatest and the only gift of true gratitude, our very souls, our life. Amen.

Washington, D. C.

Calling Real Men to Glorious Service

Glorious is the history of our Christian pulpit; its great names shine like stars in the crown of humanity. It has been a light in darkness, a voice of melting pity in a hard world, a rebuker of injustice, a pleader for purity and honor, a witness for the living Christ who is the hope of the world. O young man, seeking a vocation worthy of your powers, if you would touch the souls of men, if you would refine and exalt their faith, if you would teach sorrowful eyes to see majestic meaning in life—if you have hopes such as these, enter the Christian pulpit. Enter it reverently and with a pure heart; make it a throne of beauty, a citadel of integrity, a watch-tower of hope—and may you tell the truth as it is in Jesus in a voice so haunting, so healing, that it will echo in the hearts of men after you have fallen asleep—Joseph Fort Newton.

(Continued from page 7)

and strengthen our stakes for no one else will. It means that we are an institution unaffected by the death of one or several individuals or by the unfaithfulness of a few. We are an institution, formed of the like-minded, banded together by the purpose of God with sacred bonds hallowed by the years and the life sacrifices of saintly men and women. We are the church of Christ, purchased by his own precious blood and so long as we trust and give our all into his hands and are led by his spirit we cannot fail. But with the same irresistible logic we must go forward—we cannot turn back.

The Call of the Times

By this we mean the hopeless, chaotic condition that human society finds itself in at the close of the great war. Masses of the people of America are in a hopeless condition because their philosophy of life is gone. For a generation these people were lulled to sleep by the cries of the exponents of a materialistic evolution, which by loud mouthed prophets among free-thinkers, in university circles, and within the church, taught and insinuated until the belief of many in a personal God, the reality of sin and judgment, or a personal salvation were gone. Nothing was left but vanity and the exaltation of man, the sublime, the perfect and the sovereignty of the human will.

But now this house of cards is gone. The veneer of civilization peeled off in a day and left the ancient barbarian standing in all his savagery with the summit of human culture metamorphosed into the paragon of inhuman savagery. It is no use to cry the world is the same when it is not. It is changed by the loss of its false ideals and its lying philosophy. Society is seeing itself as the true church has seen it all along: as undone and unclean.

So the hour of the church has struck when it must show these hopeless masses the old, old ideal which saved their barbarian fathers from despair by preaching the old, old story to the needy within the gates. This Thanksgiving call is the call of the folks at home. It is the call of men upset by the times that try men's souls which have left many fainting by the way. Our extension program means we are reaching out to try to lead these within our sphere of opportunity back to the faith in a loving God.

The Call of the Unchurched Masses

In our extension program we are reaching out into many cities and county seats to establish new Brethren churches. While the great established churches have many churches in the cities, the masses are being largely neglected. In a city

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me. We already have too many men flying from the church to the market place, and I don't want to encourage the habit."

Jesus laid emphasis on the bread of life and on the water of life. The things of the world will not suit the nature of a soul, nor will they last so long as a soul will last. Jesus says, "Lay up treasure in heaven rather than on earth." The sad epitaph at the end of the parable of the rich fool is, "So is he that layeth up treasure for himself, and is not rich toward God." After warning against a victimizing by things in our chapter, Jesus says, "But rather seek ye the Kingdom of God; and all these things shall be added unto you." This is the key to the whole teaching in the connection of our text. As I said, the verse is not directed against wealth, but against the life that is lived in terms of just THINGS. To be sure things have their place, but that place is always secondary.

In conclusion, let me drive home this truth, reinforced by the recorded custom of an ancient people. It was the custom of the Phoenicians, when executing prisoners of rank, who had committed crimes against the state, to fasten the culprit with golden chains to a stake. Then one of the royal elephants, trained for the work of execution was led out. The enormous beast would place a foot upon the malefactor and slowly crush him to death. Listen to me! The love of money, the panting after the material, is the golden chain

of fifty thousand souls recently surveyed for one of the boards we found a fine part of a city with dozens of blocks in which no effort was being systematically made to bring men to Christ. The truth is that too often the church has become a family affair ruled by elites and families, seeking extension only among the socially desirable while great masses of the strangers are left without care, or invitation to higher things. In the above city we were told there was only one church among the many rich and powerful that was making any effort among the unchurched. That we verily believe. One-half the American people are today without church affiliation of any kind. These are the socially fit and moral as well as the outcasts, in every city. In fact it seems today a greater effort is being made to reach the outcast than the moral class that is unchurched in such large numbers. Perhaps this is well but both should be reached.

In every city there is a large class of people that can be trained into Brethrenism without touching in any way the constituency of established churches. The writer has built up a good working church in a town of two thousand without affecting in any way adversely the number of strength of the older denominations. In fact our coming has challenged sluggish bodies to renewed efforts and the gain has been good all around. Our extension program will bring a benediction to the whole Kingdom of God wherever pushed. Lost, unchurched masses in a hundred towns and cities call us to renewed efforts.

The Call of Doctrinal Neglect

This title might be worded better but it expresses the need. The great denominations are systematically and purposely abandoning the sound doctrine of the fathers and with a gospel of the worth of man and good works are leaving multitudes untaught on the great doctrines of sin, the atonement, personal salvation, the personality of the Holy Spirit, the second coming of Christ and judgment for sin. Not to speak of the great doctrine which the Tunker people have stood for steadfastly for the last two hundred years. So long as whole tracts of the American people are being left in this darkness we as a church have a great work to do. God holds us responsible for our witness though we are not many. We are more numerous than the whole church in the days of St. Paul and may have a transforming part on the world if we will but do our part. Therefore the call has gone forth and we believe it is the call of God. "Speak to Israel, that they go forward."

Leon, Iowa.

that holds hundreds of persons to the THINGS of the world. Take it from me, if you are one of them—unless you break away, you will be slowly crushed to death, the death which is everlasting separation from God. As THINGS grow, the soul diminishes; as the soul grows, things diminish. Is your soul growing, or are things growing in your life? You may test yourself in terms of either THINGS or of the soul. May God help you so to do!

Allentown, Pennsylvania.

THE FEDERAL COUNCIL SPEAKS ON TWO VITAL PROBLEMS

The Present Racial Crisis in the United States

"If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and good will abroad, let us apply the same program at home."

France and Belgium as Fields for Protestant Effort

"Religion is not to be determined by national or political boundaries. It is a matter between each individual soul and God. The nation most truly and deeply religious is not the nation in which forms and faith are determined and selected for the people, but in which each soul, in the inviolable solitude of personality, is brought face to face with the divine reality."

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Home Mission Month. By J. A. Garber

Endeavorers using the Monthly Service Theme leaflet will please note this change: Instead of "Foreign Missions" substitute "Home Missions." In connection herewith emphasize Life Work Recruits and the Tenth Legion, the needed men and money to carry forward the home mission program.

This should be the month in which we conduct study classes and promote individual reading. Definite missionary intelligence represents the supreme need. Numerous books have been presented within recent years, but none is more informing and inspiring than

CHRISTIAN AMERICANIZATION

A Task for the Churches

By Charles Alvin Brooks, Secretary for City and Foreign-speaking Missions of the American Baptist Home Mission Society. On the front cover page is the following:

What is Americanization?

Dr. Brooks gives us this striking answer:

"Americanization is the achievement of national unity for world service upon the plane of our highest ideals. It is an unwavering and united progress toward the goal of those ideals which we confess we have not yet attained, but for which we are still striving."

Six vivid chapters deal with these urgent questions that every American must consider in this day of rebuilding: The Present Issue, America's Genius for Assimilation, The Language Question, Arrested Assimilation, The Path of Progress, The Price of National Unity.

In the foreword which follows you will discover the occasion for the writing of the book.

Foreword

Unification of effort for a common cause is perhaps the most significant trend of the day. In accordance with this modern spirit, two agencies which have formerly issued home mission text-books have united this year in publishing one book. These agencies are the Council of Women for Home Missions and the Missionary Education Movement, which, as is well known, represents the interests of the Home Missions Council.

The theme of this book is one which is giving great concern to our national government and to all those agencies and people who realize the necessity of quickened effort toward national unity. It is an especially important theme at this time, when America occupies so conspicuous a place in world influence and power, while within her own borders press social problems of largest magnitude.

One language, one flag is much—but it is not enough for the highest national unity and expression. There must be such an appreciation of and participation in the spirit of America as shall release the largest spiritual values for the betterment of the social order in the United States, create a compelling national conscience capable of making this country fine and strong in self-control, and give it exalted conceptions and standards of human relationships. Only through the contagion of Christian thinking and living can this be accomplished. The church of Christ must assume a dominant place in this effort and address itself definitely with profound earnestness and purpose to this mighty task. It is with these deep convictions concerning the relation of the church to Americanization that **Christian Americanization: A Task for the Churches** is sent forth.

After reading the Introduction which we present herewith, you will feel still better acquainted with the book, because the author sets forth clearly his purpose in writing.

Introduction

Down at Land's End is an interesting house which bears the legend "This is the last house in England." On the

south side of the house one finds another inscription which reads, "This is the first house in England."

Much depends upon the point of view. Every intelligent American has "views" on the subject of Americanization and the status of the people whom we class indiscriminately as "foreigners." This book is a plea for the Christian and universal point of view, which the author believes is not only wholly consistent with the truest Americanism, but the only point of view which is truly consistent.

Migration has been the habit of the race from the dawn of history. It has been one of the most potent factors in the development of the race and in the shaping of the social life and institutions of the peoples among whom the newcomers have settled. The most radical migratory movement in history is American immigration. America has been built upon a process of immigration. Jamestown and Plymouth Rock, as well as Ellis and Angel Islands, are in the long view of history alike landing stages for prospective new Americans. It is of great importance that we shall understand that America is not yet finished. She is still in the making. In the light of recent events we need to restudy our history, that we may have a true perspective by which to understand present-day affairs. It has become easy for us during the past four years to think in international terms. We need not only the international point of view, but what is more fundamental—the universal that is, the Christian point of view.

The universal point of view will enable us to understand that America has a missionary destiny. We shall be able to think of all races with which we are dealing as the children of God and recognize the obligation of the stronger to serve the weaker. It will enable us to see our generation against the background of history and to see all history in the light of the unfolding purpose of God to establish his kingdom in the world. If we can gain and steadily hold this point of view, we shall not be content to think of the foreigner as many of us have been accustomed to think of him; but against the background of his past, with its repression and lack of opportunity, we shall see our national task as world service, in the interest of world unity, under the sway of the principles and ideals of the kingdom of God. Only then shall we make real the poet's vision, when he beheld:

"...the standards of the peoples plunging through the thunderstorm;
Till the war-drum throbb'd no longer, and the battle-flags were fur'd,
In the Parliament of man, the Federation of the world."

"Approximately one-tenth of the population of the United States is composed of unnaturalized aliens. There are now 17,500,000 aliens in this country, yet barely 6,000,000 have become citizens. Such a tremendous unassimilated mass means danger, for among these millions comparatively few have any knowledge of or interest in American institutions."

—RAYMOND F. CRIST,

U. S. Deputy Commissioner of Naturalization.

"We have made countless sacrifices during this war: sacrifices of money and blood; sacrifices in our industries; sacrifices of time and effort and preferment and prejudice. Much of that sacrifice will be found vain if we do not prepare to draw ourselves to those later comers who are at once our opportunity and responsibility."

HON. FRANKLIN K. LANE,
Secretary of the Interior.

MISSIONS

THESE MEMBERS OF THE HOME BOARD CALL FOR A BANNER OFFERING

HOW THE WOMEN CAN HELP MAKE THIS THE GREATEST OFFERING

Here are three ways by which the woman can help make this our greatest Home Mission offering: praying, agitating, giving.

PRAYING. Earnest daily prayer that God will open the hearts of our people to the needs of the home work; public prayer offered at mid-week prayer meeting, at Christian Endeavor service, in Sunday school classes, at Women's Missionary Society meetings, or Mission Study classes.

AGITATING — in other words talking. Where the Evangelist comes to the home it is easy to call the attention of the family to the campaign for a banner offering; to emphasize each member's responsibility in regard to it; to stress the joy of giving, and the blessedness of helping the Lord's work.



MRS. G. T. RONK
Sisterhood Representative
LEON, IOWA
Sisterhood sessions, Evangelist articles bearing on the subject may be read and information given as to the expenditure of the offering. Mention should be made of the necessity of the women's co-operation, and whether the societies give an offering or the members as individuals, the importance of their assistance must be emphasized.

GIVING—After praying and agitating, giving must follow as a local sequence. Women cannot and will not pray privately and publicly for a cause without supporting it; they cannot emphasize the necessity of others' responsibility toward it and not recognize their own; they cannot learn of the needs of the work without their hearts being touched, their sympathies aroused, their purse strings opened.

Then co-operation will be a great factor in making our greatest Home Mission offering.

MRS. G. T. RONK.

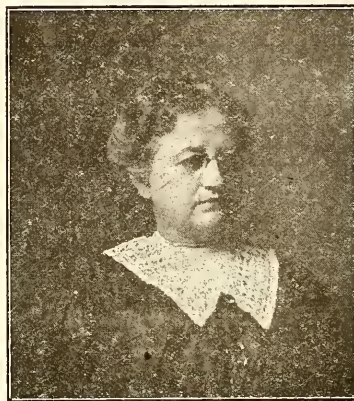
WHY THE GREATEST HOME MISSIONARY OFFERING EVER

Mark 16th Chapter, 15th and 16th verses say:

"And he said unto them, go ye into all the world, and preach the gospel to every creature, he that believeth, and is baptized shall be saved, but he that believeth not shall be damned."

Brothren, do you believe this scripture? If you do, you must either go into the mission field yourself or help in a substantial way to pay the expense of sending some one to do this work.

The Home Missionary Society has a constructive program outlined for the coming year, and I am sure that the money you give will be prayerfully and judiciously expended.



MRS. MARY C. WENGER
DAYTON, OHIO

As representative of the Women's Missionary Society on the Home Board, Sister Wenger appeals to every W. M. S. member to co-operate in making this the "Banner Home Mission Offering."

As a nation, we have never been so prosperous as we now are.

The purchasing power of the dollar is not so great as it has been in times past. Therefore, to carry on the old work (to say nothing about the new work planned) we must of necessity have the biggest thanksgiving offering in the history of our church. This we will have, if every member does their individual duty, and God will be pleased with nothing short of each individual doing his duty.

Intercessory prayer for our missionaries is a wonderful privilege as well as a duty. God has provided that we can go to every mission field in this way. But do you think that God will be pleased with only your prayers, if he has blessed you in a financial way, and you are not a good steward of what he has entrusted you with?

Remember this, that our fellowship and love of Jesus Christ can be measured to a large extent by what we give for his work. How blessed it would be if each of us would say: I will place no value on anything I have, or may possess, except in relation to the work of Jesus Christ. My prayer is that every member will "give as God has prospered them," and may it not be from the top of your purse, but from the bottom of your heart.

HENRY V. WALL.

Brother H. V. Wall's picture would have appeared on this page but for a mistake on the part of the engravers. When the paper was being made up the package which was supposed to contain Brother Wall's cut came to our office, but to our disappointment it proved to be an entirely different sort of a picture. The engravers had mailed us the wrong cut, though the "proof" and the original picture returned were true to Brother

er Wall. The only consolation we have is that some one else was disappointed also. How human nature does err!—Editor.

WHY THE THANKSGIVING OFFERING SHOULD BE LARGER THAN EVER

The Home Missionary Thanksgiving offering should, this year, be the largest in our history. I will call attention to a few reasons for this.

The recent re-organization of the Board called for the appointment of a General Missionary Secretary, who shall give all his time to the work. His salary must be provided for and it is to come from the general funds.

The budget adopted at Conference is the largest ever and it must be put through.

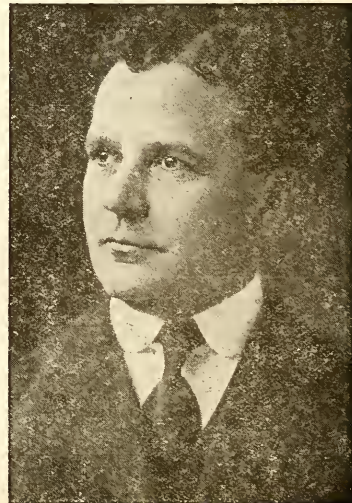
New fields have been entered in each of the three Districts thus adding very largely to the moneys that must be raised.

Old H. C. L. has boosted our costs all along the line, and these must be met in this work, just the same as in everything else.

The Lord has made stewards of us all and we just must use his money in the extension work of his church if we wish to have his "well done" at the end. Since he has committed more to us this year than ever before we must account for it by giving more than ever.

We are to grow in grace. Are we not at the same time expected to grow in giving? If we are doing the former we must do the latter.

The word "must" is not used in this article in a slavish sense, but as our Savior used it when he said he must be about his Father's business. Let us all from now until the Thanksgiving offering is in also be active in our Father's business that funds may not be lacking in his treasury. HORACE KOLB.



HORACE KOLB
PHILADELPHIA, PENNSYLVANIA

WHY THE GREATEST OFFERING EVER

This Thanksgiving offering should be the greatest ever for three reasons.

First, Because we have been blessed as never a people have been blessed; the great world war being ended, leaving the people of all occupations in our great country in a most prosperous condition financially. Hence God has loaned us the substance to use, and to pay him his portion for its use would make this "the greatest offering ever," for no one would rob God.

Second, Never before in our time was there a greater need for the gospel. The great worry and unrest of all people during the past few years have placed them in such a condition that they are seeking a change, and to show them what they need while they are in this condition is the whole duty of a Christian.

Third, The many many calls to The Home Mission Board for help to spread Christ's love is evidence that people are seeking a change. The plain simple gospel is what they want;

this is what they are calling for; shall we be able to give it to them?

Now, will we Brethren be up and doing to meet this need, or shall it be said of us that we were slackers.

AMOS FUDGE.

Gratis, Ohio.

(P. S.—We regret that the picture sent from which to make a cut of Brother Fudge could not be used and time did not permit sending for another.—Editor).

NEWS FROM THE FIELD

CLAY CITY, INDIANA

The First Brethren church at Clay City is one of our new churches. It is an outgrowth of a little class that was organized by Brother B. F. Flora some few years ago, five miles east of Clay City. For a time the little group worshipped in an old Baptist church, six miles east of town. They were served by an occasional visit from students from Ashland. The distance being too great to permit of this mission being formed into a circuit with some other church, and the long trips from Ashland making it too expensive for a student pastorate, all services were discontinued for several years. But they were loyal Brethren and felt the need of a church of their choice where they might worship and rear their children. About four years ago, a lot was purchased in Clay City and the church building, the picture of which appeared on front page two weeks ago, was erected without any outside aid. Then

and a parsonage was purchased. The first of October S. C. Henderson became their pastor.

The church has the prospect of a bright future. It is located in a growing town of 2,000. It has a good substantial class of people. Its members are among the prominent and leading citizens of the community. They are a people of talents and education, and have the respect of the entire community. They are willing workers and are ambitious to grow. There is no doubt that they will become a leading church in Clay City.

They were a star church in the Four Year Program last year. They have a live Christian Endeavor and a good Sunday school, which expects to be a front liner by next year. Their prayer meeting puts to shame churches of two and three times the church membership.

As this is the only Brethren church in Indiana south of Indianapolis, we are hoping that it may serve as a center from which other churches will grow. It is one of the most promising fields that the Mission Board is aiding.

S. C. HENDERSON, Pastor.



THE BRETHREN CHURCH
KITANNING, PENNSYLVANIA

WANTED: A woman who can cook, and at the same time live the real Christian life, for Riverside Institute. The need is very imperative and serious. Will not some Christian woman throw herself into the opportunity for service, real service for the Christ who died for us, and answer this urgent, needy call? Who will answer, "Here am I, Lord, use me?" If there are such, will you please write the undersigned,

G. E. DRUSHAL,
Lost Creek, Ky.

MUNCIE, INDIANA

The Muncie Mission was organized in June, 1915, by Charles A. Bame with 24 members. In October of the same year, M. M. Hoover took charge of the work and became the first pastor.

The second year J. W. Brower, Dr. Gordon and William H. Miller, at various times, served the congregation.

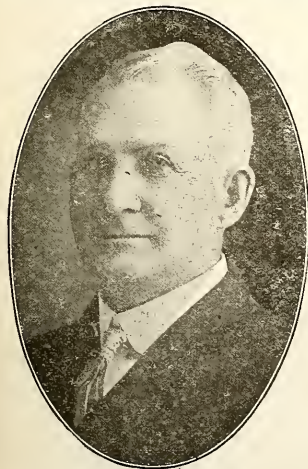
In 1917, the present pastor took charge of the work for half time, giving the other half of his time to Maple Grove, a congregation about eight miles north of Muncie. At the present time the writer is giving all of his time to the work in Muncie.

In the two years in which the present pastor gave one half of his time to the work in Muncie, some things were accomplished which are very encouraging indeed. Two lots were purchased and paid for. These lots are 120



S. C. HENDERSON, PASTOR
CLAY CITY, INDIANA

feet deep and 85 feet wide. They are located on Ohio Avenue, a paved street and on the street car line. The first six months we preached in the old building in which the Mission was started. This building was not well adapted to religious purposes but was the best our people could do at the time. The



J. L. KIMMEL, PASTOR
MUNCIE, INDIANA

they asked the Mission Boards to help them secure a pastor for full time. Brother B. F. Flora, who organized them at first, was called to be their first regular pastor. He remained a few months and then moved to Canada. He was succeeded by Brother George W. Kenzie, who served them for three years. During his pastorate the church increased in numbers

next six months we held our services in a tent owned by the Mission Board. From the tent we moved our quarters into a hall in which it was necessary for us to spend some money so that it could be used for religious purposes. We seated the hall with opera chairs, bought new carpet and a new stove, papered the walls and painted the woodwork, which made our place of worship very inviting and attractive. We also bought a piano and paid for it. The Muncie Mission is out of debt and has \$650.00 in the Building & Loan as a fund for a new church which we intend to build in 1920 if the Lord will help us to bring it about.

I might say that all the cash available for this fund will net at the present time more than \$1,200.00. The Muncie Mission aims to raise in cash \$100.00 per month for the new church—all during the year. If the churches that will not be asked to help Peru to build will be kind enough to help Muncie, we can in 1920 erect a building in this city that will be a credit to the Brethren church. But we cannot do without your assistance, brethren.

I might also say that the Sunday school has gained 100 percent in attendance in the last year and gained the third prize in the contest. There seems to be perfect harmony among the members and they work together beautifully.

The membership has increased also quite rapidly and there are now almost three times as many members as there were two years ago. We earnestly covet the prayers of the people who are interested in mission work that we may accomplish great things for the Lord in this city.

J. L. KIMMEL, Pastor.

Missions. I asked him if everybody would do as he intended to, and let the Christian work at home close and die out, how long it would be till the missionaries on the field would die of starvation. He said he never thought of that.

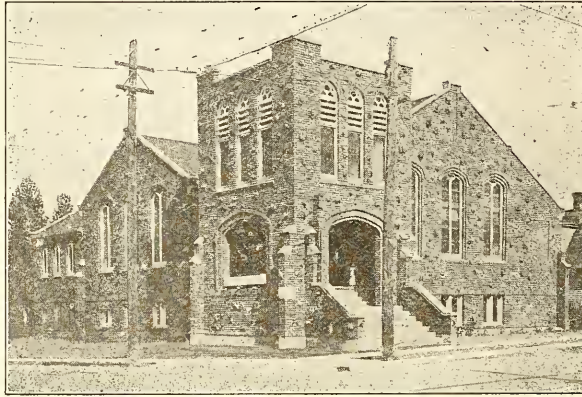
The foreign missionary branches of the Christian church depend in size and number, upon the strength of the trunk that bears them. Home Missions is strengthening the home base, the trunk of the Christian tree, that it might bear more branches.

short period of time is surely the work of God. If God so approves of such work so clearly, should we not be encouraged to plunge deeper into this blessed work than ever before?

Our recent district conference was the climax of blessings up to that time, with its splendid Bible teachings, inspiring sermons, and personal fellowship with strong men of God. But since then the Lord has not left us alone, but has been adding to our blessings. We have just closed a short revival at Hollywood, where we have been conducting a mission Sunday school for the last year and a half. We used the old tent we began the first work in Spokane with, and the Lord added unto us twenty-five more souls. We had to do our own preaching this time as finances would not allow of sending for an evangelist. Since that time, that is, the close of the meeting, several more have come forward and united with us in the faith.

We were not privileged to observe Brethren Day last June on account of building at the time, but we held it on October twelfth. We made it a sort of "Home-coming Day," and it was a success from the very start. It was an all day affair. Lunches were brought and eaten in the basement, and

at the afternoon service, five splendid talks were given by several members of our church on "Our Church," her beginning, her purpose, our loyalty to her, the effect of her ministry, her foundation and her future. It was just splendid, all of it, and did our hearts good to see how the brethren themselves love and defend their faith. At the evening service we baptized those who came forward at the tent meeting we held at Hollywood. This was a



THE BRETHREN CHURCH, SPOKANE, WASHINGTON

With proper wisdom in selection in regard to locality, and in conduct of the work, a mission point at home begins to bear branches for Africa or South America right away. Lack of realization of this fact I believe has led to much neglect of the Home Mission field and work.

The work at Spokane, has, in the hand of God, turned out to be this very thing. Being now a little over three years old, this point



PAUL MILLER
PASTOR SPOKANE CHURCH

SPOKANE, WASHINGTON

Theory proves nothing. Facts and practice prove everything. The question of the advisability and wisdom of Home Missions is no longer in doubt in the minds of those who know, or who are in the work. I once met a man who said he was through giving to local Christian work, that such money was wasted. He was going to give all he gave to Foreign



S. E. CHRISTIANSEN
PASTOR AT COLUMBUS MISSION

has given about \$400 to Foreign Missions. The quickest way to evangelize the world is to begin at home, and in doing so, we will save our immediate neighbors as well.

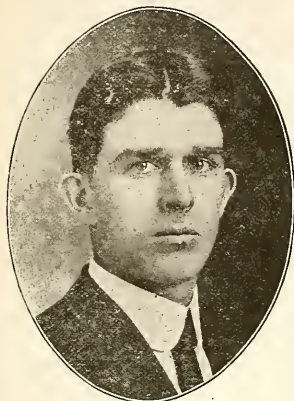
The hand of the Lord has signally been upon this work from the very beginning. From a tent to what is now a well-equipped church building, from a mere handful of earnest souls to a growing, flowing church body, all in this

most powerful service and a great testimony, as triumphant immersion is a strange teaching in this country. Many people can't understand it by teaching, but they understand it perfectly when they see it. That's the kind of a gospel we have, one that demonstrates!

We are now looking forward to establishing another strong work here in the Northwest, just where it will be, at this time, we cannot

tell. But as Brother Jennings said in the Evangelist about two years ago in regard to the Spokane work, "Money spent here will be well spent," so say I now of the whole Northwest. Behold this great field white unto the harvest, let us reap it.

R. PAUL MILLER,
W. 402 Montgomery Ave.



J. G. DODDS, PASTOR
NORCATUR CHURCH

COLUMBUS, OHIO

The Columbus work is getting stronger. As a church we are contemplating the best and biggest year in the history of this work. The membership are taking a firm hold and are representing a higher spiritual quality. This leads to a better prayer meeting and a livelier congregation.

About two years ago it was said, "The furrows in Columbus are long and mighty crooked." This was very true, and beside this there were hidden rocks, and shallow covered

long nor too crooked for the great Creator with submissive creatures. The future at Columbus is appearing brighter, and our hopes are stronger. O Lord, here am I, use me as thou wilt.

Yours in Christian love,
S. E. CHRISTIANSEN.



BRETHREN CHURCH AND PARSONAGE, NORCATUR, KANSAS

MAPLE GROVE BRETHREN CHURCH, NORCATUR, KANSAS

This mission point is located in the short grass country, where the jack rabbits are numerous. The church and parsonage are on a ridge where as our Lord said, "A light that is set on a hill cannot be hid." Our band of workers here is small but they are zealous for the Kingdom and eager for good works. We have forty members living in reach of the church. Thirty have been present at communion services since we arrived on the field, May 1, 1918.

The Maple Grove church has had under her care since Easter this year, a mission point at De Vizes, Kansas. This place is ten miles north of the church. We hold services Sunday morning and evening at the church; in the afternoons at De Vizes.

HUNTINGTON, INDIANA
Among the Brethren mission churches of Indiana stands one of which any city may feel proud, but the small band of faithful members who struggled, worked and planned while they prayed and trusted under great difficulties and trials can best appreciate and

realize the blessing of at last having a church home that is a credit to even a larger city. But this good little town of Huntington with its population of 18,000 is a great field and shows vast opportunities for the growth of our own Brethren church, which is centrally located, only three blocks from the court house, and is easily reached from all parts of the city and the surrounding country.

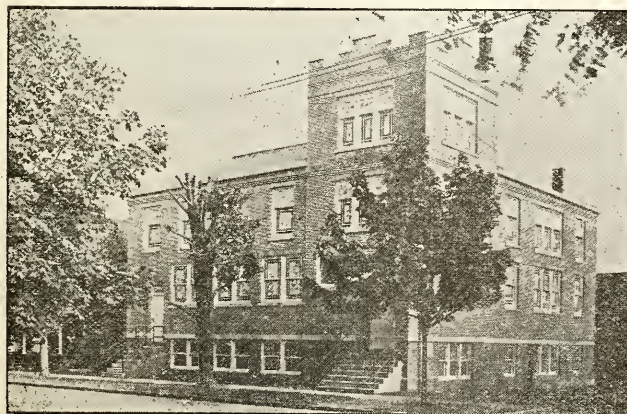
While still holding services in the little hall Brother J. W. Brower came to us and is our faithful pastor at the present time. One year ago in August this church was dedicated to our Lord, and Brother A. E. Thomas followed with a series of evangelistic meetings, resulting in several gains for the Kingdom. He



J. W. BROWER, PASTOR
HUNTINGTON CHURCH

came to us again last April with another of his good revivals and many more made the good confession, most of which were added to the church.

True, as in every church things are not always smooth sailing, there are unexpected



THE BRETHREN CHURCH AT HUNTINGTON INDIANA

stumps, which at times nearly upset the plough, man and all. However, like the farmer in the field we felt the need of a power to break through these objections. The dynamite of God was resorted to, the work began and it is now going on. Nothing was ever too

Seed is being sown in the field, may the Lord grant a bountiful harvest.

The field here is large, church property free from debt, prospects for the future should be bright. Pray for us.

J. G. DODDS, Pastor.

trials and troubles, but if we did not have these to overcome how could we grow? The agents of the devil are lurking around every congregation, and the greater the blessings from heaven we receive and the stronger our spiritual strength,—just that much greater is the assault from Satan that he may offset and quench this divine grace. Therefore we have had some dark days and discouraging times and but the courage, faithfulness and loyalty of our pastor, guided by the Holy Spirit in everything, led us safely through until today our church stands upon a firmer foundation than at any time in its history. Of course some have fallen by the wayside but those who have stood the test are the stronger for the trials. So we have a good future before us,—the church of Jesus Christ cannot fail.

We have an excellent Sunday school with a superintendent, Brother W. H. Landis, who came as another great blessing from the Lord. He is indeed one of God's own children and the work has prospered under his direction. A strong Woman's Missionary Society and Sisterhood are doing good work and the boys are forming a society of their own. These young people are members of the Christian Endeavor, which although it has been the weakest point expects to reach the goal at the end of the year.

And now as this Thanksgiving season arrives our little congregation can lift their hearts to our heavenly Father in gratitude for the love and blessings bestowed upon us,—thankful indeed for our pastor, Brother Brower, to whose guidance we feel we owe the success of our church; thankful for the many opportunities that are appearing now for the growth of the church and the saving of souls; thankful for the faithful members who are working for the cause of the Lord and Master.

May the Holy Spirit continue to dwell with us and another report reveal to you how God has prospered his work in Huntington.

GERTRUDE A. LEEDY,
Corresponding Secretary.

THE PASSING OF JOHN LICHTY

John Lichty was born in Somerset county, Pennsylvania, April 21, 1851. He died at his home in Falls City, Nebraska, October 27, 1919, at the age of 68 years, 6 months and 6 days.

Only a small circle of friends knew that Brother Lichty was in poor health, for he kept his troubles to himself, while he worked industriously and tirelessly to help those about him. He was about and busy until the last moments of his life. His office today as I write these words is just like he left it on Saturday evening, even to the pen upon his desk. On Sunday he seemed in better health and spirits than usual. He was at all the services on this last day of his life, taught his class in the Sunday school and went with his wife and pastor to spend the day with friends. The evening service was especially enjoyable to him; he so expressed himself to several of his friends. Returning home in the evening he retired and quickly fell into a deep sleep, awakening in a short time, to hear his Lord call him out of the stillness of the night. He was sick not longer than half an hour.

Of his immediate family there are left to mourn his departure, his wife and five children, A. H. Lichty, of Columbus, Ohio, State Secretary of Y. M. C. A. and former business manager of the Brethren Publishing Company; Mrs. C. W. Stump of Hastings, Nebraska;

ka; Frank F., and Guy C., both of Falls City; and Miss Marie, a teacher in Ashland College.

It is useless to attempt to write an appreciation of his life. I never knew such an unselfish man in all my experience, neither did I ever know a man who was interested in so many of the movements of church and state for the betterment of the human family. There are extremely few men who could at his age carry so many responsibilities in life, and yet give each one its proper attention. When I look back over the past few years, I am not able to see how he did it all.

His going from the church is an irreparable loss, and we are for the moment too stunned to take the next step. Now I am doing my best with the help of God to lead our people through the Valley of Shadow, out into the sunlight of his love.

The funeral service was held from the



JOHN LICHTY

church, which was all too small, even though the weather was extremely stormy to accommodate them all. Such floral offerings were never seen in this part of Nebraska before. Letters, telegrams and other tokens are coming from all over the United States, showing the appreciation of the heart to the passing of a noble Christian brother. May we revere his memory, and perpetuate his ideals, by taking up the task where he laid it down, and carrying it on until our Lord calls us hence. Rev. Whitted assisted me with the funeral service.

H. F. STUCKMAN, Pastor.

"HE WAS A GOOD MAN"

Everyone is of the same opinion when expressing themselves as to the character of John Lichty. They say, he was a grand and good man, a man who lived his religious convictions. A more honest and conscientious man could not be found. He built well for his heavenly home and earthly home alike and when the summons came he was prepared spiritually and ready to give up his earthly possessions, over into hands competent to do his will having had an excellent example set before them. There was no one better prepared to "go home" than Mr. Lichty.—From The Falls City, Daily Journal, October 28, 1919.

AN APPRECIATION

It was my very great privilege to know Brother John Lichty both as pastor and as a very dear personal friend. During my pastorate in Falls City, John Lichty and Samuel

Lichty were to myself and family more than just members of our church. Our children came to call them "Uncle John" and "Uncle Sam," and though more than five years have passed since our pastorate ended they still speak of them both in the same endearing terms.

John Lichty was a commanding figure in the community life of his city. He was never too busy to help in any task that meant a better, fuller life for its citizenship. He was a loyal member of the church and a faithful and sincere Christian.

I am very glad to express this appreciation of his life. I feel that I have lost a personal friend, that a great, large, useful life has passed into eternity, into the presence of the loving Father-God. We grieve with Mrs. Lichty, the children and friends but we rejoice in his life, in his faith, in his sure reward.

A. J. SPACHT.

AN APPRECIATION

I count it a privilege as a former pastor of Brother John Lichty to say a word in appreciation of his life as I knew him.

It is a rare privilege that comes to a minister in the course of his life to know men like Brother Lichty. To know him in the church as a Christian and co-laborer impressed one as to the earnest of his spirit to please Christ. To know him in his home life and enjoy the congeniality of his spirit was to have a greater regard for the Christ he served. He was a big man in every way and his bigness was always noticeable in the midst of perplexing circumstances.

John Lichty's life will go on bearing fruit; such men never die, they live on through time and eternity. My heartfelt sympathy goes out to the family whom I know keenly feel their loss.

J. FREMONT WATSON.

AN APPRECIATION

In my more than twenty years' experience as a pastor in the Brethren church it has been my rare privilege to know a few men whose lives stand out, far in advance of the average man, as real leaders and workers in the kingdom of God. But among the few or many I have known none stand out more prominently than that of John Lichty, the subject of this sketch. It was my good fortune to serve as his pastor for a number of years and to work with him in other lines of community and reform work aside from that which is the direct fruit of the church, and I always found him "zealous in every good work."

The whole of Richardson county, Nebraska, must feel the influence of his life for generations to come.

R. R. TEETER.

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THE BRETHREN PUBLISHING COMPANY

ASHLAND, OHIO

Brethren Evangelist

VOLUME XLI NUMBER 45

NOVEMBER 26, 1919

OUR NEW HOME



Orange, N.C.

FOR THE PUBLICATION AND DISSEMINATION OF THE WRITTEN WORD

We want every member of the Brethren church to see the beautiful new home of our Publishing House and rejoice with us in the possession of it.

Compare it with the old Publishing House illustrated on page nine, and then thank God for the progress he has made possible.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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EDITORIAL

A Greater Brethren Publishing House and Its Possible Significance

We have heard about "A Greater Brethren Church," "A Greater Ashland College," greater missionary endeavor, and greater other things, but we have given very little serious thought as a church to "A Greater Publishing House." There are a few however who have long been vitally interested in the development of an institution that would be a worthy instrument for the publication and dissemination of the written word. Against such indifference, and at times against some opposition, those few have struggled on through the years, making slow but steady advance in the attainment of their high hopes. From time to time new interest has been awakened, new undertakings launched and greater appreciation of the need and necessity of the printed word developed. And now that a distinctively forward step has been taken in the securing of a more commodious and desirable location and more adequate equipment, the conviction is growing upon some of us that this should mark the beginning of a new era in the publishing interests of the Brethren church. That the move we have made is a forward step will be evident from a glance at the picture on front page and the following considerations.

The building is large and adequate to accommodate all the equipment necessary for our possible growth for many years to come. It is centrally located and makes it possible for our House to compete successfully with other printing establishments for the job printing of the city and surrounding towns. No small amount of new machinery, including a large press has been added to the equipment of the mechanical department, thus greatly increasing the capacity of its output. The size, location and quality of the building, together with the up-to-date and efficient equipment give the Publishing House a better standing in the community than it previously had. The town's respect for us as a business enterprise has been greatly increased, and reputation is as good as capital if it is faithfully maintained. All these things make the possible income much greater, and opens the way for the building up of a large business. This will redound to the credit of the Brethren church not only at Ashland but throughout the brotherhood, and will give just cause for rejoicing to every member of the church.

But, suppose a large and paying printing and publishing business is built up, what will it mean to the Brethren church in actual profit? The Brethren church is not in the printing business to make money; it is not concerned about building up a large, lucrative business simply for the sake of having a large bank account in the name of its publishing company. A church has no business with either money or a printing establishment except to aid it in the fulfillment of its great heaven-sent mission. In what way is it possible for a greater and more prosperous publishing house to have any vital bearing on the spiritual welfare of the individual congregation and members? Here are some considerations worthy of note:

First, it will make possible a better periodical literature. We have sought to make The Brethren Evangelist the very best paper possible from every point of view, and shall continue to seek to improve it. But our resources are very limited and we are constantly conceiving of ways in which the Evangelist might more effectively serve the church, but the lack of funds hinders their execution. Brother A. D. Gnagey, who has done more to develop the literature of the Brethren church than any other one man and is now editor of the Sunday school publications, frequently lays out to his co-workers plans for improving the various publications for which he is responsible, but how soon he comes up against the stone wall of insufficient funds none understand so well as he. There are men, worthy judges, who tell us that our literature compares favorably with that of other and larger denominations, and yet they as well as we recognize the possibilities of improvement and the handicaps which lay in our way.

It is at present impossible for us to pay for any sort of original matter that goes into our publications, except to buy stories for The Angelus. This is not as it ought to be; it is a weakness possessed by us beyond practically all other church publishers. Some houses pay for practically everything that is written; others pay for the maintenance of regular departments, such as the writing of helps for the Sunday school lessons and Christian Endeavor topics; still others pay for only special articles. But nearly all make an effort to compensate their writers to some extent along certain lines.

It may seem strange to some of our readers who may have been tained in the old school of Dunkerism where there was a decided disposition to pay for any sort of religious service, that we should advocate paying for so small a service as the writing of an article. It may also be misunderstood by some of more modern Dunker training, especially those who have never made any serious attempt to write for their church paper. We do not advocate the paying for the writing of church news, notices and reports of special undertakings and movements. We think too that our people might well write an occasional article or sermon gratis. But if one is to write frequent articles of merit or maintain some special department in the paper, he ought to receive something that will help to buy his "bread and butter" while he is doing that service. For remember that all those who are spending their hours every week or nearly so writing for our publications and are receiving nothing more than the postage required to mail their manuscripts to the publishers, are not only giving much valuable time, but are paying anywhere from fifty cents to a dollar an hour to others to do their painting and plumbing and even to have their garbage carried from their back doors. Our sense of justice tells us that such conditions ought not to be. And the experience of editors is that such a policy does not long succeed. But publishers

cannot pay for worthy service with the pen when there are no funds or provision for such payment.

Our periodical literature can on the whole be greatly improved by the more liberal use of illustrations and pictures. The eye is a greater receiver than the ear, and holds more permanently what it does receive. How much beautiful cover pages and numerous illustrations through the paper are appreciated is understood by none so much as by those whose duty it is to make the various publications. And the church's servants in these capacities have as a rule sought to brighten up their publications as much as it was possible. But it has been difficult to make brick without straw. As the "straw" increased the quality of the publications increased also. And may we not hope, with the loyal support of the brotherhood making possible the increase in business, that the way will be paved for still greater and long-needed improvements to be made?

Second, a "Greater Publishing House" ought to make it possible to better serve the special needs of the church, such as special programs, supplementary lessons for the Sunday school and Christian Endeavor. There are special days in every church for which programs ought to be prepared, and which can be prepared only by a denominational publishing house. Only a Brethren publishing house could be expected to publish a program for "Brethren Day." Only a Brethren publishing house could be expected to prepare supplementary lessons for the teaching of distinctively Brethren doctrines in the Sunday school. Only a Brethren publishing house could be requested, as we have been, to give to our Christian Endeavorers a series of studies on the doctrines and polity of the Brethren church. And only the editor of Brethren Sunday school publications would ever be likely to prepare special helps which will be of permanent value in the study of John 13, as Editor Gnagey is doing for November 30th. If our Publishing House has given acceptable service in this line in the past, it may rightly be expected that it will be increasingly helpful as its strength increases.

Third, a "Greater Publishing House" ought to give better service to the church in the making of a permanent church literature.

EDITORIAL REVIEW

We are sorry for the unusual number of typographical errors that occurred in last week's issue as well as in previous issues. The editor has not been reading the "proof" since General Conference, the Company having relieved him of that work at that time because of his too heavy duties. We have brought the matter to the attention of those responsible for this work and are assured that greater care will be exercised, especially since the moving rush is largely over.

The sermon page this week is devoted to an address of Brother Bame which was printed in the daily paper of North Manchester, and was one of a series of special addresses being given by the ministers of that town.

Next week is our "News Special;" as much as possible of the news that has been collecting for a few weeks will be released. The conference reports that we have in hand will also be run. After that we shall be able to release the church news more promptly as they reach us.

Our Oak Hill, West Virginia, correspondent, Sister Boothe, is very regular and by her frequent but brief reports she keeps us continually informed as to the progress of the work at that place, of which Brother W. H. Miller is now pastor.

Brother J. A. Garber, the new director of the goal on recruiting the ministry, supplies the Four Year Program page this week. Brother Garber also has been selected as the Brethren representative on the Life Work Committee of the Interchurch World Movement of which he speaks in his article.

From the pen of Brother Livengood comes a report of the Lanark, Illinois, work. They recently experienced a successful evangelistic campaign in which the pastor, Brother B. T. Burnworth and Brother Beachler did the preaching. The work at Lanark is in splendid condition and everybody is kept busy.

We are especially indebted to Dean Miller and Editor Gnagey, of the Sunday School department for their interesting articles this week dealing with the history of Brethren literature. (We hope some-

In this line of service our Publishing House has not done anything very striking. There have been a few individual efforts on the part of certain editors to give to the church a few books and tracts of permanent value. But the task has never been seriously undertaken as a policy of our Publishing House; nor have the results already accomplished been conserved. This failure is due not so much to the wilful neglect of the Publishing Company as to its inability to finance any well laid plan along this line. As business increases it may rightly be expected that more attention will be given to this much needed service. However, it will be folly to expect that an adequate program for the creation of a permanent church literature can be financed by the Publishing House unaided, though its business may be ever so prosperous. The brotherhood must come to its assistance by the placing in the hands of the Publishing Company a permanent endowment fund sufficient to guarantee the publication of books that will be of permanent value to the church. With so limited a sale as books would necessarily have in a small church like our own, a publishing house would run great risk of not selling enough books to pay the cost of publication, not considering making a profit. Our size as a church may be regrettable, but we cannot delay giving serious attention to the making of a permanent church literature until it is greatly enlarged. The one way to remedy the difficulty is to place at the service of our Publishing House an endowment fund for this purpose. And in this connection, let it be remembered that an institution established for the publication and dissemination of the written word as it deals with the gospel of Christ is just as certainly a benevolent institution as is a Christian college. It also stands side by side with the denominational college in importance and deserves the support of the church just as fully and freely. But until the day comes when the Lord shall open our eyes to see the need of such provision being made by our church, we must count on the loyal patronage of every Sunday school and church in the purchase of published supplies to enable us to increasingly realize a Greater Brethren Publishing House, which will in turn render to them increasingly efficient and adequate service.

time later to supply our readers with other interesting facts from the pens of former editors). Brother Garber sounds an important note in his article on A Permanent Church Literature.

Brother Bell writes of his pleasant work at Spokane during the Bible conference and the evangelistic services, also concerning his trip back to Winona Lake and on to Dayton, his former pastorate.

Brother Wall's report as Field Secretary of the Home Missionary Board for the Pacific Coast, is of special interest and occupies the mission page this week. It would be difficult to find another man who has traveled as far in the same length of time to give encouragement and investigate conditions in a church district as Brother Wall has. Don't fail to read his report. His picture which went astray last week appears in connection with his report.

There are being organized two or three "Gospel Teams" in Ashland College, for the purpose of conducting evangelistic campaigns in various churches during the Christmas vacation. Any church desiring the services of one of these teams should write Brother W. R. Deeter, the Captain of the Teams. It is an unusual opportunity for any church to get four enthusiastic young preachers in its midst for two weeks, more or less. If you want the assistance of a Team write to Brother Deeter at once, at Ashland, Ohio.

The Ohio division of the Interchurch World Movement will meet in conference at Columbus, December 1 to 3. Every denomination is requested to send a delegation from every county in which that denomination is established. The Interchurch Movement is not purposed to do away with denominations or the difference between them, but to bring all to work together most advantageously for the largest interests of the kingdom of God, and to stir all denominations to a more vigorous prosecution of their respective tasks.

Brother Robert Porte, pastor of the Dallas Center, Iowa, church, reports the splendid meeting conducted there recently by Brother Bell, at which time a number of souls were added to the church. Others were led to make the great decision both before and after the special evangelistic effort. Brother Porte is doing a good work at that place and his members are loyally supporting him.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

Life Work Recruiting. By J. A. Garber, National Director

For three years Goal 6 has been under the able direction of Brother W. H. Beachler, he having been assigned this with Goal 8. But the latter, representing College Endowment, has made such increasing demands on his time and energy that he found it necessary to resign the former. On the recommendation of the Four Year Program Committee, the late General Conference charged the writer with the responsibility of directing Life Work Recruiting.

Hand Book Definitions

According to the Hand Book, to win Goal 6 each congregation or circuit must gain for the ministry or missionary service of the church one new recruit from its membership. A Recruit is one who publicly declares a willingness to enter into active service as a minister or missionary or to enter upon active preparation for such service. The Goal, however, has not been won by the church until the name of the person has been sent to the district or national director.

Enlarged Function

When the committee in charge recommended Goal 6 as one of thirteen in the Four Year Program, the members evidently had in mind the need of discovering, enlisting and training an adequate leadership for the church at home and abroad. These enlisted persons would most likely become employed workers. But more recently we have come to see the necessity and urgency of placing a like burden of responsibility upon all young men and women to dedicate their lives to Christian service as volunteer workers. Whether or not such recruits will count in the goal (the Committee must decide), we want our churches to stress this enlarged function in life work recruiting.

Two Lines of Work

1. Recruiting: This calls for (a) a deepening realization of the pressing necessity of an adequate and qualified leadership for the growing work of the church (b) The systematic presentation among young people of the world's greatest need and guiding principles by which they are to decide where they shall invest their lives (c) A clean-cut definition and description of Christian callings requiring various types of workers at home and abroad. 2. Such recruiting demands: Vocational guidance and training. Here, too, the need is three-fold (a) Selected and trained vocational counselors who will assist pastors, Sunday school superintendents and teachers, Christian Endeavor workers and parents in directing young people in the choice of a life work (b) Provision in Church Schools, High Schools and Colleges for the needed training fitting young people for all types of Christian service (c) The enrollment, on the basis of worthy character, evident capacity and certified training, of available young people, carefully picked and wisely trained, who could be assigned to any field for which they are best suited. Thus the Life Work department becomes a clearing house for recruits seeking for suitable fields and for churches and boards seeking for suitable workers.

Meeting Increased Need

Proceeding thus we may be able to meet in a more satisfactory way the multiplied needs which are baffling. According to the Student Volunteer Movement a few over eight hundred constitute the largest number of workers sent abroad in a single year. There are requisitions already for sixteen hundred, most of whom will be sent this year, if they can be secured. Of that number one hundred and fifty doctors are wanted at once. The need of workers is correspondingly great in the home land. The Brethren Missionary Board is appealing earnestly for funds in liberal amounts at this season, but after these gifts are received, as they will be, the Board will be handicapped for the want

of suitable workers. The Board will need at least a half dozen. There is scarcely a district mission board that could not use half that number; multiply three by eight and you have twenty-four. Then add to these figures the amazingly large number of pastorless churches. Once more, think of the pastoral assistants, directors of religious education and other helpers that might be used.

Sources of Supply

Generally, these urgently needed workers must be found among our own people; other denominations have places for all the recruits they can enlist. Particularly, they must come from our church homes. Dr. J. Campbell White, Director of the Life Work Department of the Inter-Church World Movement says: "The home is the seed plot out of which Christian leaders naturally spring. Everything possible should be done to make it spiritual in atmosphere and purpose. Christian parents should everywhere be challenged to help their children to find God's plan for their lives and to follow it." All who have given any thought to the subject recognize the truth of those piercing words, but how many of our homes are weighed in the balance and found wanting at that point? Oftentimes many spend more time in teaching their children how to find gold instead of how to discover God's plan for their lives. As to personnel, we must turn mainly to our young people. Persons past or in the mature period of life find it very difficult to abandon their present work and prepare themselves for specialized endeavors. Young people have a natural and active interest in matters relative to life work. The truest and strongest impulses to surrender for definite Christian service is experienced in the teen age years, and usually in the early teens.

Stress Points

To be deeply impressed wisely induced to make definite life work decisions these young people must have a wholesome Christian atmosphere in which to breathe and live. It is created chiefly by consistent living and devoted service on the part of Christian persons, including parents, ministers, church officers and the rank and file. Inconsistency, indifference or infidelity on the part of either of these chills the warm impulses which constrain to full time Christian work. This atmosphere may be intensified with intelligently adapted appeals to life work by the minister, Sunday school teachers and Christian Endeavor leaders. The response thereto will disclose certain prospects that should be followed up by a representative Life Work Committee that will continue to give directive counsel to these persons and cultivate the field of the local church in the hope of finding others. All of these efforts, of course, will be permeated with prayer which was announced by Jesus himself as the principal means of securing laborers. "Pray ye, the Lord of the harvest, that he will thrust forth laborers."

The Future

Later, perhaps about the first of the year, we are going to ask our churches for a full report of their standing on Goal 6. Meanwhile check up your attainments, and, should you discover no recruit to your credit, make a determined effort to secure at least one by that time. More will be heard concerning this work in the coming weeks. The Inter-Church World Movement through the Life Work Department, headed up by Dr. J. Campbell White, is planning to conduct twenty-five hundred county conferences, a series of meetings for high school students and at least five hundred meetings in the various colleges, carrying the appeal to college men and women. Most of these meetings will be held in the early part of 1920,

Ashland, Ohio,

GENERAL ARTICLES

Our First Periodical Literature. By Dean J. Allen Miller, D. D.

The present article is very largely a reprint of an article published in *The Brethren Evangelist* of December 29, 1909.

It will suffice in a general way to indicate the fact that the invention of the printing press has been one of the mightiest factors in the making of progress and civilization. It made possible the wide spread of knowledge and intelligence and the limitless multiplication of the agencies of advance. The church has however never made the fullest possible use of this agency. Our own people have been rather more tardy in their use of the press and especially in the production of a literature than many other denominations. I am here to review especially the rise and growth of the periodical literature of the fraternity. I speak too of the whole and undivided church.

The interest of the subject justifies me in reminding you of the fact that even in Germany the Brethren were already interested in the business of printing. Near Swartzenau is the town of Berleberg. Here a printing press was set up and some of our own brethren became interested with others in the publication of the now famous Berleberg Bible, with notes, as early as 1726. This very press, according to Brother Abraham H. Cassel, was afterwards sent to America by our brethren and became the property of Christopher Saur. Here was printed the Sower, or Saur, Bible in the German. This was forty years before the publication of the first English Bible in America. The activity of Christopher Sower was almost marvelous. It is said by one of his descendants that he found his supply of type too scant and so cast more in moulds contrived by himself, that he made his own paper and ink and bound his own books. He adds, "He enlarged and increased his business of publishing until his publications in the German and English languages numbered more than two hundred different works." I shall only add here that among his publications was the first magazine published in America.

On July 22, 1796, there was born a man whose initiative revolutionized the thought of the Brethren people. This was Elder Henry Kurtz. He received a good education in his native land and in 1817 came to America. Here he engaged in teaching and in the further preparation for the ministry. In 1819 he entered upon the work of the ministry in the Lutheran church. He became dissatisfied with the doctrinal teachings of this church especially as to the infant baptism, and severed his relations with this body. Several years later he united with the Brethren by baptism. In 1830 he again entered upon the work of the ministry and to the end of his life proved himself a most faithful and consecrated preacher of the Gospel. How many others of that day saw the need of a church paper we do not know. But to Elder Henry Kurtz belongs the honor of inaugurating and carrying forward to a successful issue the publication of the first church paper among the Brethren. Many Brethren were opposed to the movement and it was not until after four successive Annual Meetings had been held that he was given full freedom. The Annual Meeting of 1851 had given him permission to publish a paper and in April of that year the first issue appeared. It bore the name, GOSPEL VISITOR, and the date was April 1, 1851. This publication was continued until within a few years of his death which occurred in 1874. Thus began in a humble way through the divinely chosen instrumentality of Henry Kurtz, the publication of the first church paper among the Brethren. At first he did all the work upon it. Brother H. R. Holsinger says that it was an eight-page octavo monthly. In James Quinter's life, the following saying is reported to have been extant in that day, "The GOSPEL VISITOR is published in the loft of a milk-house in the backwoods of Ohio and three miles from the post-office." In 1856 Elder James

Quinter became associated with Henry Kurtz in the editorship of the *Visitor*. After the retirement of Elder Kurtz, Elder Quinter became the editor.

It was in the employ of Henry Kurtz that Elder H. R. Holsinger learned the printer's business. Elder Holsinger soon became convinced that a weekly paper was necessary. He failed to convince Brother Kurtz of this necessity. He returned to his Pennsylvania home. Soon thereafter he obtained the permission of the Middle District of Pennsylvania to begin a new publication, and January 1, 1865, he sent out the first number of the CHRISTIAN FAMILY COMPANION. This paper met with great success and marks a new era in the affairs of the church. This paper was soon sold to Elder Quinter.

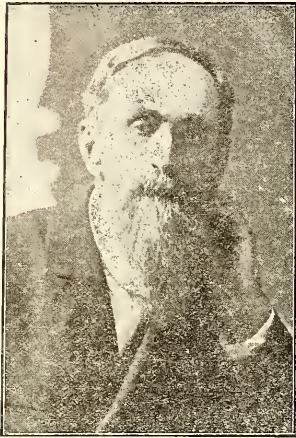
It was in the year of 1876, that three new publications sprang into existence. H. R. Holsinger began the issuing of a paper especially designed for the youth of the church. This was a sixteen page weekly published at \$1.00 per year and was known as the PIOUS YOUTH. In the same year the PILGRIM was first issued under the editorship of Elders H. B. Brumbaugh, J. B. Brumbaugh and George Brumbaugh. The first issue bears the date of January 1, 1876. It met with favor and while it was liberal and aggressive it was mild in tone and manner. This same year marked the beginning of the VINDICATOR, edited by Elder Samuel Kinsey. This paper was devoted to the maintenance of the radically conservative views held by many Brethren. Upon the unfortunate division of the church, the VINDICATOR became the organ of the "Old German Baptist Brethren."

It was in 1873 that Elder Quinter had purchased the CHRISTIAN FAMILY COMPANION. In the same year he purchased the VISITOR of Elder Kurtz. He now published the paper under the combined name of the two, namely THE CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR. In 1876 the name was changed to the PRIMITIVE CHRISTIAN and Elder J. W. Beer became associated with Elder Quinter. Late in 1876 the PILGRIM was combined with this paper and the name changed to the PRIMITIVE CHRISTIAN and PILGRIM and was published from Huntingdon, Pennsylvania.

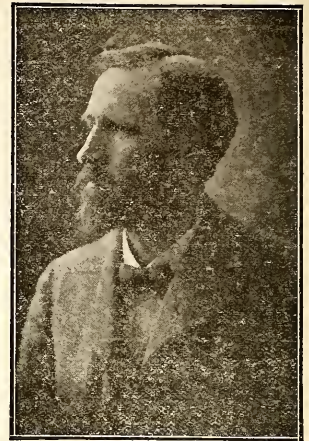
In the beginning of 1876 Elder J. T. Myers began the publication of THE BRETHREN'S MESSENGER at Germantown, Pennsylvania. Later in the same year it was moved to LaMar, Illinois, and published as two papers, a weekly in the English and bearing the name the BRETHREN AT WORK, and a monthly in the German under the name, *Der Bruderbote*.

The next publication to appear was the PROGRESSIVE CHRISTIAN published at Berlin, Pennsylvania, and edited by Elders H. R. Holsinger and J. W. Beer. This paper was avowedly progressive. This was in the fall of 1878. Failing to secure the patronage necessary to continue its publication it was discontinued in 1879. In the meantime Elder Beer had secured the interests of Elder Holsinger. In May, 1880, publication was resumed under Howard Miller. Soon thereafter it again passed into the sole control of H. R. Holsinger. After his expulsion from the church and the organization of the Brethren church was effected it became the organ of the new organization and its name was changed to THE BRETHREN EVANGELIST. The EVANGELIST has continued to be published here at Ashland from that time until the present with the exception of a few years when it was removed to Waterloo, Iowa, and was edited by Elder Holsinger and E. L. Hildebrand.


It should be added here that on January 1, 1879, there appeared the first number of the GOSPEL PREACHER edited by Elder S. Z. Sharp and S. H. Bashor. Soon after its inception J. H. Worst took Elder Sharp's place and in 1882 it was combined with the PROGRESSIVE CHRISTIAN. The

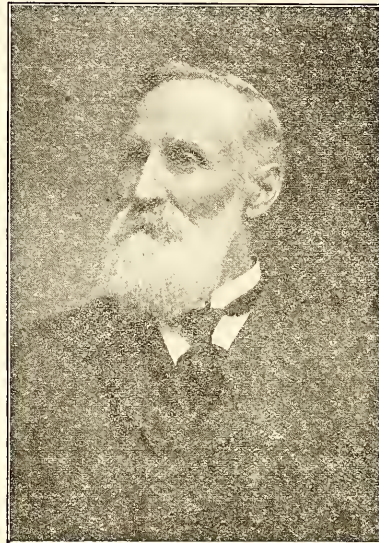


H. R. HOLSINGER



S. J. HARRISON

 SOME OF
THE EARLY
EDITORS

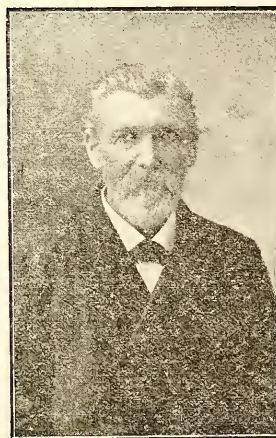


J. H. SWIHART

OF OUR
CHURCH
PAPERS



A. L. GARBER



J. W. BEER



E. L. YODER

Brethren Evangelist has had as its editors the following Brethren: Brethren Holsinger, Bashor, Worst, Mason, Beer, Elder Yoder, A. L. Garber, Hildebrand, Harrison, Gnagey, Yoder, Teeter and the present incumbent, Brother George S. Baer.

After the separation of the "Conservatives" and Progressives," the PRIMITIVE CHRISTIAN and THE BRETHREN AT WORK consolidated and were published under the name GOSPEL MESSENGER. This periodical has contin-

ued until this day as the faithful and earnest exponent of the Church of the Brethren, as has the EVANGELIST for our own part of the fraternity.

May the richest blessings of God rest upon the Evangelist and upon the proclamation of the truth for which it stands. May divine guidance be given to the Editor and the publishers. May God multiply its power unto his glory and to the salvation of souls.

Ashland, Ohio.

Origin and Development of Our Sunday School Literature

By A. D. Gnagey, Editor Sunday School Literature

I am requested to write of our publishing interests, more particularly, concerning that period of our church history which has to do with the origin, the growth and the development of our Sunday school literature. This I cheerfully do because of my intimate relations with the publishing interests during the period of which I am to write, having been the editor of all the church's publications during the ten years whose history I am requested to set forth. It is a story on which a book might easily be written, but I shall endeavor to be as brief as possible, and give such facts only as in my judgment will be of interest to our people. It is believed that the younger element in the church at this present time is not as familiar with this part of our history as with that which covers the earlier period of our activity in this country, the latter being written, the former unwritten history.

In the year 1892, after an interim of five years, the National Conference of the Brethren church met for the first time at beautiful Winona Lake, Indiana, then known as Eagle Lake. Since then the Conference has met at this same place every year except in 1894 and 1895, when it met at Ashland, Ohio, in 1898, when it met at Johnstown, Pennsylvania, and twice since at Ashland and once at Dayton, Ohio. At the conference of 1892, at Eagle Lake, Indiana, S. J. Harrison was elected editor of the BRETHREN EVANGELIST. An advisory board consisting of three members, was also elected. These members were H. R. Holsinger, B. C. Moomaw and the writer, S. H. Bashor was elected vice-editor, who, in the event of a vacancy, caused either by death or resignation, was to become the editor-in-chief until his successor was elected.

It has been in the heart of many of our people that the time had come when steps should be taken to provide for the Brethren church a full line of Sunday school literature, prepared by our own people, together with certain doctrinal tracts setting forth the faith and practice of the church, and other publications of a more general character. The need of a credal literature was especially felt by the ministry of the church owing to the widespread misunderstandings and often misrepresentations of the doctrinal teachings of what was then known as the Progressive Brethren. With a view of accomplishing something definite in the way of this much needed literature, the following resolutions were presented and adopted by the Conference of 1892 at Winona Lake:

That a committee of three, consisting of A. D. Gnagey, B. C. Moomaw and J. H. Knepper, be entrusted with full powers to provide, if possible, a complete series of Brethren Sunday school literature.

That the committee on Sunday school literature shall be known as the standing committee on books, tracts, and church literature.

That said committee shall be entrusted with executive and administrative powers to organize and secure articles of incorporation, and actively carry forward its proper work, to collect and disburse funds, to secure donations and bequests, and in every possible and proper way to provide and circulate church literature.

That said committee shall take immediate steps to provide a series of suitable tracts setting forth the doctrines and practices of the Brethren church.

It will thus be seen that the Conference was very liberal with its committee, granting it full power to act in its capacity, to provide literature for the church, giving it specific instructions to prepare at once a full line of Sunday school literature for Brethren Sunday schools together with some doctrinal tracts setting forth the teachings of the church. So far as its liberties were concerned this committee had no cause for complaint, but to accomplish the work thus imposed upon it, the Conference did not provide any means. It was left to the committee to pay its own bills.

In compliance with the instructions of the Conference and with a view of carrying out its wishes, the committee met, in the same year, at Myersdale, Pennsylvania, organized and made provisions for its incorporation. It should be stated that before Conference adjourned, at the suggestion of J. H. Knepper, member of the literature committee, the name of J. M. Oilinger, of the Meyersdale church was added to the committee. The committee found that to meet the requirements of the law for incorporation in the State of Pennsylvania, it was necessary to add a fifth member, and by unanimous vote of the members, the name of H. M. Berkeley, Attorney at Law, Somerset, Pennsylvania, was added. The request for a charter was properly advertised in the county papers, and before the close of the year 1892 the committee appointed by the Conference in August was organized and incorporated as the Brethren Book and Tract Committee, with its principal place of business at Meyersdale, Pennsylvania. After the articles of incorporation had been secured, we went to our respective homes, and in faith—it was all we had, probably not enough of that—set to work to carry out the wishes of the Conference which had created the committee.

Our first arrangement provided that B. C. Moomaw should proceed at once to the preparation of a Sunday school literature that would meet the demands of our Sunday schools in those earlier days when the requirements were fewer and simple, while the writer was to prepare the manuscript for a tract on Trine Immersion, to be the first of a series of doctrinal tracts. Before adjourning this arrangement was reversed, Brother Moomaw agreeing to write the tracts and the work of getting out the Sunday school literature was placed in my hands. This was an arrangement between Brother Moomaw and myself, and at the time it was not thought of any special significance, but as I now look back over the years that have passed I can easily see how this little transaction was the beginning of my relations with what was afterwards the Brethren Publication Board, as editor of the publications of which the board was the director and the guardian. Brother Moomaw went to work at once, and before many weeks passed we had the manuscript for a tract on Trine Immersion, the first edition twenty-five hundred copies) of which was exhausted in a few months, and another of ten thousand copies was brought out, and later still another edition of five thousand, every copy of which was sold before my relations with the Board ceased at the close of 1903.

Meanwhile I had given both time and thought to the work which the committee had imposed upon me, preparing the manuscript for the first issues of our Sunday school lit-

(Continued on page 10)

THE BRETHREN PULPIT

Intensive Evangelism. By Charles A. Bame

Did you ever think how small the church was when Jesus held the first communion? The first thing in order, after the resurrection of Jesus, was to get ready for a revival. And at Pentecost the other crowd cried, "these men are full of new wine," but the evangelist answered, "No, they are full of the Spirit." Lots of the trouble with the fellow who howls against the revival today centers around wine and the conventional doings of society and the lack of the spirit of God.

The fact is we need revivals everywhere. I meet business men who tell me they are business evangelists. Our great institutions have their representatives out among the people getting them together and trying to impress them with the value of their institutions. Our financiers have been greatly rejoiced in the last few months because the threatened depression in business has been replaced by a revival.

Now, there are a lot of people who think that the church is gradually dying. They are asleep; they are uninformed. The Protestant churches have grown during the last century from seven per hundred of the population to 24 per hundred. The fact is the church has grown faster than most of the organizations and societies that have long been prophesying its early death. The total lodge membership of the United States is about 10,000,000 and a large number of these are repeaters, i. e., affiliated with more than one lodge; in spite of all kinds of social attractions they get but a fractional part of their membership to attend their meetings.

Socialism has become a great movement in our country. They polled a great vote at the last election. Yet there are but 150,000 Socialists, who regularly pay their dues. The church today has 40,000,000 in her ranks. Talk about killing the church; you might as well talk about tearing down Gibraltar with bare hands. It would be an easier job.

And yet no man who knows the church well would say that it is all that it ought to be. Its membership are only folks, just business people, and professional people and common people. They need revival in religion just the same as they do in business and politics.

But somebody says, "Let's educate them." The home and the schools and the regular church services and the Sunday school agencies for the cultivation of the Spirit. Now, let me not disparage the value of these agencies. They are valuable in the development of soul life. But merely educate a man mentally and morally and you have neglected the better third of his self. It is a confessed fact among preachers that these agencies do not reach the multitude. Many homes are unspiritual, many teachers are, even some Sunday school teachers and preachers, and some fool reformers are paying more attention to eugenics than to the new birth. Great social leaders in our big cities have recently confessed that they need more in the making of true life than social agencies. This feeling prompted them to take part in the great revivals known as Laymen's Missionary Movement and the Men and Religion Forward Movement.

God has always honored revivals. In the program of church officers given by Paul he mentions evangelists before pastors, as if revivals came first. Jesus said "make disciples" and then "Teach them to observe all things." Martin Luther, John Wesley, George Whitefield, Jonathan Edwards, Finney, Moody, Gipsy Smith, Evan Roberts, Billy Sunday, have all been honored of God, for their evangelistic messages. And what would the churches have been without them? The fact is they were ordained of God for their special work, endowed a thousand times more wonderfully than many of the pigmy, pugnacious, preachers who dare to criticize them.

In a great meeting of 15,000 people in Philadelphia

Evangelist Sunday had all the Christian people stand up and then asked that every person converted before 20 years old to sit down; then every one converted before 30, and only 17 remained standing; then all converted before 40 and only three remained, and then all converted before 50; and a lone man remained standing. Now, he said, how many of you professing Christians gave your hearts to God in revival meetings outside the ordinary church service. The air was a maze of uplifted hands. Oh, pshaw! anybody knows that the revival service is the recruiting agency of the church.

But can we have one here? I answer, "you can if you want it." Some people have a fool notion that revivals come at certain times and seasons, I declare that they come whenever the church of God gets awake and to work. I have never seen it fail.

Can a farmer have crops? Not if he does not plant and cultivate and reap. He can if he meets the conditions of getting a crop. Can a boy have an education? He can if he wants it enough. Can a woman have a good, pure, sweet life? She can if she will take time for the cultivation of sweet, pure womanhood, and quits gadding after the silly nonsense of a lot of her kind.

Do we need a revival?

I. As long as our country has infidels who spew out their infidelity to the populace the Christian people need to unite to win them from the dark outlook for their future. What did infidelity ever do for anybody anyway? Did it ever make a life more refined, or a home happier? Did it ever offer a better pillow for the head of a man—for the heart of a man—at the hour of dissolution? A study of the deaths of infidels ought to drive horror to the hearts of any man who disbelieves in the promises of Jesus?

II. As long as our country has men and women who profane their lips, their time and their talent, with the senseless issues of time, you need a revival.

III. As long as you have men and women unchurched and unchristian, you do not obey the command of your risen Lord if you do not use the last means to line them up for the best things in life. But you say, "can a church help?" I answer and I would like to speak loud enough that every man and woman might hear, that there is not a faculty or your being that the church cannot bless.

Can we get a revival?

I. We can if we get a proper perspective of the need of our fellowmen. Without Jesus they are lost. We need to bring him to them. We can. We must.

II. We need to get a proper perspective of ourselves. Are we fit ourselves to be used of God in carrying his holy message? If not, get right with God, and do it quick.

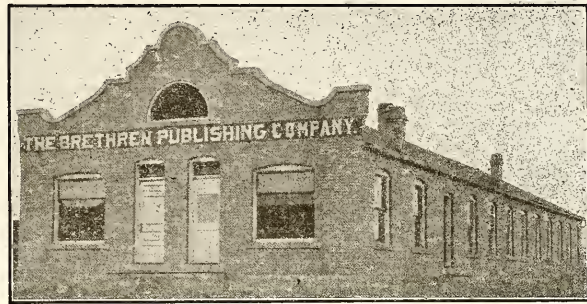
III. God will be with us. Jesus said, "I am with you always even to the end." If we hear his command and follow him we shall be surprised in three weeks at what God has done for us, and what we have done for him.

How often we look back and regret that we did not follow the divine will, that we did not heed and obey and do right! How often we are disquieted and lose that calm and poise out of our lives because we do not the right!

The desire of rest planted in the heart is no sensual nor unworthy one; but a longing for renovation, and for escape from a state whose every phase is mere preparation for another equally transitory, to one in which permanence becomes possible through perfection. Hence the great call of Christ to men, that call on which St. Augustine fixed as the essential expression of Christian hope, is accompanied by the promise of rest; and the death bequest of Christ to men is peace.—Ruskin.



DR. C. F. YODER



THE OLD PUBLISHING HOUSE



DR. R. R. TEETER



DR. A. D. GNAGEY

SOME OF OUR RECENT EDITORS

Brother C. F. Yoder is now in charge of our South American Mission. Brother A. D. Gnagey, the founder of our Sunday school literature and the one who gave the longest service as editor of The Brethren Evangelist, is still in charge of the Sunday school publications. And Brother R. R. Teeter is now the successful business manager of the Company.---EDITOR.

Origin and Development of Our Sunday School Literature

(Continued from page 7)

erature. There was but one thing in the way: It would require almost two hundred dollars to get out the first edition of the literature, not counting any remuneration for editorial service, for preparing manuscript for the Quarterlies, etc. This was a serious matter when it is considered that we did not have any money with which to work, except a small fund which Brother Knepper accumulated through quarterly collections from the churches. This, however, was to be used exclusively for tracts, and there were no funds available to meet the expense of getting out the literature.

I sent out printed circulars to all pastors of Brethren churches, (of whom there were but few), with these questions to which I requested immediate answer: (1) Will your school support Brethren literature, if satisfactory; (2) About what number each of an advanced Quarterly and an intermediate Quarterly would your school likely use? On filling out these blanks it was understood that schools were not obligating themselves to purchase a certain number of Quarterlies or any number at all. The object was to ascertain whether our schools were in sympathy with a movement that would provide for them a literature prepared and published by our own people.

Replies to these inquiries were favorable beyond my expectations, and I at once began preparations to put the literature on the market. It will be seen that the work incurred expense from the very beginning, printing of circulars, postage, etc. I decided, (and I now think wisely), to begin the first volume with April 1, instead of January 1, because of the many school which at that time hibernated during the winter months. I entered into contract with the publisher of the town paper for the mechanical work, and though not prepared to do a neat job, it was the best that could be done under the circumstances. It was not long until I found that I had assumed a burden which a man with the daily duties of a pastorate had no business to assume. I was then preaching twice every Sabbath, and in addition had the responsibilities and duties which a growing congregation of active people carries with it. However, with early and late hours, and frequent pulpit supplies, March 1, 1893 found the manuscript for the first number of the Brethren Quarterly ready for the printer, and by the twentieth of the month I was ready to mail. The following publications were announced, (1) *The Brethren Quarterly*; (2) *The Youth's Quarterly*; (3) *Our Little Folks*; (4) *Chearing Words*; (5) tracts of Apostolic Baptism, Faith, Repentance, Brief Sketch of the Plan of Salvation by B. C. Moomaw, and Baptism—What It Is, by the writer. (This tract has had a circulation of more than 30,000 copies). The Conference was apparently well pleased with the work of the committee, heartily endorsed it and wished it Godspeed.

This movement which resulted in giving to the church a Sunday school literature was in a very large measure an individual enterprise, as I was personally responsible for the expense involved in getting out the literature, as well as for all losses that might be incurred. For, though this committee was appointed by the Conference and authorized to do business under the auspices of the Brethren church, yet the church was not in a position to promise anything financially with which to prosecute the work or carry out the instructions of the Conference.

Soon after the National Conference of 1893 the man who had formerly printed our literature by contract sold his plant, and this left us without a publisher in Myersdale with an equipment to do our work. To get our printing done at city prices would have been suicidal, the income not being sufficient to warrant such an expense. This led to the purchase of a small printing outfit costing about one thousand dollars. The type and other material were selected with a view of meeting the demands of The Book and Tract Committee, the Quarterly being printed in small sheets on a jobber, thus avoiding the expense of a large cylinder press. I found, too, that it was now costing us less money to print

the quarterlies than formerly and the new arrangement made it possible for the Book and Tract Committee to get on a good financial basis. The Committee was in no way responsible for the plant; it was a personal matter. It was not the intention that the Committee should own and control any printing material, hence this personal agreement.

In the year 1894 the National Conference met at Ashland, Ohio, August 25, and continued in session five days. Among the most important business of this Conference was the publishing interests of the church. Already there were those who looked upon the work of the Book and Tract Committee as a rival publishing house, and it was feared more or less friction between these interests would be the inevitable result as long as they were located at a different place and continued under separate management. The sentiment of the church, as represented by this Conference, was well nigh unanimous in favor of uniting these interests under one management and locating the business permanently at Ashland where the editor also should reside. (The Brethren Evangelist was then edited and printed at Ashland).

Having determined on this course the question of management and editorial supervision were extremely delicate as well as perplexing ones. Shall there be one editor for all the periodicals, or one for the BRETHREN EVANGELIST and another for the Sunday school literature? The Conference was in favor of but one editor who should have charge of all the literature with the privilege of securing such help as he might need. By resolution the Conference voted to elect the editor by ballot. The present editor of the Sunday school literature was chosen as editor of all the church's publications.

The years that followed the union of the Sunday school literature and the BRETHREN EVANGELIST were years of struggle, and financial embarrassment, though the promoters of our publishing interests seem never to have lost faith in the ultimate triumph of the cause for which they were willing to make great sacrifice. Burdened with a heavy debt which did not seem to diminish very rapidly while the management was paying or trying to pay eight percent interest on more than two thousand dollars, the Publication Board felt the necessity of wiping out the entire indebtedness, and to accomplish this much desired end it was apportioned among the several State and District Conferences, and to A. H. Lichty, was committed the management of the campaign which was to liquidate the entire indebtedness of the publishing interests. This was accomplished in due time, new material installed, and the work since then has gone forward very encouragingly. In a very large measure the credit for this achievement belongs to A. H. Lichty who, since then, has proven himself a worthy promoter of the Kingdom through the agency of the Young Men's Christian Association whose cause he has so successfully championed. His last promotion places him in a strategic position as a leader, with most commanding influence.

This brings the story of the development of our periodical literature up to the close of the year 1903, when C. F. Yoder, now in charge of the church's missionary station in the Argentina, South America, was called to the editorship of both the Brethren Evangelist and the Sunday school literature, in which office he continued for a period of between four and five years. At the National Conference of 1907 held at Winona Lake, the writer was again called to the editorship of both the church paper and the Sunday school literature. The General Conference of 1915 consummated a plan for a division of the editorial work of the literature, a step which should have been taken years before but was not taken for the reason that the financial condition of the business did not warrant the additional expenses involved. R. R. Tectter was elected Editor of the Brethren Evangelist and business manager for the Brethren Publishing Company, in which office he continued

until the close of the year 1917, when another advanced step was taken and George S. Baer was called to the editorship of the Brethren Evangelist, while R. K. Teeter was to give his whole time to the management of the Company's business. The wisdom of this division of labor has been abundantly justified, even in the few years since the present plan went into effect. During these years the writer has continued as editor of the Sunday school literature.

The periodical publications issued by the Brethren Publishing Company, the official representatives of the church, include the following:

For the Church:

1 The Brethren Evangelist, the official organ of the church, its one denominational journal.

2 The Brethren Missionary, edited by L. S. Bauman of Long Beach, California, with Dr. J. Allen Miller as its business manager. Its sphere includes both home and foreign missions. Issued under the auspices of the Brethren Foreign Missionary Society.

3 The Woman's Outlook, with Mae Smith as editor and Mrs. Ira Slotter as business manager. It is issued under the auspices of the Woman's Missionary Society of the Brethren church, formerly the Sisters' Society of Christian Endeavor.

For the Sunday School:

1 The Teacher and Educator, a publication for teachers of all grades.

2 The Brethren Advanced Quarterly, for ages 18 years and up.

3 The Illustrated Quarterly for Intermediate pupils, ages 13 to 17.

4 The Boys' and Girls' Quarterly, for pupils of Junior ages.

5 Primary Bible Stories, a beautifully illustrated paper for children of Primary and Beginner's ages.

6 The Angelus, a carefully edited paper, containing the

best of continued stories and a great variety of other reading matter for young people and the home.

In addition to these publications the Brethren Publishing Company issues regularly as part of its Job Department output,—

1 The College Quarterly, by the College Administration.

2 Purple and Gold, a publication edited by the students of Ashland College, but under the auspices of the College Faculty.

3 Flashlight, the official publication of the Ashland High School.

That the Brethren Publishing Company has, in the past, failed to attain its high ideal in the making of a substantial and representative literature, is but natural; that it has made remarkable progress within the last four or five years is plainly evident to all who have had sufficient interest in the work to which the church has called it, to take note of the growth and development that have marked its progress during these years. That the present opportunity of the Company for the enlargement of its sphere of activity and the betterment of its output is unparalleled in its history is also clear to any one acquainted with its facilities to meet the larger requirements, since its removal to its now splendid location and with its up-to-date equipment. Of this the editor, Brother Baer, and the business manager, Brother Teeter, have more to say elsewhere in this issue of the Brethren Evangelist.

It is hoped that the whole church will interest itself more and more in this, one of the mightiest human agencies known to the world for the dissemination of Gospel truth, the molding of righteous sentiment, the defense and conservation of sound doctrine. May the Lord continue to bless in yet much larger measure this agency for the enlargement of the Kingdom.

Ashland, Ohio.

Permanent Literature in the New Day. By Prof. J. A. Garber

At the request of the Editor, for the sake of the completeness of this special issue of the Evangelist, the writer is offering a few brief, hurried suggestions on the topic. Others have dilated on the subject in the conferences of recent years. Their words of urgency have fallen on deaf ears, or they have restrained ready writers from entering in where mature authors would hesitate to tread. At any rate, little has been produced in the form of permanent literature, great as has been the need.

The words "New Day" both warn us against and urge us to the task of writing for permanent purposes. The very idea reminds us that unless it be a work of extraordinary merit and exceptional value it will not be prized through more than a decade of years. If time diminishes the value of ancient writings, there is the greater urgency for a re-statement of time honored truth. To restate unchangeable reality in clarifying and convincing terminology and in fascinating and gripping language is a superlative task at once engaging and yet baffling.

But it must be performed; the need is unspeakably great. The demand is almost unprecedented. Lest these statements of relative difference seem to betray an ignorance of history let us recall several instances. When the truths taught by Jesus and the Apostles came into collision with the teachings of the Errorists of the subsequent period, the early Church Fathers, sensing the need, began to write epistles and homilies. These productions were augmented with the defenses of the Apologists of a later period. There numerous writings fortified the early Christians and enabled them to withstand the adroit and bold attacks on Christianity. Although the approach may differ, Christian faith is being attacked in this vaunted twentieth century. Its preservation and propagation will require both the spoken word and the printed page. This is particularly true of

the Faith as believed and practised by the Brethren.

It seems superfluous to call attention to the dearth of permanent literature amongst us. It is very scant in volume and limited in variety. It deals almost exclusively with our peculiar doctrines, and their presentation bears the ear marks of an earlier day. Re-written they would be of very much greater value. A more attractive form would enhance their worth. Our history, replete with the romance and daring of faith, hope and love, awaits the pen of a Brethren historian endowed with historic insight and trained in handling historical processes. Our theology, resting wholly on a biblical and rational basis, tarries for the systematic and complete setting forth of some theologian of the first magnitude. Our policy, agreeing perfectly with the Scriptures, history and the best of democracy, remains misunderstood and malpracticed, waiting the authoritative expression of a specialist in church government. Our sermons, thoroughly evangelical and evangelistic, interesting and persuasive, are confined to the ears of hundreds when they might find an audience among thousands if committed to the printed page. Our peace policies, distinctly Christian,—applicable alike to individuals and nations in the adjustment of their differences—are being promulgated by others who more recently have seen the wisdom of adopting them, they scarcely knowing of our age-long belief and practices in this regard largely for the want of a proclamation beyond our confines. Oh brethren, who boast of a whole gospel for a whole world, need we add to these reflections, both disappointing and challenging, to impress upon our minds with the necessity and advantage of producing a permanent literature in this significant new day? How can it become a gospel for the whole world when it is not known beyond the reach of our weak voices? How can it reach farther without the printed page?

Ashland, Ohio.

MISSIONS

To the Home Missionary Board of the Brethren Church, Assembled at Winona Lake, Indiana, September 1-7, 1919

Dear Brethren:

As your field secretary of the great Pacific Coast district, I hereby respectfully submit a brief synopsis of my labors and work during the past year. My district embraces everything west of the Rocky Mountains to the Pacific Coast, and from Canada to Old Mexico. Perhaps my district is not so large as either of the other two, but I assure you that it required much time and travel to do what little I have done.

Our churches on the Pacific Coast are not all close together, but are as follows: six churches in the Southern California district, and five in the Northern California district, and three in the North-west district. In going from the Southern to the Northern district you must travel more than three hundred miles without seeing a Brethren church. After leaving the Northern district you must go five hundred miles to Ashland, Oregon, where we have a few faithful members. When we leave Ashland we travel eight hundred miles to reach our next Brethren church which is located at Sunnyside, Washington, and from here we travel two hundred miles to Spokane where we find the next Brethren church. This means that by traveling by rail from Long Beach, California, to Spokane, Washington, one will have traveled more than one thousand seven hundred miles. The round trip is more than three thousand four hundred miles. In addition to the above railway travel, I have traveled more than twelve hundred miles by automobile, which makes more than four thousand six hundred miles I have traveled while visiting the churches of my district.

We recently visited the Spokane church where we have a membership of more than 130 members, which, under the leadership of Brother Paul Miller have done excellent work. On the 10th of August they dedicated their new church. This building and lot has cost about \$13,500, and I desire to compliment Brother Miller and his building committee, and will say that they have the best church for the amount of money expended, that I have ever seen. This property can not be duplicated anywhere in the United States today for less than \$20,000. This means that they have made every dollar do the work of one dollar and fifty cents.

The Spokane field is a promising one and if the Lord tarries a few more years we will have one of the strongest churches of our brotherhood, located at Spokane, Washington.

At Sunnyside we have one of the most efficient organizations in our district. They have a membership of more than three hundred, and under the leadership of Brother Charles H. Ashman are surely doing splendid work for their Master. They have a large comfortable well arranged church building, fully equipped, including a pipe organ, etc. They also have a nice parsonage of seven rooms.

We will now speak of Ashland, Oregon.

Ashland now belongs to what is known as the Northwest district, which was recently organized at a meeting held at Spokane the first week of August. The Northwest district embraces the states of Oregon, Idaho, Washington and that portion of Montana west of the Rocky Mountains. The work at Ashland seems to have gone through some trying times. At one time the Brethren owned their church building, and were doing very well. For some reason, unknown to the writer, they lost it. They have a Sunday school and some preaching services. They are somewhat disorganized, and no doubt if we can render them a little assistance and furnish them with the proper leader, they will yet do a great work in their beautiful city of Ashland. The Mission Board of the Northwest district will have supervision of this work and we expect some

of them too far away to attend services there.

Ripon is about midway between Turlock and Lathrop and is a small town like Lathrop. It is surrounded by a rich farming country. We own our own church building and Brother Leatherman lives here and has charge of the work. The membership is small, consisting of about forty members. The work has had its hindrances, but the people are hopeful and with Brother Leatherman at the helm we are expecting much progress in the near future.

Jenny Lind is the home of Brother and Sister Shank and they have done much for the work at this place. They had the misfortune to lose their church building by fire, and as the membership is small and badly scattered, they have not yet decided to build. We happened to call on them one day when they seemed much discouraged, and one of the first sentences uttered by Sister Shank was, "I know the Lord has sent you." We had a pleasant meeting with them, and again was I impressed that it pays to visit every nook and corner of our districts, even if they are like this one, many miles from railway and difficult to reach by auto.

Manteca is a thriving little town of possibly two thousand and is located in a rich agricultural district. Brother Wesley Platt lives here and has been working hard to build up a work at this place. The Brethren have been preaching here in a union building which has proven unsatisfactory.

The Northern California conference was held here last March. It was at this wonderful conference that the Brethren of this district were impressed with the idea that they should have a church building of their own, and the last day of the conference they raised over \$5,000 with which to start the work, and a new church will be dedicated there this fall.

We will now speak of the Southern California district, the one in which we live. This is the largest district from the standpoint of membership, as we have over 1200 members in it. There are six churches in this district as follows: La Verne, First Church of Los Angeles, Compton Avenue of Los Angeles, Whittier, Long Beach and Fillmore. These churches are all in a prosperous condition, have efficient pastors and are prepared to do the greatest year's work in their history. Two members of the Southern California Mission Board have recently purchased two lots at a cost of \$3,000, which are located in Santa Ana, California, a town of 1,200 inhabitants. We are getting ready to start a new work there next year. At present we do not have a membership in Santa Ana, nor one anyways near it, but by God's help we expect to have many of them in the next few years if the Lord tarries.

I desire to say a word in regard to the Bible conferences and the importance of them, which we held the past year in each of our



HENRY V. WALL
WESTERN DISTRICT FIELD SECRETARY
LONG BEACH, CALIFORNIA

good reports from them during the next year.

We will next speak of the Northern California district. In this district we find the following places of worship, Turlock, Lathrop, Ripon, Jenny Lind, and Manteca. Turlock is a town of 6,000 and the Brethren have a good church building here, also a nice parsonage. They have a membership of 200. Brother Francis J. Reagan is the pastor and is doing splendid work.

Lathrop is the oldest Brethren organization in California, having been established more than sixty years ago. The Brethren here worship in a union building which they largely own and control. They have a good Sunday school, but no resident pastor. About one hundred hold their membership at Lathrop, but they are very badly scattered, and many

districts. We hold these in conjunction with our business meetings. The Northwest district held their Bible conference and business meeting at Spokane, and closed with the dedication of their new church on August 10th, at which meeting a free will offering was taken which amounted to nearly \$4,000. This was the first Bible conference held in the new district and was greatly appreciated by all present. They are already making plans for the Bible conference to be held next August at Sunnyside, Washington. If you could have heard the words of commendation, and appreciation, I am sure that you would do your best to see that they have this privilege each year.

Last March we held a Bible conference and business meeting at Mantea which is in the Northern district. This meeting lasted only a week, the same as the Spokane conference. It was an excellent meeting and said to be the greatest of its kind ever held in their district. At this meeting many of our Northern district Brethren were inspired to do greater things for God. They are planning for another conference next year.

Last but not least is our Southern Bible conference. This meeting is always held in Long Beach during the month of July, a time when many Brethren like to come to the coast for their vacations. This meeting lasts ten days and is always well attended. We secure most of our speakers from outside of our own district, and give our own pastors a rest and a chance to hear the other preachers. This necessarily incurs considerable expense, which last year amounted to \$750, five hundred of this had been pledged by the churches of the district at the previous conference and the balance was easily raised by a freewill offering.

Recommendations

First, that the Mission Board continue their help to the Spokane work for another year, at which time I feel sure they will gladly take care of themselves.

Second, that Sister Vianna Detwiler be sent to Ashland, Oregon to do preliminary work preparatory to re-organizing the work there.

Third, we recommend that the Mission Board pray daily for the great work on the Pacific Coast.

By the grace of God and his help we expect to develop the Pacific Coast district as rapidly as possible, and I assure you we will ask you for as little financial assistance as can be consistently expected.

Your in the blessed hope,

HENRY V. WALL, Secretary.

OUR LITTLE MISSIONARY SENDS SAD NEWS

Ouesso, French Equatorial Africa,
September 22, 1919.

Dear Little friends:

It is only ten days since I wrote you, but these are very full days, and as we are going on up river soon, I am anxious to send this back to you from Olesso.

When I wrote you last Aunt Mary was ill, but we all hoped she would get well. She was ill just five days and then Jesus took her home. It was so hard for her to leave us all,

and especially dear Uncle Antoine and Marie and Julia, but she only wanted to do Jesus' will, whether to live or die. As she was dying, she saw Jesus, and reached up her arms, lovingly and trustingly to him.

Of course I cannot understand how deep is the suffering in Uncle Antoine's heart, but we all pray so much for him.

Dear Marie and Julia are so sweet and brave and think of their mamma always as with Jesus. Marie was sick again after her mamma died and so was Aunt Toddy. Uncle Antoine too had a rise of temperature and all of us were suffering deeply physically as well as spiritually but Jesus sustained us.

Mamma and Aunt Toddy dressed Aunt Mary in a simple white dress. Daddy and some of the other men made a plain box for the coffin. It was lined with white and Aunt Mary's body was placed in it and put in a little boat at the side for after she died we had to travel nearly two days before we could bury her. Mamma says she has never known anybody to be kept in the tropics that long after death.

When we got to Ikelemba it was late in the forenoon but a smaller boat had sped ahead and by noon the grave was dug. All of us who were well enough went up to the top of the hill where the soldiers put dear Aunt Mary's body in the grave. I commenced to cry but Julia said "Don't cry, Marguerite. You shall see your Aunt Mary again. We shall see her in heaven, and we shall see her always, for there is no dying there." As I looked into dear Julia's solemn face, I felt comforted. Uncle Antoine said, "Yes, dear children, Jesus will take dear mamma's body, too, when he comes." "Yes," Julia said, (and Mamma smiled through her tears) "When Jesus comes, it will be nothing for him to raise up mamma. He can go right down through this dirt with his eyes open."

But when we got back to the cabin, where Marie, who is older and wiser, was lying, she said that "Jesus wouldn't have to go down through the dirt to get her mamma, but that he would just call, and her mamma would come up again." We are all so hopeful in Jesus for we know that he doeth all things well.

When we got here to Ouesso, the kind government official had a house ready waiting for us. It has three rooms, and a wide verandah, and is a much finer house than any we have lived in since we left Loanda. We are very comfortable here, and are all living as one big family again, for when there is only one mamma there can be only one home. We all love Jesus and one another, and soon, very soon, we believe we will be privileged to win many souls to him. Please pray for us all, and especially for dear Uncle Antoine and Marie and Julia. Lovingly,

Address: Carnot, French Equatorial Africa.

MARGUERITE GRIBBLE.

HOME MISSIONS

It is always interesting to know how the rest of the world lives. We should consider it a duty to study missions that we may give of our time, strength, money and prayer to promote the cause of Christian missions.

There are men, women, and children suffer-

ing from vice, spiritual famine and death. Nothing is more important than keeping up with the times in regard to missionary news. Knowledge of the great needs brings responsibility. We owe a personal debt to Christ for our lives, liberty, knowledge, and opportunity. God calls us to make the best possible use of our lives and of our money.

Personal love for the Lord Jesus Christ will give us the spirit of missions. "Go ye into all the world and preach my gospel." And "Lo I am with you always even unto the end of the world." There is no promise of a blessing without obedience.

The Home Mission Board comes to you this year for a large offering. It comes at a time when our barns are filled with the most bountiful harvest, and our hearts are overflowing with thanksgiving.

This year the women of the Brethren church have launched one of the greatest campaigns ever, the \$10,000 Mission Fund. We expect to reach the goal. Let us as a body of women also be interested in the Home Mission offering and give according to our ability.

Sometimes we are so terribly interested in those who are on the "other side," we forget those at home.

What wonderful things we might do if we would only take God at his word and put individual hearts into his work.

We have only one life to live, let us invest it in the way it will be of greatest service.

I can not, I dare not, go up to judgment until I have done all God enables me to do to diffuse his glory to the world.

MRS MARY C. WENGER.

(Sister Wenger's article which should have appeared in the special Home Mission number of the Evangelist last week, but failed to reach the Evangelist office in time, because, as we learned, "the flu" had Sister Wenger under its care for a while. But her article is still in season and so we publish it.—Editor).

OAK HILL, WEST VIRGINIA

Brother W. H. Miller began a series of meetings at Salem school house on Tuesday night, October 27. I sent a short report from Oak Hill and Salem a few weeks ago. As reported then we have secured a pastor in the person of Brother Wm. Miller. He has taken charge of the work at Oak Hill and Salem. He is just beginning his protracted meetings and you will likely hear more from us soon. We ask an interest in the prayers of all the Brethren. May God richly bless his labors and help both pastor and church to labor faithfully for the saving of lost souls.

Pray for us.

ESSIE BOOTHE.

How often do we look upon God as our last and feeblest resource! We go to him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.—George Macdonald.

He who offers God second place, offers him no place.—Ruskin,

NEWS FROM THE FIELD

FIELD REPORT OF THE EVANGELISTIC LEAGUE

The Evangelistic and Bible Study League is the name of a new organization with which I have cast my lot for the coming year. This movement is largely a laymen's movement in the church as far as its origin and support is to be considered.

In brief the purpose of the organization is three-fold—promoting evangelism, Bible conferences and Bible study. The plan is simple: Membership to the league is obtained by signing a covenant card and paying an annual fee of \$1.00 or more. The officers are annually elected by the membership. Its work will be to place in the field competent evangelists and Bible teachers whose service will be available to the church at large.

My own conviction of the need of this organization and the work which it plans to do, led me to ask the Dayton church to release me as its pastor and to take the field in promoting the work by accepting the office as Field Secretary for the League.

I think it is generally understood that we have a dearth of evangelists and Bible lecturers. The great reason for this is due to the fact of a numerically small denomination and that only about seven months in the year is evangelistic work desired, so that a man who gives his entire time to this field does not find a sufficient financial compensation to support his family. Not only this, but the smaller churches and mission points are often passed over for the larger churches by the evangelist, so that the churches that need help the most do not secure it. The plan of the League is to place just as many men in the field as its funds will permit, secure the best men possible for the work, guarantee them a living salary and make it possible for all our churches to have the service of our stronger men. Those desiring to become better informed as to this work may address H. V. Wall, 200 Grand Avenue, Long Beach, California. Members on the Board of Directors have been secured from our strongest leaders in every church and conference district and so far has been received with favor, being endorsed by several of our district conferences and our new Laymen's Movement. The National Evangelistic Association by unanimous consent merged into the League. I am satisfied that there are wonderful possibilities in this movement which will serve as an important agency in the proposed big drive in church extension work, and it deserves the fullest support of the ministry and membership of the church.

Spokane, Washington

It was my privilege to be present at the Bible Conference of the new Northwest Conference District. It was my first opportunity of working with our Brother J. Allen Miller, who is First Vice President of the League. Brother Charles Ashman, Sister Detwiler and the pastor of the Spokane church, Paul Miller, were very congenial workers to be asso-

ciated with. A splendid conference was conducted, which was well attended and appreciated.

We dedicated the church on the closing Sunday of the conference. I am interested in the work here in a special way, as I had a small part in its beginning, in that I preached the first Brethren sermon in Spokane, held the first meeting, baptized the first converts and conducted the first communion.

Sister Detwiler, Brother Paul Miller and the brethren need to be commended for their faithfulness and efficiency. One of the finest church buildings of the brotherhood is to be found there, well located and tastily arranged. Our property is worth \$20,000.00 and has only about a \$3,000 encumbrance. The field is very promising and there is no reason why we should not in time have one of our strongest churches in this place. After the conference we remained one week with Brother Miller and preached, closing with a communion service.

Winona Lake, Indiana

The National Conference at Winona is now history and so much has been said about it, I feel there is very little that can be added. It was one of our best conferences, in that a constructive program was followed and some steps taken that will make for better and bigger things in the church. We are all anxiously looking forward to next year, THE VICTORY YEAR and VICTORY CONFERENCE and for the CHURCH EXTENSION PROGRAM. I am impressed as never before of the need of a united front with a unified program, with concerted action and the necessity of one message and absolute loyalty to the ONE BOOK. The Brethren church to succeed must voice her message, push her claims and doctrines to the front, have an individuality and give a personal message to the world.

Dayton, Ohio

I was back on the "old 'camp ground'" among some of God's best for a few days after close of the Winona Conference. Here in the Gem City we found our dear Brother Cobb going on to victory with a united church back of him. Cobb has done a good work in Dayton and under him the church has gone forward. Brother Cobb is one of the Directors of the League and as I presented our work on a week day evening, a typical Dayton congregation was present and responded largely and enthusiastically to our work. We left Dayton for Dallas Center, Iowa, of which we will write later.

W. S. BELL.

DALLAS CENTER, IOWA

We have had some pleasant experiences since our last report to the Evangelist. During the month of September we held our revival with Brother Bell as the Evangelist. Brother Bell did us a great service by his evening messages and the afternoon Bible lectures. We were hindered by almost incessant raining during the period of the meeting but a good number of our people did not step to

consider physical conditions but came out to be instructed in the Word of God. I was again impressed with the fact of the attractiveness of the Word of God even in a busy, age like this. Ten of our young people made the great confession during the meeting. Two young people made the confession during the summer at our regular services and since the meeting three have made their confession, one of this number being the head of a home. All have been baptized and received into the church.

Sunday, November 1, we held our fall communion service which was the largest attended of any communion service since I have been pastor of the church. The spirit of the service was deep. We have reason to feel that our people do not care for these sacred things and love their Lord.

Our people are heroically endeavoring to do their part in the general work of the church. The number of those who can give largely is small but every one of the active members tries to do their very best. It is inspiring to any pastor to have his church take hold of the general program of the brotherhood as this church has done and I am exceedingly anxious that none of us will become weary in the great task of the church. R. F. PORTE.

RIO CUARTO, ARGENTINA

Time seems to fly more rapidly here than anywhere I have ever been. Perhaps that is because there is so much to do that the time at our disposal is not enough to do the things we wish to do. I have not written for the Evangelist as often as I should but will try to do better. We have meetings every night in the week except Monday night and with so many visits to make and other work the time goes. Since writing last we have had two more public confessions of conversion, two mothers of families are now bringing their children, but the fathers are not yet interested. One of them is a drunkard.

But we have to report further losses by members going to other parts to work. We have had so many such losses this year that it has been hard to more than keep even. However, we are working hard to go ahead. We are planning to reach two hundred in the Sunday school by Christmas. I am transplanting the program of a Christmas pageant that was given me by Brother Porte and we have a background for it from Cook & Company and hope to present it in the open air at Christmas.

We have just had another silver medal temperance contest which was a success. The house was crowded and the program was well rendered. The wife of the mayor was one of the judges. Our Sunday school girls took part this time and we hope to have another for boys in November. The number of those who have signed the pledge not to use alcohol or tobacco has now passed one hundred. In this country scarcely one man in a hundred is free from the vile tobacco slavery while liquors are sold in the groceries as well as the other usual places. Within a block of us there are

five drinking places. We feel proud of our country for the stand it has taken and the example it is giving to the world in high ideals, although there are some things that still cause us shame.

New doors of opportunity are opening to us, and we are confident that the Lord has many more here who are some day to rejoice with us in life eternal. But we are eager for the arrival of Brother and Sister Sichel so that we can begin the work of evangelizing the district with the Bible Coach.

Rio Cuarto, Sept. 6, 1919. C. F. YODER.

FROM LANARK, ILLINOIS

On October 12th, our pastor began our revival services, and at the end of three weeks we closed with a communion service on Sunday evening, November 2nd. Our pastor, Brother B. T. Burnworth did the preaching for two weeks when Brother Beachler came and did the preaching for the last week of the meeting and also canvassed the Lanark congregation for college endowment. The weather during most of the time was most unfavorable especially so was it during the last week. However, on Saturday and Sunday the weather was fine and the attendance at the Sunday services were splendid. The communion was the largest yet, and Brother Snyder and some of his members were up from Milledgeville and enjoyed the service with us.

The immediate results of the meetings was ten accessions to the church, with several applications. Notwithstanding the inclement weather, the meeting was a success.

The church and Sunday school are in good working order and our present outlook is favorable.

We are sorry to say that since we have returned home we have missed every communion here at Lanark. This time I was at Waterloo, Iowa, preaching for the church there. No one is to blame for this as it just seemed to happen so each time. Our pastor and Brother Beachler did themselves credit in the preaching of the Word during the evangelistic meetings.

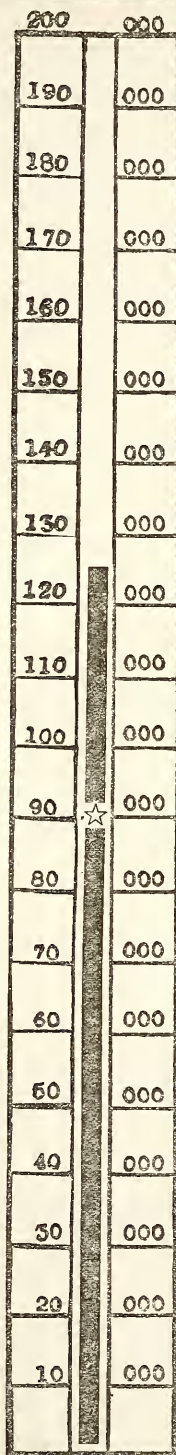
Z. T. LIVENGOD,
Church Correspondent.

CAMPAIGN NOTES

On Sunday morning, October 26th, I began the canvass at Lanark, Illinois. Through a previous arrangement of Brother B. T. Burnworth the pastor, my week at Lanark was to mark the third and last week of his revival meeting. This idea was an experiment to me and I was not just sure that it would work out satisfactorily; however, we endeavored to do the best we could, and notwithstanding being rained out entirely two nights the results were fairly good. I will leave it to the pastor to report the meeting as he chooses. The canvass for endowment and the revival meeting closed with a very fine, and largely attended communion service on the night of November the 2nd. It was an exceptionally impressive and helpful service. I counted it a real privilege to be there.

The result for endowment was \$2800. I tried hard to have Lanark stand on tiptoe and make it even \$3000. There are yet other returns to come from there which may bring the final result well toward \$3000. But in the light of at least two considerations I feel that

Our Goal: 200,000; We Can and We Must



we can say that Lanark did well. First, Lanark has enlarged her church building within the last year at a cost of practically \$10,000; and second, Lanark is confronted with the parsonage question. It is a matter that cannot be deferred to a very great distance in the future. Thus in view of this I can praise Lanark for what has been done.

On account of bad roads and the rush of corn picking, and worse still, on account of my week at Lanark being moving week for the pastor the work went slow. But we made the best of everything and had a good time with it all. The Lanark congregation has in it many splendid, loyal people. And the fact that two of Lanark's young ladies are at the head of the two departments of music in our school has made Lanark's interest in the college still more deep and vital. There will be students at Ashland next year from Lanark. Brother Burnworth has done a great work at Lanark and his people highly appreciate him and his family and his work.

Lanark put another man in the \$1000 class. This is always a source of satisfaction to me. And I take particular care to announce again that there is still a lot of room in the \$1000 class. I am wondering who next will want some of that room.

The home of Brother Ed Puterbaugh and his good wife was my general headquarters. It was a joy to be in this home. I shall not be able to forget that I was there. I was also entertained in the Burnworth, Livengood, Heimbaugh, Myers and Truman homes and for the kindness of all of these good folks I am truly grateful. I wish the very best and a lot of it for the Lanark people.

From Lanark I came to Garwin. This is a country congregation and I regard it as one of the most thriving, promising country churches I have visited. Brother Freeman Ankrum is the pastor and his people love him. He had made fine preparation for the canvass in his church but alas, the weather, the roads, and corn picking made it practically impossible to finish the canvass at this time. A nice start was made but we shall simply have to go back when the weather is right to complete the work. We are resolved to give Garwin a fair chance in this endowment campaign. This church has had some matters of its own to take care of too during the past year. One item was the wiping out of the debt on the parsonage, but they did it. And then they raised the salary of their pastor in a splendid manner, and Garwin can feel a just pride in the fact that their pastor is well housed and well paid. The big revival meetings Garwin has had in the past several years has certainly brought a fine lot of people into this congregation. And when Garwin is finally canvassed for endowment I have no fears about the results.

In my last report I said the mercury stood at \$121,000. If I had given the exact figures it would have been almost \$122,000; and with the result from Lanark added on, besides other gifts which have come from individual sources the mercury is now \$125,000.

I now return to Ohio to push the work in that state until it is completed. This will take us well through the winter.

WM. H. BEACHLER,
Campaign Secretary.

COLLEGE NEWS

The work of the College goes steadily forward with some new enrollments every week. At present there are 94 in the College, 39 in Voice and 41 in Piano. Excluding duplicates, there are now 167 enrolled in the school.

Rev. and Mrs. Maus and Mrs. Wineland from Bryan, Ohio, were visitors on the hill recently. The College always welcomes former students. More ought to renew their acquaintance and thus keep in touch with the new developments.

There came to my desk within the past week, three extended questionnaires relative to the College. One was from the state office, one from a well known college directory and one from the Inter-Church World Movement. All made rather direct inquiry into the vital affairs of your College. Not to have answered these fully, would at once put us under suspicion and to answer them in detail may be embarrassing.

This latter questionnaire, viz., that from the Inter-Church World Movement, contained 35 pages on which were listed about 1000 questions. These questions had to do with the number enrolled in the college with comparative figures for the past three years; number of teachers, with their academic records, their pay and hours of teaching per week; finances, including mortgages, if any, income in money, total assets, etc.; requirements for graduation, number of honorary degrees granted; number of scientific societies to which members of the faculty belong (sic); the number of voluntary college associations to which Ashland belongs, and whether it was ever refused admission to any (sic); recognition of the State school system, including the state universities; church connections and religious influences; states and counties from which students come; sanction as to the use of tobacco, dancing, etc.; freedom in teaching Geology, Sociology, Biology, and Bible; chapel exercises, compulsory attendance on Sunday services, etc., etc. It will take several weeks to compile accurate answers to this set of questions alone. It is evident that nothing can any longer be done in secret concerning the activities of a college. The day of making swaggering statements about a school is over. Not a few colleges reported almost every year that their enrollment "had increased ten percent," that their "standards were as high as the highest," that they offered unparalleled opportunities for self culture," that their "faculties were experts," that "the college was formerly in debt but now under skillful management it was freed from all incumbrances," while catalogs were padded and bluff passed for serious facts.

I was also asked to remember what is generally known as the "minimum college," viz., one teacher with the Master's degree for every ten students, and a total yearly income of thirty thousand dollars, ten thousand of which must be spent on library, and the rest mostly in salaries. The readers of this paper may have a slight appreciation of how your President feels when facing such a questionnaire, but you will never quite know until you have it to do yourself. And what is more, such answers as I will give can not be given after five years from now, for the very simple

reason that such colleges will cease to exist! I have been insisting for some years that Ashland must be saved and saved now and I am not writing this with a pessimistic thought in mind, but to bring you face to face with what we have to meet. We have a splendid body of young people here. I believe we have a mission but it is hard to convince the world that this is so. It has but one yard stick viz., efficiency.

Now no matter how I answer, our catalogs will reveal much of the truth and what is more, I WANT THE TRUTH AND THE WHOLE TRUTH to be known about Ashland. In this direction and in this alone lies salvation and that is why I am, amidst a great pressure of work, writing these notes myself this year. I take it that it is not important who visited with whom over Sunday or who broke his shoe-string the other day, but that it is important to know about the fundamental conditions of your College. This column so long as I write it, will contain nothing trifling, but I hope every reader of the Evangelist will turn to it and find from time to time statements of importance to the whole church. We are dead in earnest here at Ashland, all of us,—Faculty, students and Board members, and I want this spirit to infect the whole brotherhood. I court the fullest investigation as well as the closest co-operation. I am watching with prayer and a good deal of anxiety, Brother Beachler's reports from week to week. The church is responding nobly, but the gifts will be wholly inadequate unless we do our very best. I am convinced that the church does not yet fully realize that this is our day of grace, our hour of salvation. If things go wrong, if we are defeated here at Ashland, no one can say that the warning was not sounded. We who are watchmen on the wall must not give any uncertain sound. Our mission is all too sacred a trust for us to be unfaithful at this critical hour.

There will doubtless need to be an early Board meeting to consider the rather perplexing questions of the next few years of Ashland's activities. Do not forget among other interests, to pray for your college at Ashland.

EDWIN E. JACOBS.

Business Manager's Corner

HOW DO WE LOOK?

Of course you looked at the first page of this week's Evangelist the first thing; but now that you have seen how the new home of the Brethren Publishing Company, looks and perhaps have compared it with the cut of the "old home" as it appears on another page, won't some of you write and tell us what you think about it?

From the time the two newspapers of Ashland combined, more than eight months ago, the Business Manager began planning to see if there could not be some way discovered whereby this building could be secured for the home of The Brethren Publishing Company. The prospects did not seem very promising at first, but we did not give up and finally we were rewarded by being given an opportunity to present the matter to the Publication Board at Winona Lake and then to do the

same thing before a meeting of the College trustees. The result was a decision reached by both boards to buy the building in partnership.

The success of our efforts was announced in September, but we have been disappointed that we have not yet been able to get the whole plant into operation on account of the great difficulty in securing electric motors. Two of our cylinder presses, including our big Optimus press, recently purchased, are standing idle and must remain so until we receive the motors from the factory. We are looking for these any day, now and we hope to be soon running in full force.

We had hoped to get this special number of the Evangelist out on our new press, but since the motor has been delayed so long we felt it would not be wise to wait any longer, so we are still using the old press, even though it is impossible to get as good results from it as we had hoped to do. But business is good, and though we have added three more workers to our force we are still rushed from one week's end to another, and there is no let up yet in sight. When we get all our presses in running order we are sure we will be compelled to secure additional workers to help us take care of the business that we feel certain is to be had right in Ashland. We must now go forward.

The Evangelist Campaign

Everything looks good for the VICTORY year for the Evangelist. Churches that have been on the Honor Roll are renewing their contracts for another year and we are getting the promises from a number of other churches that they will win a place on the Roll by the first of the year. Since our last report two churches have renewed their whole lists and will retain their places on the Honor Roll. First, is the New Paris, Indiana, church with Brother I. A. Duker, recently ordained, as their pastor. Then the Ashland church has just renewed its budget list for the Evangelist, making this the third year for Ashland, and we have never heard the faintest suggestion from any member of the church that they should go back to the old way of securing individual subscriptions. It would be just as reasonable to canvass a congregation to see how many would buy Sunday school quarterlies and then come to Sunday school. But in addition to this we have recently received word from one of Ohio's pastors that their church had adopted the budget system for the Evangelist and that they would soon send in their full list. We will not announce the name of the church until the list has been received in this office. Then the pastor of another wide-awake church notified us that his church had decided to win a place on the Honor Roll and that he was confident that it would succeed. All this is cheering news to us and we trust that more of the momentum gained during the last three years may be lost in this, the last and the VICTORY year of our campaign. We should work together this next year in a manner that has never as yet been seen in the Brethren church. We can, if we will, reach the goal set for us. Brother pastors and church officers, will you please help us to win this victory.

R. R. TEETER,
Business Manager.

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

White Gifts for the King

AT CHRISTMAS TIME

Every Sunday school in the brotherhood ought to have a White Gift Christmas service at which time the "White Gift" idea shall find public expression in the gift of *self, service and substance*. The primary idea in a "white gift" is that it shall be untainted by any self-interest, and it is in the thoughtful and prayerful determination of each heart as to what its gift shall be that the best preparation for this service consists.

WHAT WILL YOU GIVE TO
THE KING ON HIS BIRTHDAY?

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George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

Observations Regarding Our Church News Department

As this issue is chiefly devoted to church news it occurred to us that some thoughts concerning the writing of church news and their effect might be fitting. And so we release our thoughts and give them to you for what they are worth.

In the first place we have been struck with the popularity of that department of our paper. There are a few thoughtful, selective readers who may turn to the "General Articles" first, or to the sermon page; some devoted spirits may peruse the "Devotional" first, and a few others may turn first to other departments. But a very great majority of our readers devour the church news first. Testimonies to this effect are to be had on every hand; we hear them in public at our conferences and in private conversations with individuals and we also get them in our correspondence. There are doubtless various reasons. Church news in its very nature is narrative in form. It is a recital of things done, a description of action. It is in that realm that most people live and that is what we like to hear about. A narrative is easily visualized; it deals with the concrete; it requires comparatively little mental effort to be grasped, and so we revel in it. Church news deal with religious fruit bearing more than religious seed-sowing and nurturing and it is human nature to be more interested in the harvest than the seeding. But whatever the reasons, the fact remains that the church news department is the most widely read part of our church paper. Regardless of position, training or environment, we are all anxious for any news of the progress of the Kingdom or efforts towards its advancement. There is no more important part of the paper than that which satisfies this desire. And it is our desire to make The Evangelist fulfill this function in the most satisfactory way.

Another thing we have observed, not to a very great extent, and yet sufficiently to warrant a remark on the subject: There are a few noble souls who are fearful of making full use of the church news department of our paper, lest their motives be misunderstood. They fear that a frequent use of these columns may be taken to indicate a desire to bring glory to their own parish and undertakings. Some very good friends have expressed themselves in that strain, and there is every reason to believe they are sincere. However, it is quite possible that they are mistaken, that their fears are not well grounded, as a rule. First, because it is those who are seeking to "blow their own horns" are not hesitant about it and usually their tone makes the fact evident. Second, it is very much less frequent than we suppose that others attribute wrong motives to our regular correspondence. Third, very often when ulterior motives are attributed to us for writing concerning our accomplishments, it is due to our own indiscreet and perhaps extravagant statements. As a rule, when we write conservatively and sincerely, having in mind the glory of Christ and the welfare of the church, there is very little danger of our being misunderstood. However, even if there should be that danger (and I sympathize with my timid and cautious

friends), yet the good that may be gained for the cause of Christ in general and for the local church in particular is too great to be sacrificed on account of the remote possibility of being misjudged personally.

Among the various benefits resulting from a wise and faithful use of the church news department the following will doubtless be in evidence: It delights the local congregation to read reports of their activities in their church paper. Very likely the pastor can testify to the pleasure his people have experienced in reading reports concerning their progress and plans. It encourages many who are discouraged with local conditions. Sometimes when things are not going as we would like in our own local work, we become despondent and think the church is losing out; but then when we read that other churches have been more fortunate than ours and are accomplishing things that are worth while, we take courage and pursue our tasks with new determination. It keeps the brotherhood informed as to the work that is being done and makes it possible for the leaders to know how their plans are working out. It furnishes a stimulus to energetic endeavor, for if a people's activities are to be reported, they will make an effort to do a work that will make possible a creditable report. It brings to our attention object lessons of failure and success, and from them we learn how more effectively to prosecute the work of the Kingdom. So many and so important are the benefits of a church newspaper that we ought not to think of failing to make the largest possible use of it.

At this point the question may occur to you, How can we make the best possible use of our church news department? The following brief suggestions may be of help:

1. Write briefly. Nothing more definite than that can be stated; how briefly must be left to the good judgment of the writer. But it is well to bear in mind that a brief article is more widely read than a long one. The wise advertisers write briefly and to the point; the wise church writer will do the same.

2. Write frequently. This will be made both possible and necessary if we write briefly. If we write frequently we will not have so much to report and can easily write briefly. A short letter every six weeks is worth more to the congregation reported to the brotherhood than a very long letter every six months.

3. Write regularly. Set a time for reporting your work to your church paper and be as religious in the prosecution of that duty as in church attendance, teaching a class or preaching a sermon. Do not think that you must wait until something unusual happens before you write. Be observant and write of the gradual growth and the interesting services and events that come in the ordinary routine.

4. Write truthfully. This is not meant to insinuate that any one would purposely misrepresent a situation, but there is sometimes a danger that we may fail to distinguish between the ideal we are hoping to attain and that which we have actually accomplished.

Keeping close to the facts and writing conservatively is the best advertisement in the long run.

5. Write optimistically and encouragingly. That does not mean to exaggerate, for we have just warned against that. But it does mean to tell the good things about your parish, your people and your accomplishments. Tell of your faith and not of your doubts or misgivings as to plans about to be undertaken. Tell of the times when your co-workers were faithful and not when they were unfaithful. Give others the bright side; they usually have enough of the discouraging of their own.

6. Write humbly and not egotistically. The words of the bragadocio are always discounted. Any word for public consumption must be given with sincerity and without presumption if it is to be taken at face value. Humility is a fundamental requisite of acceptable service of any sort, and it is especially necessary here.

7. Write for the glory of Christ and for the magnifying of his church. When such a noble purpose is kept in mind there will be no danger of exalting self and bringing honor to our leadership. Whatever gifts we have or accomplishments we realize, all are made possible by the strength of him who worketh in us and through us, and causes us both to will and to do his good pleasure. We are stewards of the manifold grace of God, let us give God the glory.

These remarks do not imply that it is our thought that the pastor should do all the writing of church news. It is a fine thing where conditions and talent at hand make it advisable to have laymen write the news. From laymen and pastors alike we have received the most hearty support, and if these suggestions contain anything of worth for any of our correspondents, we shall rejoice in the fact that we have been of service. And if our correspondents have any suggestions that will enable us to make the paper serve the brotherhood more efficiently, we shall receive them very kindly.

EDITORIAL REVIEW

One of the most enterprising conferences is the Middle West, or formerly the Kanemorado. Their report is given in this issue and we wish to congratulate Brother Yoder on the good report he makes.

Among the members of the Publishing Board who have visited us in our new home is Dr. W. S. Bell whom we were privileged to show through the building on Thanksgiving day. We shall be glad to have other board members come to visit us.

Any churches that can make use of a "Gospel Team" during the Christmas holidays will find to their advantage to get in touch with Brother W. R. Deeter, Ashland, Ohio, at the earliest possible moment.

Brother Bell gives us a report of his work with Brother Porté at Dallas Center. Though they were confronted with the handicap of rain and mud during the entire time doubtless much good was accomplished. Brother Bell also tells us of his further travels and work.

Brother W. E. Beahm, of Roanoke, Virginia, reports that the church worshipping in Boon Chapel shared very generously in the results of a revival meeting held by the Church of the Brethren people. We would judge that a commendable spirit of Christian harmony prevails in the church community.

Dr. Jacobs supplies the readers of the Evangelist with another installment of "College Notes." He always has something of real interest to tell us, and we have assurance that he will continue his correspondence regularly. We are all anxious to keep in touch with the college.

Brother Ashman and his good people at Sunnyside, Washington, are making splendid progress, as we learn from his letter. Every department of the church's work seems to be in good condition; especially is the Sunday school enjoying a degree of efficiency and growth that is enviable.

You will be encouraged by reading the report of Brother Boek, who tells us of the trials and at the same time the encouraging things about his work at Carlotá, Argentina. These are days of

struggle, but we are sure God will lead him through to victory. We are sorry to learn that Brother Bock has had the "grip," but rejoice that he has recovered. Other letters he may have sent than those we have published must have been lost, for we have not received any.

How soon the patience and persistence of youth gives out, is a matter of common observation. It has the daring boldness that rushes heedlessly into the fight, but it soon grows weary of a siege. But it is staying power that tells in the worth-while accomplishments of this world.

Brother L. G. Wood, of Roanoke, Virginia, and his good people have made arrangements for their fifth year of work together. This church is in fine working order, and is awake to the needs of others, as is noticed by the fact that they are willing to loan their pastor to other needy places round about for evangelistic work.

The Philadelphia First church is rejoicing over the success of their revival meeting under the direction of their pastor, Brother McClain, and the evangelist, Brother Cobb, of Dayton. It was a most successful meeting, as you will note by the number of conversions resulting.

We are in receipt of "A Pastoral Message" sent out by Brother Lyon to his parishioners in Washington, D. C. He says he makes liberal use of the "pen ministry" and finds that it pays. He asks that a request be made for prayer in behalf of his work at that place. May there be a liberal response.

Confidence in an undertaking is the first great requisite to its accomplishment. To believe a thing can be done is to surmount its greatest barrier to it. But however absolute our confidence or unquestioning our belief, it may all be very foolish unless, consciously or otherwise, it is undergirded by a faith in God.

It was in the issue published during General Conference week that we made mention of the death of Brother Cassel, but it has been our hope ever since that a memorial might be written by some of those who knew him best. The fulfillment of that hope was made possible by the reception last week of the "appreciations" of Brother Cassel found elsewhere in this paper. It is doubtful if the church has lost another man who has meant more to the Brethren fraternity from its beginning than Brother Cassel. He will long be remembered in his great service.

We are sorry that our paper has not been big enough to release all the church news as they came in, but we could only fill the paper. We are trying to catch up by giving you an unusually large portion of news this week. And as the conference reports will soon be out of the way and the "specials" will be farther between, we believe we can publish your news letters quite promptly from now on, that means with not more than two weeks' delay. Thank you for your patience and co-operation.

We appreciate the earnestness with which Sister Rice writes in behalf of the Bethel church in Michigan and yet we believe we can assure our sister that there is no effort being made to "mark the little churches off the map" where there is any possibility at all to build them up. In fact, every district conference has taken steps to give every possible aid to the weak churches, in order that they may be strengthened. We are glad for our correspondent's earnestness; if there were more such earnest souls among our weak churches, there would not be so many weak churches.

New Paris, Indiana, is rightly proud of their new pastor, whom they have taken from among the laity. Brother W. Irwin Duker, who was principal of the high schools of Goshen, has accepted the call to the ministry and was ordained in his first parish on October 5th. We are glad to welcome Brother Duker into the ministry because we believe he is well fitted in every way for this noble work. Along with the ordination, the New Paris church had a rededication of their house of worship. It is with great hope and confidence that these people begin the new year with their new pastor and their new church.

GENERAL ARTICLES

A Revival in Every Church. BY H. M. OBERHOLTZER

(An address delivered at the Ohio State Conference at Canton Ohio)

The subject of this address at once implies that some churches do not have revivals, or at least that they are not of sufficiently frequent occurrence. This seems to be the fact, judging from the reports given in our church paper. From the reports given, I find that last year hardly one-third of the Brethren churches in Ohio had a revival meeting, and that during the year before only about one-half of them held revival meetings. This certainly indicates a very serious condition of affairs. Surely a church is not fulfilling its mission in the world, and cannot hope to survive very long, if it does not have at least one evangelistic effort during the year. The barren tree is soon cut down. Our activities increase our strength, while inactivity makes us weak. The chief business of the church is to win souls to Christ. Jesus said, "I am come to seek and to save that which is lost," which clearly implies that that was his one great purpose in the world. He again said, "As the Father hath sent me, so send I you," which implies that our mission in this world is the same as his. The one leading thought of the great commission is, "Go ye therefore, into all the world, and make disciples." Organization, system, fellowship, religious instruction, finances and social service are important, but our chief business, first and all the time, is to win souls to Christ. The continuous revival, for which some contend, is a worthy ideal, but it is seldom realized. Human nature and local conditions usually defeat the attempt. Therefore, the special evangelistic effort becomes a necessity. By the constant and united prayer and enthusiastic endeavor of an evangelistic campaign a mighty spiritual force is developed that is hardly to be realized in any other manner. Furthermore, some people are so confirmed in their sins that they cannot be made to realize the awfulness of their sin except by the constant warnings of an evangelistic campaign, nor can they be made to yield their hearts except by the constant appeal of the gospel as it is earnestly proclaimed night after night. Many people will attend the services of a revival meeting that would very seldom attend the regular Sunday services of the church. Such people would hear but little of the gospel without the special effort, and very few of them would ever be saved. A little investigation will soon reveal that by far the larger percent of the additions to our churches year after year are the result of revival effort, and that where there is no revival effort there are few additions to the church. It may be that we depend too much upon the revival and do not put enough evangelism into our regular services. This may be a very serious fault with most of our pastors and churches. But, nevertheless, we must concede that the special evangelistic effort is of vast importance, and I maintain that each congregation should have at least one such effort annually.

Of course, there may be some just cause for the lack of evangelism in our district during the recent years. A few facts should probably be taken into consideration. First, it may be noted that there has been but little general interest in revival effort. No general revival wave has swept over the land in recent years, and there does not seem to be any immediately at hand, if I read the signs of the times correctly. Some thought that the war would bring it, but we were disappointed. Again it was thought that the pestilence would surely cause people to be sober and thoughtful and bring it about, but again we were disappointed. It seems that it will require something more awful and calamitous than war or pestilence to arouse the people and turn them away from their sins and make them feel their need of God. Present conditions, therefore, make revival effort extremely difficult. Even church people are very indifferent and manifest little zeal in the matter. People have become interested in the things of the world and of the flesh, rather

than in the things of God and the interests of their souls. Instead of awakening the consciences of the people, the war seems to have stupefied and bewildered them and to have drawn them away from religion. High wages and high prices have caused a great money craze, and people have joined in a mad rush after dollars. Failing to realize the depreciated value of money or to consider the probability of future reverses, they have been reckless in their expenditure of money and in the enjoyment of luxuries. On the other hand, the thoughtful have felt compelled to look well to their financial interests, because of the high cost of living, and have economized and labored to the neglect of the interests of the church, often working overtime and on Sundays. Consequently religious fervor has decreased and spiritual power has been lost.

Again, it should be noted that, during the past year many pastors and churches were very seriously hindered in their plans by the influenza epidemic. No doubt some churches failed to hold a revival meeting last year on this account. Yet, where there is a will there is usually a way. Some churches that were as hard hit by the epidemic as any others held their revivals. They may not have been as successful as in other years, but the effort has its beneficial effect upon the church and the community. Sometimes there is special power and blessing derived from an effort to overcome such difficulties.

Another fact to be considered is that many of the churches in Ohio are served by student pastors from Ashland College, and the pastor seems usually to be held responsible for a part or all of the evangelistic service. Probably some of the churches do not find it convenient or advisable to hold the revival effort at the time of the pastor's vacation, and consequently the time passes by without a revival. This seems to present a real difficulty, but one which I think can be overcome. If the student pastor's vacation time is not a suitable time for the revival, then let some other time be selected and an evangelist be employed. The work can probably be carried on with the pastor helping over Sundays each week. However, the vacation time does not always prove to be as inconvenient and inopportune as it seems. Some have held their revivals at such times with very good results. The success of a revival does not depend as much upon the season as it does upon the spirit of the people.

Again, several of our churches are numerically and financially weak. They are discouraged because of their inferiority among the other churches of the community. They do not receive equal rating and recognition with other churches. Because of their inferiority, they are lacking in influence and power. Because of their discouragement they do not seem to have the ambition to put forth a very vigorous effort. Many of them are unable to secure a strong man as pastor or evangelist. Many pastors and evangelists, with ambitions for greater results than can be accomplished in such a church, and perhaps with ambitions for higher salaries, will shun them and "pass by on the other side." These churches deserve pity and the earnest consideration of the thoughtful. Our District Mission Board, if properly supported by the churches, ought to be able to afford some relief. The stronger churches ought to be willing to loan their pastors occasionally to the help of the weaker churches in some special effort, or in any time of need, and the pastors ought to be willing to be loaned for such purpose. Sometimes, however, internal strife and dissension has caused the weakness of the small church. In such cases the Board of Evangelists, with the help of the local pastor and the members of the church should settle affairs as soon as possible. This may take a great deal of prayer

and taeftul effort, but is worthy of all possible care and persistency.

Although we have some very serious difficulties to meet, I believe that they can, by the grace of God, all be overcome. The one thing needful on our part is the zeal and determination to do the will of God.

Permit me to make a few suggestions as to how it may be possible to have a revival in each church in our district during the year. First, let it be resolved by this conference that this shall be our determined aim, and let the slogan, "A revival in each church," be taken back to the churches and kept before them. Let enthusiastic agitation in this regard be started at once and be kept up until the aim is fully realized. Then, let it be considered the duty of each district evangelist to urge this matter upon the churches under his care, and that it further be considered that an evangelist has seriously failed in the discharge of his duty if he has not done all that he could to have at least one revival during the year in each of the churches under his care. I think that if the proper effort is put forth, it will be found that there are but few churches that are too weak to finance and carry forth a commendable effort of this kind. A little encouragement is probably all that is needed in most cases. Where churches are too weak to fully finance the effort, let the District Mission Board back them with a guarantee for the funds that may be lacking. It is not likely that they will be required to contribute much in most cases, for usually such meetings take care of themselves financially. Of course this means that our Mission Board must be adequately supported by the churches of the district, of which there is greater promise now than ever before. Let it not be feared that evangelists cannot be secured to do the work. If a regular evangelist is not available, some pastor can probably be induced to leave his work long enough to conduct such a campaign. Some of our pastors are very good evangelists, and will do quite as well as one who is giving his whole time to such work. It also occurs to me that it might be well, especially with the weaker churches that may feel unable to employ an evangelist, for two, three or four churches, with their pastors, to unite their forces in a revival effort for one another. The pastors could speak in turns, a night about or a week about. They perhaps could sing together in duets, trios or quartets, if they are gifted in that way. Singers, personal workers and others from the different congregations might also join in the work, if only for a night or a few nights at a time. The union of forces would add power and influence to the effort. In this way, also, two or three strong churches might rally to the support of some weak church. Such unselfish interest and co-operation would inspire new hope and confidence in both the church and the community.

But, I say most seriously, all our plans and resolutions will avail nothing, unless we have an urgent and conquering desire for revival and passion for souls, which is so generally lacking in our churches today. We are drifting with the tide. We are caught in the current. We have joined the

mad rush for pleasure and wealth and have lost interest in the work of the Kingdom. This leads me to say that first of all we need a revival of righteousness and holiness and spiritual enthusiasm in our churches. Worldliness has crept into our churches to an alarming degree. The church worship, its ordinances and its principles enjoy not serious consideration. The ministry is slighted and neglected. Other institutions have come to be operated on such large scales that people, even members of the churches, have come to look upon the church as insignificant. Worship has lost its spirit in large part and has become cold and formal. We have preached war propaganda and world measures until we have very largely secularized our churches and well nigh crushed out the soul of religion. There may have been a real need for this, but now is the time for us to recall our senses and remember that the one great purpose of the church is to win the souls of men to Christ and nurture them in his grace. We must look away from this worldliness and from the things that are only temporal and consider seriously the things that are spiritual and eternal. We must return and lead our people back to a whole hearted love for God, and to a zealous application of themselves to their real duty. This is not easily done. People are not soon separated from their idols. Many have fallen into errors from which they can not speedily disentangle themselves. Very subtle influences have worked upon the minds of many until a change of heart and mind has been wrought that is not soon corrected. So, we must at once assure ourselves that we have a great task before us, when we undertake to revive the church. Human strength and wisdom is insufficient for the task. We must look to God for help. Therefore, I would, first of all, urge that everywhere the faithful be called to prayer, and that we pray mightily to God for a revival of divine love and of holy purpose in the hearts of all our brethren; that our hearts may be stirred up to do God's will and press the work of the kingdom; and, that, in every church, large and small, there may break out a great revival, resulting in the encouragement of believers and in the saving of many sinners. This, indeed, is the very first step in any revival. We can not succeed unless we go forward upon our knees. If our work is not of God, it is in vain. All great revivals were born in prayer. It was so with that great revival on the great day of Pentecost, and history records the same of every great revival movement since then. It is not great preaching, or great singing, or great organization we need so much as great prayer. It might be well to set apart a day or a week as a special season for prayer in this regard, but rather let us begin at once to pray fervently and to enlist as many others as possible in the same blessed service, and continue to pray until we get the answer of a real revival in every church in our district. If we will thus become interested at once in this great matter, I am sure that we will not be disappointed, and that the blessing of God will be poured out upon our beloved church in great abundance.

Fremont, Ohio.

Building a Literature. By J. S. C. Spickerman

Our church has the beginning of a literature, and as the church grows, the literature must grow. But this does not mean that it will grow without effort on our part. Literature that is of any account is the product of hard work.

First, we must have thinkers to produce the literature. For them, we must depend mainly on our college. While a few of those who have given the world worth-while literature have hewed out their education with little or no help from the schools, the majority of them have been trained in the colleges and universities. For Brethren church literature we must look to the Brethren church's college. Those who would be leaders in the thought of the church should have earnest convictions of truth, knowledge, power of thought, and power of expression. The world's colleges can furnish the knowledge and develop power of thought and

expression, but for convictions of truth we must look to colleges that stand up for the truth. Our position is unique, in that we take the whole gospel as our creed. In the colleges of the other churches, some doctrines which we teach, because the Bible teaches them, are ignored or opposed. In some colleges and universities, even in some church schools, unchristian and even immoral doctrines are taught—the doctrines that made Germany the monster of iniquity that she was. Ashland College should be adequately endowed and equipped, should be held rigidly to the principles and ideals of the Brethren church, and then should have the job of educating our young people.

Church literature may be classified as books, tracts, and periodicals. There is room for many distinctively Brethren books, including doctrinal works, missionary books, helps

for Sunday school and Christian Endeavor workers, children's books, and hymn books. While many of the books of other churches along these lines are very helpful, our peculiar plea demands a literature of its own.

But the most important part of our literature is the periodicals. Our Sunday schools should use the whole gospel literature rather than compromise literature designed to sell to all denominations. The church paper is the medium which connects all of its subscribers, even the isolated members, with the whole brotherhood. It is a weekly "General Conference;" the editor is pastor-at-large to the whole

brotherhood. It is a means of information, instruction, and inspiration.

We all can and should have our part in building our literature. Only a few of us will write books; comparatively few even write occasional articles for the church paper, though many who have never tried could write helpful articles; but every one who buys a book or subscribes for a periodical of our Publishing Company is helping an important and essential way, and also helping himself if he reads attentively what he has bought.

Marysville, Missouri.

Christian Endeavor Training for the Future Church. By L. A. Myers

The future church will have as many hard tasks to perform, as many challenges to meet, and as broad a field to cover as the present church. Its opportunities will be as numerous, if not more so, and its responsibilities even greater. God will hold the church of tomorrow responsible to a larger extent because of its advantages over the present church. Each decade brings new knowledge and new means of extending the kingdom. Young men and women have access to opportunities that qualify them for a larger usefulness of which young people of the last generation never heard. New fields are characteristic of this present day that brings the Kingdom to our very doors. Biblical scholarship and research has added immensely to these advantages. Church schools and colleges which make a specialty in interpreting and teaching the Bible and subjects kindred to it are established throughout the country. The standards of gospel preaching is the best the church has had since the apostles. The church ministry by far exceeds that of yesterday. The Sunday school, Women's Missionary Societies, Y. M. and Y. W. C. A.'s, Sisterhoods and other organizations are all of comparatively recent origin. Each have come to serve a particular purpose. Other things have been displaced. These cover those and supply many additional advantages. The Christian Endeavor is the chief training school. This is its work, to make young men and young women practical and useful for Jesus Christ and his church.

The Christian Endeavor is the only training school of the church devoted entirely to this particular work. The Sunday school and kindred auxiliaries have their place but the Christian Endeavor is especially devoted to training. The Sunday school and church services have their educational features but the Christian Endeavor transmits religious knowledge into real service, skilled so as to be most effective at the point of contact. It thus becomes a positive force in service bringing the most fruitful results. The Sunday school and the Christian Endeavor should be correlated, so that each would do its work in the most complete way. The Sunday school should be up to the minute in methods, practice and the teaching of God's Word. Its storehouse of religious knowledge should be the human mind and heart. This storehouse should be kept full. The Christian Endeavor should produce a ceaseless flow of activity from this fountain of knowledge to the field God has given the church. The Endeavor should have a specific purpose for its existence and a clear vision of service. It should only be satisfied with the very best methods and most effective efforts in fulfilling its purpose.

The Christian Endeavor's direct aim is to make efficient workers for the church. To this end it should be constantly working, never tiring, nor giving up. When Uncle Sam called men to fight the Germans the "when and how" were questions to be solved. The boys drilled and drilled until they were so keen to do real service that they could hardly wait until they reached the battle field. The Christian Endeavor work is to drill and drill so that when the church will go marching on to victory through its skilled leadership. Its work is to train for service in every form of activity. There is no kind of church work that the Christian Endeavor does not engage in. It remembers the sick, prays

for the sinful, helps the needy, comforts the sad, makes leaders to serve, conquerors to fight, victors to win, marching on to the borders of Canaan as the church spreads out its great field before it, giving the command "to go and take it."

The church that has no Christian Endeavor must place leaders at the head of the procession who do not know the first principles of leadership. It is too often true that young men are appointed to the superintendency of the Sunday school or to some other responsible position of the church when they were neither fit nor qualified. It is the case of the blind leading the blind until some one has vision enough to find the way. The church exposes itself to the danger of wrecking the whole ship because the pilot neither knows where the deep waters are nor how to avoid the dangerous shoals. The light house may signal but you must know how to get to the shore. If perchance they all escape falling into the ditch until their captain gains some experience, something may be done for the kingdom at the eleventh hour. Often it is the case that when such leaders become trained so they can lead, they drop out through misfortune or some other unavoidable cause. But even if this should not be the case, imagine where the church could have been with the same expenditure of energy if it had started out with a well trained leader.

The worth of a young soul trained and skilled in his service is of incomparable value. A soul is worth more than worlds but a trained soul is the most precious jewel of the divine Father's treasure house. The lame man sat on the Temple steps begging alms. His lameness was converted into soundness when he met the well trained men of faith, taught and trained in the Master's own school. He was a saved soul but Peter and John were trained in the science of both soul and body healing. They knew how to apply the healing efficacy to the wound. Their diagnosis was always correct. The lame man could not heal himself because he did not know how, but later he was both saved and healed because he met one who did know. A Christian Endeavorer who can give expression to his personal skill and ability is of untold worth to himself and his friend.

Such training provides the church with workers who are ready to enter its great field upon the first call. The lame man could not tell how he was healed but the disciple could speak the word and the disease was gone. The trained worker finds himself in a field which draws from every channel upon his personal ability. Others are idle while he is overtaxed because he has the best equipment. There is always room higher up. He looks about him and sees worlds to be taken for God. He has already exhausted his ability in taking his world and longs to see the coming of companions who will aid in saving what he sees perishing. When trained leaders fall out of the ranks the church has already discovered that it is too late then to prepare one to fill the vacancy. Thus the Christian Endeavor, the church's training school should keep well trained young people to supply the needs of the church as they arise from day to day.

Then, too, when the young are not trained in the school of God's love and mercy they are trained in the world's sin and viciousness. The world's institutions for evil are all

actively engaged. They have the very latest and best methods of catching their prey. They also have experts at work constantly devising new means and creating new methods to be used when the present ones are of no value any longer. A soul trained in one of these schools is lost to the church and separated from God. The loss is twofold. Every young man and woman who goes out into that night of sin, lost and undone, goes as a personal positive force against the church and God. The church makes no miscalculation when it considers such a departure in the light of such figures. But to save a soul, train it for service and send it out into the field for God is Endeavor's greatest work and supplies to the church its most valuable asset.

The future church will need trained workers. The church of tomorrow should train its young for the next day. The present church should have a vision of the future church's needs and be actively preparing for it. This is conserving its own vital energy and turning it into channels of usefulness when it comes to maturity. The church must always be looking ahead. "Blessed are your eyes for they see." The church of tomorrow will have its future to look to and meet as well as the present church. Hence, it will not have time to do what the present church should do. Our young people are the powers of God given in personal factors for us to train and equip as our contribution to the church of tomorrow. This is our obligation. We should view it with seriousness and lay it heavily upon our hearts remembering that we are at least partially responsible for tomorrow's welfare. Every church without a Christian Endeavor or some means of saving its young people, should become active at once and begin to direct that lost energy into the fruitful channels of life. The task of the future church will be equally as great as that of the present church. There will be lofty heights to scale, fields of great fruitage to harvest and giants of the strength of Goliath to overcome. Every day has its shadows, every field its obstacles and every army its foe. Our posterity will struggle on as we are struggling, meeting all the reverses by a constant application of divine energy by whatever methods God would have them use. Workers will be just as scarce. The fields then will be white and the reapers few. Men and women will not be seeking the church by scores to engage in its task. When we take these facts as serious as we should we will see to it that our church has a live wide-awake Christian Endeavor. For it is the business of our Endeavor to prepare our young for him tomorrow. May they know his word and do his bidding until his will is done by all people and his name hallowed in every clime.

But then water does not rise above its level. The qual-

ity of training and knowledge of the Endeavor will be in proportion to the society's aim and ambition. If it makes an effort to reach a high and lofty purpose and it has the necessary ambition, to realize its aim then the future can count on strong reliable workers dedicated and concentered to its cause from such a society. But when a Christian Endeavor exists for the sole purpose of giving the church the name of having a Christian Endeavor Society the work done will be in proportion to the aim. It will be superficial. Too many of our societies lack aim, life and ambition. They drift along in a rut merely perpetuating themselves without any real fruitage. There are societies that have existed for years that can not show a single worker they have placed anywhere on the field. This is loss of energy and loss of time. If a society has a right to exist at all it has a place on the top round and an invitation to occupy its place. If we are proud of our calling and our business we will be anxious to rise to the summit and capture the peak. But this requires an organization composed of live officers, active committees, and a wide awake membership intensely ambitious for the kingdom. The highest standard of efficiency should be sought after. This would require Expert Endeavor classes led by Expert Endeavorers or the next best that could be had. The pastor or some lay member of the church should start the good work. Every possible means available should sought for so that the society may not come to the future church empty handed.

When we consider the need of the future there are a few things we should remember: First, that the Christian Endeavor society is the church's Training School. It is the only society that is devoted entirely to this work. Its direct aim is to produce efficient workers for the church. The church that has no Christian Endeavor will fail in its duty to its young people and also to the church of tomorrow. Second, the church of tomorrow will be in as much need of trained workers and its task will be equally as great as the church of today. We can not close our eyes and say, let each day take care of itself. Tomorrow is our day too, and for it we are also responsible because we have entrusted in our hands, the material that will make tomorrow's church. The quality and equipment of this material when presented to the future church will be a standing monument either for us or against us. Then may our Endeavor societies be up and doing so that when the young men and women of today come to maturity tomorrow they may also have a matured knowledge of his Word, a complete equipment for the field of labor and a full assurance of victory for our King.

Sydney, Indiana.

Baptism in Literature. By A. L. DeLozier

That a course in old French should turn up a bit of evidence in favor of immersion as the old and original form of baptism, may surprise us.

This actually happened a few days ago as we were reading "La chanson de Roland," one of the very first and most typical productions of that period when the vulgar Latin was fading into French.

The story has its setting in the ninth or tenth century, and is as follows:

Charlemagne had been seven years in Spain and had beaten down every Saracin stronghold until the lone town of Sargossa was holding out against him. Marsila, the Saracin King, upon counseling with his war lords is given the treacherous advice of sending an embassy to Charlemagne, promising to be the latter's underlord and also to accept the Christian faith.

This Mohammedan agrees to follow Charlemagne to the feast of St. Michael, there to undergo baptism.

Now the lines in question. A representative speaks for Marsila:

"Mes avoex la vso sivrât, ço dit. Enz en voz baine que

Deus por vos i fist. La voldrat il erhestiens devenir."

The words may be translated thus:

"My lord will follow you there, this he says. In ("enz en" is very strong language. Enz is from the Latin intus and en is from in). Your baths (referring to the baptisries) which God made for you, there.

THERE (in the baths or baptistry) will he become a Christian."

This shows that the Catholic church used immersion in the time of Charlemagne.

I write this up because I have never before run across quite this type of evidence, and want to pass it on as one more incontrovertible proof of immersion as the originally given and long continued form of baptism in the church.

Allentown, Pennsylvania.

Keep us, O Father, from listlessness, lest the things which are noisome in thine eyes may not be in ours. Teach us to drive away the suggestion of evil by our constant vision of the right. Make us strong in Jesus Christ, Thy Son, Amen.

THE BRETHREN PULPIT

The Jesus in Whom I Believe. By L. G. Smith

(Address delivered at Pennsylvania Conference)

The problem of the person of Jesus may be analyzed into two parts: (1) The historical; that is, the problem of the consciousness of Jesus, (2) the philosophical; that is, the problem of the incarnation, and (3) the religious; that is, the problem of the Christ of faith or of Christian experience.

I. The Historical Jesus. Christianity took its departure from the life of a historical person. The founder of Christianity was a living person, one who had a historic relation, the facts of whose life are well attested. No student of history worthy of consideration doubts that Jesus of Nazareth was born in or near the year assigned to him, that he had a brief teaching ministry and was crucified during the governorship of Pontius Pilate and that his birth determined the course of the ages for the race. He must therefore have been an important factor in his historical relation.

He lived such a forceful life, taught and exemplified such truths and principles that he is now, without exaggeration, the center of the world's interest, the dividing line of time, the central figure of history, the mighty moral magnet of the race and the friend of every troubled heart. The personality of Jesus is the supreme dynamic of moral character, and the cogent force in human effort toward better things,—a higher state of living, a more perfect character and a more complete life.

The historical Jesus has a three-fold place in history. First, he was connected with the past. He grew out of the past as the culmination of a progressive revelation. Second, he was vitally connected with his own day. Paul says (Gal. 4:4), that when the fullness of time was come, God sent forth his Son. All the forces of heaven and earth had been preparing the age for his coming. Third, he was related to the future, not only as the founder of religion, but as the inspiration of a new and holier life for the race, the best standard of human conduct and of lofty ideals and the redeemer of mankind.

The most important events in the life of Jesus of history are:

(1) A miraculous birth. Matthew and Luke say that Jesus was born of a virgin mother by a direct operation of God.

(2) A human life. Jesus was a real human being. The reality of the humanity of Jesus may be shown by the following facts: (A) He possessed the essential elements of human nature—a body and a rational mind. (B) He was subject to the ordinary laws of human development and human nature. He was a child; he grew in stature and wisdom. He became hungry and weary. He longed for human sympathy and wept with sorrowing friends; he suffered and died. (C) He was a citizen and paid his taxes.

(3) He was an extraordinary man, an exceptional person, a religious genius.

(4) Jesus stood in a unique relation to God. He was in constant and close fellowship with God. He claimed to be God's special representative in an absolute sense, that he knew God as no one else knew him, and that he was God's Son in a new and absolute sense.

(5) His life was a ministry of sacrificial love and service.

(6) He was a teacher of authority and superlative genius.

(7) He was rejected of his own people, and put to death; as he predicted, he arose from the dead and ascended to the Father.

(8) He was a sinless human being. He said, "Which

of you convicteth me of sin," and they would have done so if they could. His will was so strong in its self-determination to do good that it could not be conquered by any temptation, however great.

(9) He was the "Son of Man." He was the Son of man because he was no man's son—he was the child of the race. He had and as an universality that transcends all race limitations, a universal character. All that is best, truest and holiest in human thought and life in any age and in every country finds in him its most perfect expression. Time has no power over him either to wither his charms or to exhaust his meaning.

II. The philosophical, or the problem of his deity—the incarnation. We read in the Scriptures that the eternal Word (the Logos), that is, the pre-existent Christ, became flesh and dwelt among men. That is, the pre-existent Christ came to possess human nature in addition to his divine which remained as before. The divine Personality existed in the Trinity before the incarnation and the potential substance of Jesus' human nature existed unindividualized in the virgin, Mary, before the incarnation. Its two distinct natures the divine and the human were united in the miraculous conception, which union produced the personality of Jesus Christ—a distinct person with a single consciousness and will, functioning within the range of both God and man.

Did Jesus have a Messianic consciousness? Yes, I believe he had. Some of the most negative and skeptical critics of the life of Jesus admit that he claimed to be, or permitted himself to be called, the Messiah. Jesus was no time-serving opportunist; he was sincere, pure hearted and absolutely true. No vainglorious person would seek the honor of high priesthood, when the priest has to be also the victim, nor a Messiahship of which the main element is suffering. He did the Messiah's work and he must therefore have had the Messianic consciousness.

From the day of Pentecost on, the disciples believed beyond all possible doubt that Jesus was the Christ. They approached the deity of Christ not through metaphysical speculation, but through redemptive experience.

III. The religious problem of Jesus, or the Christ of Christian faith. The resurrection from the dead proved Jesus to be the Christ, the Son of God with power. The resurrection of Jesus is an unimpeachable credential, certified to by sufficient, competent and trustworthy witnesses.

The facts of the resurrection of Jesus and the deity of Christ were tested in practice immediately after the resurrection. They were tested by men who had no predilections in favor of such beliefs, by men whose education and beliefs would have made them regard the resurrection and deity of Christ as preposterous and blasphemous. They were tested alike by Jews and Gentiles, Greeks and barbarians, bond and free, with the same favorable results.

By the resurrection and ascension the Jesus of history became the Christ of Christian faith and experience. The disciples and Paul were convinced beyond all doubt that the Jesus who had been crucified, dead and buried, arose from the dead as the ever living One over whom death had no power. The Christ of Christian faith was as real to the disciples and Paul as was the Jesus of history. They were certain that his spirit was ever present with them.

What is the value of Christ to us? The value of Christ to us is not to be found merely in the historical Jesus, but in him as the object of our faith. The historical Jesus apart from the Christ of faith would not save us.

The place of the Christ of faith in the Christian consciousness is that of a divine redeemer. We accept the Christ of Christian faith, not because of philosophical spec-

ulation, but because of his redemptive work. His redemptive work must be experienced in our lives if he is to have any value for us. Faith in Christ as Redeemer has produced results in human lives which justifies his acceptance.

The Christ of Christian faith is to be discovered by the individual through the assistance of the Holy Spirit. The supreme argument for the Christ of Christian faith is, Try him! Prove him in your own experience to see what he will do for you. Those who have found him and proved him, love him, live in him and worship him after a fashion that would be impossible were he less than deity. Communion with the Christ of Christian faith contributes to life, health,

happiness, virtue, righteousness and peace—the peace of God which passeth all understanding.

Belief in the Christ of Christian faith has a two-fold function: (1) Those who truly experience him cling to him with a faith that cannot be shaken either by criticism or by opposition. It possesses a formative power which so fashions human lives after the life of Christ that henceforth they live Christlike lives, and thereby become living witnesses to the reality of the Christ of Christian experience.

My Lord and Master, thou art the Christ, the Son of God and the Savior of the world.

Boston, Massachusetts.

NEWS FROM THE FIELD

FIELD REPORT OF THE EVANGELISTIC LEAGUE

This was our first visit to Dallas Center. We have here a modern church building, well equipped for work. This place is twenty miles north of Des Moines and located in a very thrifty and prosperous farming community. The membership of our church is not large at this place, but is composed of good substantial people who are loyal to the cause. Brother Porte the pastor is an Ashland graduate and has served this congregation for three years acceptably. It was a pleasure to work with him and his people. He stands four square upon the Word, is keen and aggressive in the work of the gospel. His church has kindly consented for him to continue his education at Drake University in Des Moines, while serving them as pastor.

Our preaching and afternoon Bible lectures were well received, but had to labor under the handicap of rain, mud and all but impassable roads through the entire three weeks, which means much in a farming community. While we are glad for those who were brought to Christ, yet we feel that many more would have been reached had conditions been more favorable. We shall always feel an interest in the work of this place and of the pastor.

Indiana State Conference

As our next campaign was to be in Indiana, it was so that we were able to be present for part of the conference. This conference was held in Goshen. It was a real pleasure to meet with my Brethren in the ministry, many whom I had labored with in times past and to visit the Goshen church, where we enjoyed a great soul saving meeting when Brother J. L. Kimmel was pastor.

The conference was well attended and the church nearly full at every session. This is our largest conference district and I was impressed with the snap and business way they did things. Two things for which I think Indiana needs to be commended are, first, they have arranged to hold two Bible institutes in the state during the coming year to be located in the center of the largest group of churches, second, that provisions have been made to have a revival meeting in every church in the district, by each pastor holding a meeting for another congregation. I was treated with every courtesy of the conference and requested to present the work of the Bible Study and Evangelistic League, to which we had a very liberal response and

many members were secured for the League. Nearly all the pastors of this district have invited me to come to their congregations and present to their congregations the work of the League. I want to thank the Brethren of Indiana for their hospitality and kindness shown me.

New Paris, Indiana

By invitation of Brother McInturf, the popular pastor of the Goshen church, the hospitality of whose home I enjoyed, typical of the big hearted Virginians, I stayed over and attended a reception given by the church of New Paris to their new pastor, Prof. W. I. Duker, which was a very enjoyable occasion. Among the preachers present were Brother George Rench of South Bend, and Brother J. L. Kimmel of Muncie, companions of mine in former campaigns.

New Paris is only a few miles from Goshen. Here a few loyal Brethren have organized, finished, decorated and equipped a very neat chapel and are building up a work for Christ.

The new pastor, Prof. I. W. Duker, is Principal of the high school in Goshen and a member of the Goshen church which called him to the ministry and ordained him to the work of the gospel. He is one of God's best, a man of education, refinement and fully consecrated to the Lord. Under his leadership and the unusual talent in the church at New Paris, we believe the work here has a great future. We enjoyed the fellowship of these dear people and by request presented the work of the League.

Berne, Indiana

Going to Berne is like going home, for in days gone by have held two meetings in this place and it is one of the best country churches in our denomination. We went in on a rain storm but found a good congregation waiting for us to address. The church here is alive to all the needs of our work and aggressive in the Sunday school activities. Brother Johnson the pastor has served the people here for years and there is no danger of their getting another as long as Johnson lives in the community. Johnson is a man of the work. Leaving Berne early the next God, loyal to the gospel and consecrated to morning, I started on my way to open a three weeks' campaign with Brother Henderson and his people in Clay City, Indiana.

W. S. BELL.

SOMERSET STREET BRETHREN CHURCH

The First Brethren church is still on the map. We are not marking time, we are mak-

ing progress. The church is rallying in a commendable way to reach all the goals set before us in our yearly program. We feel the best way to overcome any loss sustained by the war, is to get busy and make good. We have launched a program of work and worship that will keep us busy and result in developing the talent of the church. The best thing that can be now said for the church, is that the membership is backing up every undertaking with a spirit that is sure to bring success.

We are particularly stressing attendance at all the services of the church. We begin to see the evidence of work already done in the increased attendance at Sunday school, church services and the mid-week service. Especially is this true of the mid-week service. We have gained more than two hundred percent in attendance and the end is not yet.

Recently a Workers' Class was organized. This class has not been organized to merely take care of the usual evangelistic fit that seizes upon our churches once a year. It is to be a year around Workers' Class to stand back of the pastor in all necessary personal work. We hope to have the spirit of evangelism with us in every service through the year.

The church is now at the task of paying our new church site. We are averaging one thousand dollars a month to-date in our payments. If the industrial conditions ease up we can do much better. Our prayerful desire is to erect a one hundred thousand dollar plant on this site. I am confident this is the desire of every working member of the church. This is the least we should do to maintain a creditable standing for our people in Johnstown. Somerset Street church has launched a strenuous program with a firm resolve to do big things for Christ during the next few years.

Our Rally Day service was a decided success. The goals were, an attendance of five hundred and an offering of One Thousand Dollars. The result was an attendance of four hundred and twenty-nine and an offering of \$1,070.00.

J. FREMONT WATSON.

ILLIOKOTA CONFERENCE MINUTES

Tuesday Evening

The Illiokota Conference of 1919 convened at Cerro, Gordo, Illinois, where the opening session was held on the evening of October 7th, with G. T. Ronk, Leon, Iowa, presiding as moderator. The song service opened with

the singing of "Is It the Crowning Day?" Miss Mae Smith, field secretary of the Woman's Missionary Society of the Brethren church, had charge of the devotional service.

The address of welcome was given by D. A. C. Teeter, pastor of the Cerro Gordo church; and B. F. Puterbaugh, Waterloo, Iowa, on behalf of the delegates gave a happy response.

In the absence of the speaker scheduled for the evening sermon, the message was given by Miles J. Snyder, Milledgeville, Illinois, whose subject was "The Immediacy of Religion."

The closing song was "I Love Him," and H. E. Eppley, Decatur, Illinois, offered the prayer and benediction.

Wednesday Morning

The opening hour of the forenoon session was devoted to simultaneous meetings of the district Ministerium and the Woman's Missionary Society.

The conference session proper opened with a spirited song service with Edwin Boardman, Jr., Hudson, Iowa, leading in singing "Loyalty to Christ," "The King's Business," and "As a Volunteer." He also gave a Scripture reading from the seventeenth chapter of The Acts.

At this time the moderator appointed a credential committee consisting of B. F. Puterbaugh, Peter Peterson, and Alfred Deck.

The Moderator's report, given as the principal address of the morning, called attention to the unprecedented year through which we have passed, and pointed out some of the large problems that confront the church. During the past year much has been learned in the way of self-knowledge and the effectiveness of team work in church endeavor. Among the present needs which were strongly stressed were: evangelistic zeal, church extension, stewardship of life and substance, and a re-awakening in the power of prayer and enlistment in the school of prayer.

By motion the Moderator's report became the property of the conference.

Adjournment following a closing hymn, "Keep your Heart Singing," and the benediction given by Edwin Boardman.

Dinner was served in the church basement by the ladies of the conference church. Lodging and breakfasts were free, and other meals were served for thirty-five cents.

Wednesday Afternoon

As an opening hymn, "Will there Be Any Stars in My Crown?" was sung. An inspiring devotional service and Bible reading from the seventeenth chapter of Job was given by D. A. C. Teeter.

Edwin Boardman gave the first address of the afternoon. As Illiokota C. E. Field Secretary, he spoke on the subject, "Live Christian Endeavorers." He presented a comprehensive plan of visiting the various societies in the district with a view of inspiring aggressive work. The place and value of the Christian Endeavor was strongly presented, and the vital importance of enlisting life work recruits was particularly dealt with.

With the subject, "Means and Ends of the Junior Endeavor," Mrs. G. T. Ronk recited something of the work in this department that is being done at Leon, Iowa, and pointed out the far-reaching results and possibilities in Bible truths learned and training in prayer at this formative period in the lives of youth.

The latter part of the afternoon session was given over to an open session of the Woman's Missionary Society, when the work of the past year was reviewed and plans laid for the coming year.

The annual election of district officers took place at this session with the following result:

President, Mrs. R. F. Porte, Dallas Center, Iowa.

Vice President, Mrs. S. P. Hoover, Waterloo, Iowa.

Secretary-Treasurer, Miss Elizabeth Hildebrand, Waterloo, Iowa.

This afternoon the district Mission Board went in a body to Decatur, Illinois, to look

over the situation there and to consider the advisability of launching a movement for a new Brethren church in that city.

Wednesday Evening

Opening the evening session, a large audience joined heartily in a rousing song service, singing "The Way of the Cross Leads Home," "Just When I Need Him Most," "Sunshine in My Soul," and "All Hail Immanuel." The Scripture lesson was Philipians 2:1-10, and was read by H. E. Eppley, who also led in the prayer service.

"In the Garden" was effectively sung as a duet by Mae Smith and H. L. Goughnour.

A short reading by Miss Edith Peterson of Cerro Gordo was an entertaining feature on the program at this time.

The committee on resolutions was appointed by the moderator and consisted of Miss Mary Wise, Mrs. B. F. Puterbaugh, and Edwin Boardman.

The evening sermon-address was given by B. T. Burnworth, Lanark, Illinois, on the subject, "The Present Need and Task of the Church." The Scriptural basis on which the message was built were the statements "Have this in mind in you which was also in Christ Jesus," and "Behold your God." The speaker emphasized the need of centering our theology around Jesus Christ and believing on him and exalting him and living him until the "kingdoms of this world become the kingdom of our Lord." The supreme task of the church is to have the mind of Christ and to develop a right conception of God. Likewise it is important for the church to pause and be still and know God in his greatness and wait for his voice to speak to our hearts. Considering the Bible as the Word of God, we need to experience and practice not a new faith but a larger faith.

After singing "A Charge to Keep I Have," the session adjourned with benediction.

Thursday Forenoon

The conference session opened with the singing of "Be a Blessing" and "I shall Not be Moved." The morning prayer service was led by H. L. Goughnour.

At this time the credential committee reported a conference membership of twelve lay and twelve ministerial delegates.

The chief part of the session was devoted to reports by the Four Year Program goal directors, with B. T. Burnworth presiding. The reports given showed a failure to reach a number of the goals by the different churches in the district. The importance of next year's work, in view of the culmination of the Four Year Program, was stressed, and it is hoped that efforts will be put forth all along the line which will result in the largest possible accomplishments.

On motion Edwin Boardman was elected to take the place of J. L. Gillin as district goal director of Recruiting and Endowment.

Likewise it was decided that Mrs. R. F. Porte should be goal director for the promotion of the work of the Mowan's Missionary Society instead of Mrs. A. Emmert.

By vote of conference Robt. F. Porte was elected goal director for the promotion of Sunday school work.

By motion all other goal directors were re-elected for the coming year.

Business Session

A committee on Time and Place of next conference was appointed consisting of Messrs. Snyder, Hess, and Boardman.

Committee for nomination of Sunday school and Christian Endeavor officers was appointed, as follows: Mrs. D. A. C. Teeter, Miss Edith Peterson, and Mrs. G. T. Ronk.

The moderator appointed D. A. C. Teeter and Alfred Deck to constitute the auditing committee.

Report of the committee on resolutions was made as follows:

We, the members of the Illiokota district conference, meeting in annual session at Cerro Gordo, Illinois, do hereby praise our heavenly Father for his watch-care and providential leading in the past year; and do again re-dedicate our lives to him to do more fully

whatsoever he would have us do. As a conference, we hereby commit our ways to him, and, as we review our experiences of the past, apprehend those of the present, and expectantly face the future, be it resolved:

1. That we offer our heartfelt praise and gratitude to Almighty God for granting continued life to us when the ravages of an awful scourge was present. That we extend our sympathies and most earnest prayers to those who were bereaved in that dark period of the past conference year.

2. As a conference we do heartily endorse all movements toward church extension, especially in the larger centers of population in the district; that we do hereby stand solidly behind all pronounced and specialized efforts for the gaining of Life Work Recruits for the propagation of the gospel; and that as a people we will earnestly set ourselves to definite prayer, which we consider as God's choice means to very definite ends.

3. We approve and will honestly support all efforts looking toward a bigger and better Ashland College, and do hereby extend our promise of most sincere co-operation to the new president, Dr. E. E. Jacobs, and the present faculty.

4. We believe America's strength must be found in the transforming power of Christianity in the individual and national life, and we deplore every influence in our midst that tends to weaken the morale of the nation. Especially do we deplore the active endeavors of the organized liquor interests as they still seek to blot our fair land with a curse; and we take an emphatic stand against the propagation of the tobacco trust and the foul cigarette; and do pledge ourselves to do all in our power to rid the country of these and kindred evils, such as Bolshevism and lawlessness.

5. We look with favor on all movements tending toward international peace and world friendship.

6. Finally, we do thank the members of the conference church for their kindness and generous hospitality, and do extend them our sincerest wishes for a year of prosperity and great blessing as a congregation.

MRS. B. F. PUTERBAUGH,
EDWIN BOARDMAN, JR.,
MISS MARY WISE.

By conference action report of committee on resolutions was adopted and the committee commended for its splendid work.

Motion prevailed naming S. P. Hoover, Waterloo, Iowa and Samuel Livengood, Milledgeville, Illinois, as district nominees for Ashland College trustees.

Following a presentation of the contemplated work of the Interchurch World Movement by Dr. E. E. Jacobs, a conference motion prevailed electing Miles J. Snyder, Illiokota district representative of the Interchurch World Movement.

Benediction by Dr. Jacobs closed the forenoon conference session.

Thursday Afternoon

Devotions were conducted by B. T. Burnworth, who read I Corinthians 13, and led the assembly in prayer.

On motion Dr. and Mrs. J. L. Gillin were elected conference delegates at large from this district.

On recommendation of the Mission Board motion prevailed that the mission apportionments for the coming year shall be on the basis of thirty cents per member.

Auditing committee reported Treasurer's books were all right, and by motion the report was adopted.

By properly sustained motion the conference adopted Chapter 2 of the Manual of Procedure outlined by General Conference in 1915.

Committee on Constitution and By-Laws submitted a report recommending the following Constitution and By-Laws for the Illiokota Conference District:

Article I Membership

Each congregation adopting chapter one of the Manual of Procedure, as referred to, may

be represented by ministerial and lay delegates, as follows:

Section 1. All Elders of the church complying with the requirements of chapter two, and passed by the Committee on Conference Membership, shall be members of the conference.

Section 2. Congregations shall be entitled to two lay delegates for the first twenty-five members, or major fraction thereof, and one delegate for each additional twenty-five members or fraction thereof.

Section 3. Any member of the Brethren church, in regular standing, shall be permitted to participate in the discussions of conference work, but delegates only shall vote or make motions.

Section 4. Conference expenses shall be provided for each congregation contributing fifty cents for each delegate to which the congregation is entitled.

Article 2 Meetings

The conference shall convene the first full week in October, and at such place as shall be determined upon from time to time.

Article 3 Officers

The officers of the conference shall consist of Moderator, Vice-Moderator, Secretary and Treasurer, with the usual duties involved, and chosen one year previous to the time of meeting. No person, however, shall be eligible to succeed himself in the office of moderator.

Section 1. The nomination of Moderator and Vice-Moderator shall be made by informal ballot, a majority of all votes cast on this ballot constituting an election. In case no one has received such majority, the two having received the highest number of votes shall be declared the nominees, and the balloting shall proceed until a majority is obtained.

Section 2. The Secretary and Treasurer shall be nominated by the nominating committee.

Article 4 Nominating Committee

At an early session of the conference, the Moderator, Vice-Moderator, and Secretary, shall appoint a committee of three members who shall nominate from time to time one or more candidates for such other elective offices as conference may require. When more than one candidate has been named, the election shall be by ballot, and a majority of all votes cast shall be required to elect.

Article 5 Conference Membership Committee

At the first session of conference, the Moderator shall appoint a committee of three, who, with the Vice-Moderator as Chairman, shall constitute the Committee on Conference Membership. This committee shall be given opportunity within this session to collect credentials, with the fees, and before the next session shall list all delegates under their respective churches, and report the same at the call of the Moderator.

Section 1. This committee shall determine the standard set for conference membership, not herein specified, and when necessary to consider and dispose of irregularities arising from the conduct of its members, shall call the Moderator to preside at its sessions.

Article 6 Amendment

These By-laws may be amended at any regular session of the conference by a majority of two-thirds of all votes cast in favor of such amendment, provided notice in writing at some previous session has been given of the changes so desired.

All enactments which have been previously made, and which are in conflict with this Manual of Procedure and those By-laws, are hereby declared null and void.

By motion the report of the committee on constitution was adopted and the new constitution and by-laws accepted for future use.

On motion it was decided that the district Mission Board shall constitute a Board of Trustees of Property and shall take the necessary steps to become incorporated.

The nominating committee reported Y. P. S. C. E. and Sunday school district officers as follows:

Y. P. S. C. E.

President, Edwin Boardman, Jr., Hudson, Ia.
Vice-President, Martha Johnson, Hudson, Iowa.

Secretary-Treasurer, Letha Bunch, Leon, Iowa
Sunday School

President, Robert F. Porte, Dallas Center, Iowa.

Vice-President, Samuel Garber, Leon, Iowa.
Secretary-Treasurer, Gladys Brewbaker, Dallas Center, Iowa.

Elementary, Mrs. H. E. Stroud, Waterloo, Iowa.

Secondary, Mrs. W. J. Gutknight, Hudson, Iowa.

Adult, Freeman Ankrum, Garwin, Iowa.

Teacher Training, Z. T. Livengood, Lanark, Illinois.

Missionary, Mrs. J. E. Lehman, Dallas Center, Iowa.

Home Department, Etta Lichty, Waterloo, Iowa.

Temperance, Mrs. Robert Truman, Lanark, Illinois.

Administration, Mrs. Frank Wisner, Waterloo, Iowa.

On motion the report of the nominating committee was adopted and the nominees declared elected.

The district mission board recommended the re-election of B. T. Burnworth, and the election of Robert E. Porte as a member of the board, for a term of three years. By motion the recommendation was adopted and these persons elected.

By motion H. L. Goughnour was re-elected a member of the District Ministerial Examining Board for a term of three years.

Committee on place reported invitations were received from Garwin, Iowa, and Lanark, Illinois for next year's conference. By motion conference decided to convene at Lanark, Illinois next year.

By vote of conference the Secretary was instructed to have one thousand printed letter heads prepared for the use of the various district officers the coming year.

At this time Dr. E. E. Jacobs, President of Ashland College, appeared on the program for an address on the work and outlook of the institution he represents. His report was very encouraging and indicated a splendid outlook for the college. He also spoke of the interests of the Brethren Publishing Company and reported the moving of this company into larger and better quarters.

In speaking upon "The Strategic Points in Sunday School Endeavor," H. L. Goughnour designated these as the twelve points of excellence in the Sunday school standard, and briefly reviewed them and pointed out the value of the possibilities set forth therein.

Election of Officers

The first informal ballot failing to result in the election of a moderator, on motion the conference rules were suspended and the Secretary was instructed to cast unanimous ballot for the election of Robert F. Porte.

The ballot for Vice-Moderator likewise resulting in no election, the Secretary was instructed by motion to cast unanimous ballot of conference electing Freeman Ankrum.

On motion the rules were suspended and by acclamation conference elected Miles J. Snyder, Secretary and B. F. Puterbaugh, Treasurer.

The Treasurer's report was given as follows:

Receipts to date	\$28.00
Expenditures	19.60
	\$ 8.40
Funds held by former Treasurer	\$20.01
Balance	\$28.41

By motion the report was adopted and the Treasurer instructed to collect remaining delegate fees still due.

At this point the minutes of the conference were read and approved.

Conference adjourned with benediction by D. A. C. Teeter.

Thursday Evening

In beginning the last session of conference the audience joined earnestly in a song service led by song leader Edwin Boardman. "Count Your Many Blessings," and "I Need Thee Every Hour," were sung, after which there was a season of prayer.

The first address of the evening was given by Edwin Boardman on the theme, "Consecration and Tomorrow." Using the scripture, "Ye shall receive power when the Holy Spirit is come upon you," and "Ye shall be my witnesses," the speaker emphasized the thoughts of a consecrated life. Not only must we be consecrated to God but we must be dedicated to his work. We must be witnesses; we must live positively; we must serve our age.

The closing address of the evening was given by President E. E. Jacobs who, in speaking on "The Opportunities of the Church," used the scriptures, "I am not ashamed of the Gospel of Christ," and "For there is none other name under heaven given among men whereby we must be saved."

The speaker confidently asserted the day of opportunity for the church was not over because he had faith in the power of Jesus Christ to overcome all obstacles in humanity's upward march. The church will not fail nor die because it is a divine institution set for the salvation of mankind. It is bound to win because Jesus Christ laid the foundations securely. Calling attention to the fact that we are living in post-war times, he indicated the likelihood of revivals in economic, educational and religious life. The church should be alert to seize the opportunities and advantages these times present. Things especially important now are: An awakened spirit of liberality calling for new emphasis upon stewardship in life and substance; the ripeness of the times for stressing religion in education; the necessity of presenting the united front of Protestantism against the menacing ills of the day; and the imperative in emphasizing the fundamentals of Christianity in the development of leadership realizing the need of the mind and spirit of Christ in national and international movements.

The closing musical number was the singing of "The Whole of Life for Jesus" by a male quartette composed of Messrs. Goughnour, Burnworth, Boardman and Eppley.

Motion prevailed that the Iliokota district assume the apportionment of \$200 for the Winona Lake Auditorium Fund.

By motion the Mission Board was delegated to apportion this amount among the different congregations and collect the same.

H. L. Goughnour offered the closing prayer and benediction of the 1919 Iliokota District Conference.

G. T. Ronk, Moderator,
MILES J. SNYDER, Secretary.

A LETTER FROM SOUTH AMERICA

La Carlota, Argentina, S. A.

October 6, 1919.

Dear Brethren in U. S. A.:

As two of our former letters have not appeared in the Evangelist, it seems that they have gone astray, or have been greatly delayed. Since our last writing we have been mostly occupied with the "grip." It was my misfortune to receive this unwelcome visitor twice during the winter, having to spend three weeks in bed altogether, besides being on the shelf a while longer due to after-effects.

We are glad to see the beginning of spring and the more settled weather so we can get about more. We have had an extraordinary amount of rain and mud this winter, and it has been much colder than usual.

Th influenza, lagrippe and bronchitis have been abundant and have naturally hindered our progress. The public schools were closed for over a month.

Despite all the forces of evil that are ever present and of the unceasing opposition on the part of the Roman Catholic priests, God is answering our prayers and blessing our efforts. Our first convert, a fine man, the head of a nice family has now expressed his desire for baptism. He has been studying the New Testament with me twice each week since the first of June and understands what the step means. Two young ladies recently professed conversion but are absolutely ignorant of the Scriptures and will need a great deal of teaching. Yesterday afternoon a well dressed man about 30 years of age came in to talk with us. He had heard a little of the Gospel in Montevideo and Rosario and had bought a New Testament some time ago. He had been reading it with his wife and they were convinced of its truth. They came to the evening service and seemed to be vitally interested, and expressed a desire to make a definite stand for Christ. A few weeks ago a man came from one of the neighboring towns to visit us and see what sort of a mission we have here. He came with his wife a few years ago from Switzerland, where he says they were faithful to the church. He was afraid that we might be Seventh Day Adventists, but after a talk said they could be at home with us, for they took the simple Word of God as their only guide. He bought a piece of land near here and last week arrived with his family. His sole purpose for the move was to be able to attend the meetings and to have his children in the Sunday school. We feel much encouraged now and believe that we will have a small but faithful group upon whom we can rely. For this we have been striving and it will mean much to the work. One family that was interested has moved away and we miss the children from the Sunday school. We have a Spanish family interested and studying the New Testament. They were formerly Roman Catholics, but have expressed themselves decidedly in our favor and send their children to the Sunday school. We trust that they too may soon make the great confession.

Our Sunday school, I think deserves a separate paragraph. It has been having its ups and downs and tribulations almost. It seems to be the special object of the priest's envy. Above all things they are trying to see to it that we do not get hold of any children. They have the privilege of going to the public schools each week to teach their doctrines and thus have the advantage. While there they tell all sorts of lies about us and most shamefully misrepresent our teachings, which they are really ignorant of for they do not bother to acquaint themselves with the Bible. The children then come and report to us what the priests say, "that all who come here will be beyond all doubt go straight to hell without even a sight of their manufactured purgatory, that those who will not go to his church on Sundays, should then go for a walk, to a dance or in fact anywhere besides that "Local Evangelico." He has some who act as spies and then reads out the names of those who come here and tries to hold them

up in derision before the rest of the school. For a month or so he had most of them scared out, and we had half a dozen instead of 25 or 30 children as usual. A few remained faithful and others are coming back but some are most likely out of our reach for the present. Three times the Sunday school has gone to pieces that way but each time it has revived and seems to be doing so again. It is very discouraging at times but in the long run I believe that the priests will do themselves more harm than us by their falsifications. Some will come just to see for themselves and find out the truth for themselves. The priests attack the Bible very bitterly; they are not satisfied with cutting it to pieces but want to BURN IT ALL.

I mention these things to give our brethren a clearer idea of what we are "up against," when we try to preach the Gospel in Argentina today. When you think about your missionaries down here and when you pray for us, remember that we are looked upon by the majority more or less like a Roman Priest or Mormon preacher they would be looked upon in a Dunkard community at home. And I don't think my comparison is at all exaggerated.

The English speaking people about here still come in for service on the first Sunday morning of the month. Last Sunday 18 came, some were hindered and others never come, who have ruled God out of their lives.

The last of September I went to Buenos Aires on purpose to meet Brother Siekels as we expected them on the Vasari. It was quite a disappointment to me when the old sea rover came in, to learn that they were not on board. I then learned that they were on the Vestris, and word came that she had caught fire. But the next day the L. & H. agents assured me that all passengers were safe and that the steamer would soon resume the voyage.

We are patiently awaiting the next mails, hoping to hear from the last General Conference as well as from parents and friends.

Fraternally,

WM. H. BOCK.

HAMLIN, KANSAS

I suspect it is high time that I can make my report of the work at Hamlin, Kansas. My work there ended with September 15th of this year and I must say that it was, in most respects, a very pleasant year. I am sure that the work there made some gains during the year even though we had no accessions to the church. Many were the pleasant and profitable services we had together in spite of the "flu" and other handicaps. We can always find things we ought to have and could have done or left undone. We find that in every walk of life and so it is in looking back over that year. I hope the Brethren have been much benefited by our being in their presence the past year. We know we have, in many ways, received benefit while in their midst. We found it harder each day to think of leaving there until when our car was packed and gone. Then the good Brethren there made it still harder by gathering at the home where we were to stay and making us feel so much at home and to cap it all, by presenting us with \$41.50 in cash and checks. We were not

able to express our thanks to the good Brethren for their love thus shown. All we can yet say in appreciation is that we thank those good Brethren from the depths of appreciative hearts. We hope those good people will find a shepherd who can guide them into the paths of righteousness and helpfulness as we could not. Hamlin Brethren church has a splendid field and many willing workers. May God bless them in their future work.

Now just a word about our own position at the present. We are not in the active ministry just now; have not been successful in locating a place. Do not think it is my fault nor the fault of the church which may be needing a pastor. I spent several weeks' time trying to locate and incidentally quite a bit of money. If any church in the brotherhood is in want of a pastor and cares to correspond with me I will be at Udell, Iowa. I hate to be out of the ministry because I feel that my work is there but I will have to be until a location is found. Will be very glad to consider a call.

GEO. E. CONE.

GENERAL MISSIONARY SECRETARY'S REPORT OF RECEIPTS FOR OCTOBER 1919

Home Missions	
General Fund	
J. S. C. Spickerman, Maryville, Mo.,	
Home Guard,	\$ 6.50
A. Grisso, Sidney, Ind.,	1.00
First Breth. Ch., Waterloo, Ia.,	30.00
Brethren Church, Muncie, Ind.,	20.10
1st. Breth. Church, Hagerstown, Md., ..	14.00
1st. Breth. Church, Hagerstown, Md., ..	25.00
W. M. S., Dayton, Ohio,	25.00
Mr. and Mrs. Monroe Jones, Roann, Indiana,	5.00
Brethren Church, Pleasant Hill,	33.50
Refund, account of resignation of Rev. E. H. Smith, October Salary,	16.67
Brethren Church, Muncie, Ind.,	6.70
Kentucky Fund (Support)	
G. C. Carpenter, Peru, Ind.,	\$25.00
Ladies' Bible Class, South Bend, Ind., ..	10.00
Brethren Church Krypton, Ky.,	22.00
G. C. Carpenter, Peru, Ind.,	5.00
Inter. Society, 3rd Breth. Ch., Phil. Pa., ..	5.00
First Brethren Church Hagerstown, Md., ..	10.00
Transfer from General Fund for two Slides of Rempel's family,	1.00
John Zueschnitt, Clarksville, Mich., ..	15.00
W. M. S., Burlington, Ind.,	5.00
Kentucky Kitchen Shower Fund	
G. C. Carpenter,	5.00
G. C. Carpenter,	88.00
Kentucky Fund (Riverside Elec. Light Plant)	
B. F. Newcomer, Washington, D. C., ..	5.00
Mr. & Mrs. D. W. Campbell, Sandusky, Ohio,	3.00
Lee F. Meyer, Flora, Ind.,	10.00
Muncie, Indiana, Building Fund	
G. C. Carpenter, Peru, Ind.,	25.00
One-half balance returned from Baltimore Mission,	25.23
Peru, Indiana, Building Fund	
One-half balance returned from Baltimore Mission,	25.24
Foreign Missions	
Mr. and Mrs. M. E. Horner, Goshen, Ind.,	10.00
Brethren Church, Hagerstown, Md., ..	12.00

NEW PARIS, INDIANA

Sunday, October 5th, goes down as one of the biggest and happiest days in the history of the Brethren church of New Paris, when we rededicated our church to God and also held the ordination services of our own new minister, W. I. Duker, of Goshen. We certainly think we have one of the finest of men and feel justly proud that we have secured him to serve us. We are acquainted with him, love his fine spirit, know how he pulls to do big things for God, and we assure him that we all expect to push with all our might in his every effort.

Brother J. A. McInturf of Goshen has written the following in his home church paper regarding Brother Duker, who is one of his members:

At certain times a pastor does not feel like speaking, but at this time I want to put on record my approval of the action of the First church in calling Brother W. I. Duker to the ministry. I know Brother Duker—I know his very heart. He has been one of our most efficient workers, and has been engaged in our church work from the very day he became a member. As



PROF. W. I. DUKER
The New Minister
NEW PARIS, INDIANA

a teacher he carried the True Blues to many victories. He was elected the first layman moderator of the First church, and made a commendable record. He was our loved Sunday school superintendent. Personally, he has every qualification for the ministry unless it is his health, and let us pray God to give him strength. His education is full and his experience is mature, as any one would be who acted in social services in a large church as he has. He possesses a personality that is pleasant. His natural "humor" is all his own and it is the very spice of some of his best addresses. He enters the ministry having had a call from the New Paris church which is a congregation that is personally acquainted with him, and which is the very best recommendation, and the church has had the privilege to consider some of the very best educated of our ministry, and they have turned to him and offered a larger salary than ever paid before. All told he enters the work with the best of conditions. His pastor holds the very best for him and always will. We regret to lose him here, but we are pleased to send him there. May his ministry be a great success.

For the past year the Woman's Missionary Society has worked hard to raise money and when at the end of the year we found we had about \$600 on hand we began to re-decorate the interior of the church by putting on new wall paper, new floors, carpet, etc., and soon the men caught the spirit and they finished things up right by painting the outside, adding a much needed vestibule, belfry, bell, etc., until at the present time the church presents a very beautiful appearance, of which we feel we have a right to be proud.

Brother J. L. Kimmel of Muncie, preached

years ago for the New Paris people making many friends and they have always had a warm spot in their heart for him and felt that he was just the man for our big day and so he was asked to preach our dedicatory sermon and also take charge of the services with the assistance of Rev. McInturf and Rev. Bemedefer of Goshen. He delivered a very inspiring and helpful sermon and then took up the offering to meet the expenses of remodeling. This offering amounted to \$722.99 which was exceptionally good and very, very much appreciated by our people and we certainly wish to thank all of you who helped in this offering and also Brother Kimmel for he certainly has a way about him that makes you want to give all that you possibly can to the Lord's cause. It made a big full day for Brother Kimmel as he was with us in our Sunday school service in the morning, took charge of the above services in the afternoon and then preached for us again in the evening. We appreciate his being with us and helping us to make the day a success.

We are very much encouraged and feel that the present outlook of the future is the best ever. Pray for us that we may make this our best year yet and accomplish much for God.
MRS. FRANK ROSCOE.

ROANOKE, VIRGINIA

As it has been some months since a report was made from this place, it may, be of interest to the Evangelist family to know that we are not asleep. Things have been coming to pass which we think are worth reporting. Since our last report we have received into the church six by baptism and one by letter. These came in during the summer months and at regular services. Through the kindness of the church, and because of interest the membership feels in the general work, I have spent quite a little time in work away from home. And we have been fortunate in finding ministers of our own and other denominations, who gladly filled the pulpit in my absence. This service is greatly appreciated by myself as well as the congregation. Having accepted a call from the congregation the writer is serving his fifth year as pastor of this church. And I am sure that both pastor and people are pleased to note the evidences of advancement each year. There is a united desire and determination to make this the VICTORY year of our work in Roanoke. The Woman's Missionary Society, the Bible school and the Christian Endeavor Society, are maintaining their standing, and reaching forward to greater things. We have some mighty faithful workers in each of these departments, and that is what counts. We had 31 in our mid-week prayer service last Wednesday evening, and all seemed to enjoy the service and nearly all took some part in the service.

The Bible school officers and teachers meet with the pastor in a class room each Sunday morning, fifteen minutes before the school is called to order for prayer, conference and a brief survey of the lesson. We are now planning for our revival, which is to begin the 16th of November. Mrs. Hortense Ropp, National Lecturer and Organizer of the W. C. T. U., who now resides in Roanoke, will assist the pastor and workers in this campaign.

We crave a special interest in your prayers, in behalf of this great work.

L. G. WOOD.

FIRST BRETHREN, PHILADELPHIA

The evangelistic campaign conducted by Dr. E. M. Cobb, of Dayton, Ohio at the First Brethren church, has drawn to a close. The results attained have been highly gratifying inasmuch as 63 have made the decision for Christ. Six have consecrated their lives to greater service and three who had been baptized elsewhere, have entered their names on the church roll.

The meetings throughout were well attended and the termination was probably brought about all too soon, as others seemed to be on the brink of decision and still hesitated to make the move. Among those who came forward many were from the Sunday school, young in years but well nurtured in the precepts and admonitions of their Savior by the training so ably rendered by their teachers. Others were in their youth and some almost at the setting of the sun. The activity of the church, too, as a whole, has been revived and so we can truly say, that the efforts put forth in the evangelistic campaign were entirely worth while.
A. T. MOYER.

COLLEGE NEWS

Rev. W. S. Bell was here last week and preached for us twice. On Wednesday evening, he spoke on "A Call to the Colors," which was inspirational and uplifting. On Thursday he spoke at the joint meeting of the Y. M. and Y. W. C. A., which was the usual Thanksgiving meeting. We had been planning on having Brother Bell in some time within the year to address the members of the Seminary, but this was the only time we could secure him as his time is fully taken in evangelistic work. The College is under obligations to him for his inspiring and timely addresses.

The College closed over Thursday and Friday, of last week for the usual Thanksgiving recess. Many of the dormitory students went home but those who stayed here, had a very enjoyable Thanksgiving dinner at the hall, followed by a short programme.

Professor J. A. Garber has had a minor operation on his throat and is at this writing somewhat indisposed. Without serious complications he will resume his work at the opening of the week.

Interchurch World Movement—

The Educational Division of the above named movement, is very active just now in their survey of the colleges of the country. If one may judge from their correspondence, there is something big ahead for the colleges which they will touch. Moreover, the data now being gathered will be the fullest ever gotten together, and if the survey goes no further, the colleges themselves will benefit from this work. You will see notices in these columns from time to time about this part of the movement.

Attention, Alumni!

Recently a letter came to my desk from an alumnus of the College who is doing graduate work in an eastern college. The letter dis-

closed a note of alarm because it had come to the writer's ears that Ashland was to become a junior college. That is, it was to give but two years' work instead of four. This particular alumnus was alarmed because of his degree, which would be seriously impaired by such a move. I hastened to say to the writer, that such was not the case but certainly would be the case if we do not get all the support now due Ashland.

I have tried for several years to hammer in the fact that Ashland must be manned and equipped and I am confident that the brotherhood does not yet fully realize the gravity of the situation or else the gifts, as fine as they have been, would be even better. There is no time to lose! Absolutely none! But our hope has three anchors:

First, and most certain, is Beachler's campaign. That must and will be pushed through to a triumphant culmination. This can not be over-estimated. Second, is the canvass in the city and county of Ashland. We have delayed for OVER FORTY YEARS in asking the local people for a worth-while gift. I am told that the city gave \$1,000 when the first building was erected and very little since, except in the small way of advertising in our publications. Now, after waiting for forty years, we must make no mistake. Something fine ought to be the result of this canvass. Third, there is the Interchurch World Movement. No one can tell at this point what this may mean to the smaller colleges but I am perfectly certain, that Ashland can not stand to be disencouraged by this movement. The moral effect would be most melancholy. But otherwise, it may mean its general uplift.

But we can not depend either on this latter source for support nor on the city and county alone. The only source which ought to stand sure, is the church which the College serves and for which she stands. But my final word on this very important matter is, that inside a very few years, say three years, matters will come to a focus not only for Ashland but for all colleges similarly situated. Without adequate support from those sources which by rights ought to support them, their faculties will fall away, their student bodies disappear, and the colleges will either gradually disintegrate, or assume new and reduced standing which their material equipment and faculty will make possible adequately to sustain.

Ashland's future is bright only if we make it so.

Seminary Roster—

Below is a roster of the Seminary students, for the present year. Congregations seeking a pastor, ought to scrutinize this list carefully.

Harriet Abrams, Freshman, English divinity, Ashland, Ohio.
 Claude Akens, Sophomore, Classical divinity, Portis, Kansas.
 Cora Edith Akland, Senior, English divinity, Lathrop, California.
 Charles Anschap, Senior, Classical divinity, Fremont, Ohio.
 T. R. Atkinson, Senior, English divinity, Ashland, Ohio.
 Margaret Banghart, Senior, English divinity, Warsaw, Indiana.

Russel Barnard, Freshman, Classical divinity, Flora, Indiana.
 Harold Beaver, Sophomore, English divinity, South Bend, Indiana.
 Nora Bracken, Junior, Classical divinity, Vinco, Pa.
 Arthur Cashman, Freshman, Classical divinity, Altoona, Pa.
 Irene Cashman, Freshman, Classical divinity, Altoona, Pa.
 Louis Cushneau, Freshman, Classical divinity, Dayton, Ohio.
 Watson R. Deeter, Senior, English divinity, Udell, Iowa.
 Minnie Deeter, Sophomore, Classical divinity, Dayton, Ohio.
 Earl H. Detsch, Sophomore, Classical divinity, Philadelphia, Pa.
 Nellie Dively, Freshman, English divinity, Altoona, Pa.
 Verna U. Flora, Sophomore, Classical divinity, Flora, Indiana.
 Joseph L. Gingrich, Senior, Classical divinity, McAllisterville, Pa.
 Harry R. Griffith, Sophomore, Classical divinity, Dayton, Ohio.
 Sarah E. Griffith, Sophomore, Classical divinity, Dayton, Ohio.
 Hubert E. Hammond, First year, Academy, Altoona, Pa.
 John Perry Horlacher, Sophomore, Classical divinity, Philadelphia, Pa.
 Archie Lynn, Junior, Classical divinity, Buena Vista, Va.
 Lester Vernon King, Sophomore, Classical divinity, Sterling, Ohio.
 Muriel Owen, English divinity, Ashland, Ohio.
 Doyle F. Parsons, Sophomore, Classical divinity, Mansfield, O.
 Florizel A. Pfeiderer, Freshman, Classical divinity, Claypool, Indiana.
 Milton Puterbaugh, Sophomore, Classical divinity, Waterloo, Iowa.
 Arthur Lewis Reed, Third year, Academy, Red Haw, Ohio.
 Ellwood A. Rowsey, Senior, Classical divinity, Buena Vista, Va.
 Oliver Clayton Starn, Freshman, Classical divinity, Zion Hill, Ohio.
 Austin R. Staley, Junior, English divinity, Udell, Iowa.
 Omer Earl Sibert, Sophomore, Classical Divinity, Teegarden, Indiana.
 Ida Mae Smith, Sophomore, English divinity, Altoona, Pa.
 Darlington E. Stark, Senior, Classical divinity, Maurertown, Va.
 Carrie M. Stoffer, Junior, Classical divinity, North Georgetown, Ohio.
 Melvin A. Stuckey, Sophomore, Classical divinity, Louisville, Ohio.
 Fred C. Vanator, Senior, Classical divinity, Warsaw, Indiana.
 Helen Vanator, Senior, English divinity, Warsaw, Indiana.
 George O. Walton, Freshman, Classical divinity, Fremont, Ohio.

A MESSAGE FROM BETHEL CHURCH IN MICHIGAN

For some time past, I have felt a desire to write a report of our church for the Evangelist, and this evening as I was looking over the last issue of our beloved paper and read the letters from Brother H. Anderson, I felt

that I could not do better than to write now. My mind goes back to the time when Brother Anderson was ordained to the ministry. It was at a communion service held at the home of our dear Brother Walter Clark, who is now enjoying the rewards of his labors. If it is true that the angels in heaven know of the good things happening here then Brother Clark has been made to rejoice many times because he ordained Brother Anderson. My heart goes out to Brother Anderson and his work, perhaps because we are one of the small, weak churches he speaks for. I feel too that instead of marking the weaker churches off the map, something should be done to help them. Our Lord never said (or meant) the stronger ones should trample under the weaker ones but he does advocate the doctrine of helpfulness and as Christians we are duty bound to help our weaker neighbors. So it struck a tender chord in my heart when I thought there were some of the brethren who think the weaker churches should be done away with. Oh! I wonder if you can realize what that would mean to some of us. I want to say in behalf of Michigan, we may be few in numbers but you will find among those few quite a goodly percentage who are just as loyal and just as true hearted Brethren and who have the salvation of souls quite as much at heart as any you will find anywhere else in the brotherhood. Then why should we be struck off the map, so to speak.

When I saw that black mark in front of Michigan in the little hand book, my heart ached for Michigan and mine was not the only one. Personally I do not believe Michigan deserved that. I will admit that if our members could all see the importance of tithing we could do a great deal more here than we do. But so long as they do not we can only go on doing the best we can with the means at hand, praying and trusting that the day may be not far distant when we will all make a little greater sacrifice and put our shoulders to the wheel and work the harder for the spread of the whole gospel. At the time of Brother Clark's taking away, we chose Brother John English for our elder and we feel that he has more than done his duty by us. He has come to us each month for nearly a year. At these times he preaches for us both morning and evening. His next date is November 15th, after which he will not be able to come regularly. We are hoping to find some one able and willing to take his place. At our last service a dear sister was baptized and came into the church. At our next service we will receive two by letter, so you see we are not entirely dead yet. Our State conference was held at New Troy, October 9th, and we wish to congratulate our Campbell brethren on the number of delegates from there. Campbell is certainly trying to do her share. As for a revival service, we have about come to the conclusion that so long as we cannot have both it would be more beneficial to have our regular services. So often when an evangelist comes they stay just long enough to awaken an interest and perhaps get one or two converts and then go away suddenly sometimes leaving two or three announced services unfulfilled and without baptizing the ones who did come. Such treatment will dishearten and

discourage the strongest congregation. So I say, brethren, before you mark us off the map, be sure you have done all you could to help and encourage. Read Luke 17:2 and pray that all of us may be more anxious to build up than to destroy.

May we have the prayers of all sincere Brethren that our little band of workers here may not become discouraged. But may, the Holy Spirit so lay the burden of souls on our hearts that we can not rest night or day until we have reached the very limit of doing and enduring. May our faith reach out until we see many beloved neighbors and friends coming and worshipping with us. We have a beautiful little country church and one of the best furnished country churches in Michigan and through the kindness of Sister Walter Clark we have just had a new lighting system installed. We only wish we might use them oftener. I am afraid my letter is getting so long that it will find its way into the waste basket. But, Brethren, this is a subject that lies very near my heart, therefore I have said much more than I expected to at the start. My heart aches to see things moving at Bethel. Brethren, pray for us.

MRS. SAMUEL RICE,
Cassopolis, Michigan.

MIDDLE WEST CONFERENCE (Formerly Kanemorado Conference)

The Middle West Conference was held at Hamlin, Kansas, October 10-12, 1919, with ten ministerial and twenty-seven lay delegates in attendance. The retiring moderator, H. F. Stuckman, emphasized the subject of missions in his report. John Lichty, president of the Mission Board, reported conditions at Fort Scott, McLouth and Maple Grove. His report include a report from Field Secretary Ronk of the National Mission Board, who had made a personal investigation of these points and had offered to extend aid to them from the National Board as follows: Ft. Scott, \$700.00; McLouth, \$400.00; and Maple Grove, \$100.00. The proposition was accepted. The Board recommended that the question of the re-location of the Ft. Scott church building be left in the hands of the Ft. Scott church, and that the expense of same be assumed by them.

The treasurer of the Mission Board made the following report:

Balance from 1918,	\$ 559.73
Received from	
Morrill, Kan.,	85.00
Ft. Scott, Kan.,	25.00
Falls City, Nebr.,	185.00
Sale of South Haven Church,	88.74
J. B. Ellison,	39.11
Beaver City, Nebr.,	20.00
Carleton, Nebr.,	100.00
Interest on \$500.00	25.00
Total,	\$1,132.68
Paid to Maple Grove,	\$ 100.00

Balance on hand,

Sunday School Work

"The Sunday School as an Asset and a Liability" was the subject of an excellent paper by Mrs. O. L. Lewis of Falls City and read by Mrs. Reed. It should find its way to the columns of the Evangelist.

A "Sunday School Round Table" was conducted by H. F. Stuckman. The plan outlined by National Conference for holding Sunday school institutes in the district was discussed by Brethren Otto, Whitted, Egfin, Kemper, and Miss Jennie Bailey. A motion was passed approving the plan of the National Board, and another making the Sunday school officers-elect a committee to see what could be accomplished along this line during the year.

Christian Endeavor Work

"The Efficiency Chart in Christian Endeavor" was the subject of a splendid talk by Miss Jennie Bailey of Carleton. The different committees were compared to the various parts of an automobile.

"The Place of the Junior and Intermediate Societies in Present Day Church Problems" was the subject of a paper by Mrs. J. D. Kemper and read by Rev. Kemper. Mrs. Kemper is an expert along this line of work. Her suggestions were pointed and practical. If put into effect in the local congregations, by qualified leaders, many young people might be saved to the church, who are forever lost to it because of a lack of wise leadership during the critical period of the young people's lives.

Change of Name of District

H. F. Stuckman suggested the advisability of changing the name of the district. After some discussion the question was left to ballot by the audience. The name "Middle West" received one more vote than "Missouri Valley" and was declared adopted.

Woman's Missionary Society

The session of the Woman's Missionary Society will doubtless be reported by their secretary.

Conference Officers

Moderator, A. E. Whitted; Vice Moderator, Roy Brumbaugh; Secretary-Treasurer, C. W. Yoder; District Representative of Interchurch World Movement, H. F. Stuckman; new Mission Board member, H. Howard; Sunday School work, Mrs. Belle Seibert, president; Mrs. Oscar Nedrow, Secretary; Elementary Department superintendent, Miss May Dunlap; Home Department superintendent, Miss Florence Cleaver; Teacher Training, Roy Brumbaugh; College Trustee nominations, E. E. Lichty, W. S. Angell, Y. P. S. C. E., Jennie Bailey, President; Doris Lichty, Secretary; Board of Appeals, C. Forney.

Friday evening, the sermon was delivered by Roy Brumbaugh. On Saturday evening, Miss Mae Smith gave a missionary address. The Sunday morning message was delivered by J. D. Kemper. On Sunday P. M., H. F. Stuckman spoke on the topic, "Enlisting Leadership." The closing address on Sunday evening was given by A. E. Whitted. Ministers of the District will decide on time and place for the next conference.

C. W. YODER, Secretary.

THE TIE THAT BINDS

MOYER-DECKER—At the parsonage of the Brethren church, in Fremont, Ohio, on October 25, 1919, occurred the marriage of Charles R. Moyer and Miss Mary E. Decker. Both are estimable young people, the bride being a member of the Fremont Brethren church. They will make their home during the winter in Toledo, Ohio. The best wishes of their many friends attend them. The ceremony was performed by the writer. H. M. OBERHOLTZER.

BEACHEY-GOTBERG—Sister Fern Beachey of Carleton, Nebraska, and Paul Gotberg of Minneapolis, Minnesota, were married at the home of the bride's parents in Carleton, October first, 1919. The bride is the youngest daughter of Brother and Sister F. P. Beachy. She has been a successful teacher for several years. The groom holds a responsible position with a large packing firm in Minneapolis. The best wishes of a host of friends go with them as they begin life's journey in their new relation. D. KEMPER.

MAUS-RANKIN—Mr. Carl Maus and Miss Bernice Rankin were united in marriage August 30, at the parsonage. Mr. Maus is a member of the Brethren church and lived at Denver. Mrs. Maus was a teacher in the public schools in Peru. Both are good Christian young people. May God's blessing rest upon this union. L. A. MYERS.

SHADEL-PETTY—Mr. Worthy Shadel and Miss Flossie Petty were united in marriage at the Brethren parsonage on October 1st. The bride is a faithful member of the Brethren church at Denver. Both are worthy young people. May the benedictions of divine grace rest upon them. L. A. MYERS.

HODGES-BRAMONER—Married by the writer at the home of the bride in Roanoke county, Mr. Charles E. Hodges and Sister Ella May Bramer. The contracting parties are beginning this new life together at the dawn of life's morning, the groom being 21 and the bride 18. May the dear Lord give them a long and happy life. D. C. MOOMAW.

WOLGAMUTH-HOLMES—On August 6, 1919, at the home of their pastor in Ashland, Ohio, Mr. Harvey S. Wolgumuth and Miss Mary Savilla Holmes were united in marriage. They are the choicest blessings of our heavenly Father attend all through life. B. F. OWEN.

REED-RICHARDS—Mr. Wayne Reed of LeGrand and Miss Hazel Richards of near Garwin, Iowa, were united in marriage at the home of the bride, October 15. The ceremony was witnessed by about eighty relatives and friends. The bride is the only daughter of Brother and Sister Harvey Richards, and was a member of the Carleton Brethren church. Mr. Reed is a prosperous farmer and has recently returned from France. Both bride and groom are very popular young people in the community. May they be richly blessed as they journey through life together. Ceremony by the pastor. FREEMAN ANKNUM.

IN THE SHADOW

HORNER—Harry J. Horner was born August 21, 1871, and died October 12, 1919, aged 48 years, 1 month and 21 days. He is survived by his mother, Mrs. Eli Teeter of Johnston; his wife and eight children. He was a member of the Conemaugh Brethren church. The funeral was conducted by L. Garvin Smith, pastor of the Conemaugh Brethren church. May God add sweetness to his sleep and peace to his ashes, and also comfort the sorrowing ones.

MAURER—Mary Jane, the wife of Aaron Maurer, was born in Fremont, Ohio, Feb. 14, 1849, and departed this life, at the home of her daughter, Mrs. Ida Harrison, Fremont, Ohio, Nov. 8, 1919, being almost 80 years old. Her maiden name was Mary Jane Bryon, the daughter of Nathaniel and Azubah Tryon. She was married twice, her first husband being W. H. Fink. To this union five children were born. The husband and four children preceded her in death. She was married again to Aaron Maurer, April 3, 1887, who with her daughter and seven step children still survive her. The pastor and the Fremont Brethren church, of which the aged husband and one of his own sons were members, extend their sympathy to the bereaved family. May God's sustaining grace attend them. Funeral services were conducted by Elder S. M. Lewis, of the house of the deceased, assisted by the pastor, H. M. Oberholzer.

RYAN—John S. Ryan was a member of the Baptist church, the husband of Sister Addie Ryan. He was a faithful backer of the Brethren church to the end. He fell asleep on August 20, 1919, at the age of 88 years, 1 month and 12 days. He was one of the pioneers of the county and leaves a large family. Services in the Leon Brethren church, conducted by the writer. G. T. RONK.

EVANS—Sister Belle Evas fell asleep suddenly on a very brief illness. Though too far situated to attend the services of the church very often, she maintained her faith to the last and never lost her interest in the church. Her life was notable for her practical deeds of service and she is sorely missed by many. Services in the Fremont Brethren church were largely attended by a crowd that could not get within the church. Services by the writer. Death came June 3, interim, June 6, 1919. G. T. RONK.

SEARS—Mary Angie (Mollie) Sears fell asleep on September 30, 1919. Hers was a life full of service to the church. She was the secretary of the Leon congregation in the trying years of the organization and building, was always faithful and about the Master's business. For three years she served as secretary of the Sister's Society and for two years as its president. In these five years she never missed a service. For a number of years she taught the Woman's Bible class but was forced to give up all these activities by ill health. Her passing is a great loss to the church. Services at Crown chapel by the writer. G. T. RONK.

HAVENS—C. S. Havens died August 20, 1919 at his home in Lanark, Illinois. The funeral was conducted at the writer's home by B. T. Burnworth on August 22. The deceased was one of the charter members of the Lanark church. The body was laid to rest in Lanark's beautiful cemetery. Z. T. LIVINGOOD.

On November the 3rd, the writer officiated at the funeral of Sister Myrtle Eickley of Waterloo, Iowa, assisted by Rev. J. E. Johnson, a former pastor of the west side Methodist church of Waterloo. Sister Eickley was

40 years old, lacking a few months, a faithful member of the Waterloo Brethren congregation and a splendid, noble woman. She was the wife of G. Edwin Bickley, and the daughter-in-law of Brother S. B. Bickley. Few women have served more admirably as wife, mother, and daughter-in-law than did Sister Bickley, and her death, coming so suddenly and in the very prime of her life, was a great shock not only to her immediate family but also to a wide circle of friends. The high regard in which this good woman was held by the church, by the community, and by her friends at a distance was evidenced by the great concourse of people that filled the church, and by the many rare and beautiful floral tributes. Sister Bickley left an infant daughter, and a son and two daughters ranging in age from ten to fifteen years. Her death has brought an irreparable loss in two homes—her own home and that of Brother S. B. Bickley her father-in-law. My heart truly goes out for these kind friends in their great sorrow, but I fervently pray that our God who is rich in comfort and grace may bring healing and comfort and guidance in this very trying hour. WM. H. BEACHLER.

JACOB C. CASSEL

Jacob C. Cassel was not a super-man, but had so many credits, as our lives are lived, that the confines of a short article will wholly prevent an adequate record.

Among his outstanding virtues was his loyalty to convictions of right. Not blindly devoted, always with a reason, for him to subscribe to a position meant his application thereto. Another quality was persistence. To secure his assent meant his continued devotion to the cause which he espoused. Another quality was liberality. He was always ready to do his full share in the maintenance of the things that he thought worth while.

Many other qualities could be mentioned. He was strongly inclined to the practical although never at the cost of a compromise of principle. Those who now can testify to the financial sacrifices made for the things in which he was interested, and the things in which he was interested meant all the active work of the church; the spiritual of course, but particularly education, publication, missions, ministerial supply and every church activity.

Upright in his manner of life, careful of his engagements, scrupulously exact in efforts to fulfill all promises, hopeful of success, realizing the importance of personal efforts, yet relying not upon his own strength. A man of force, courage, and conviction, determined, persistent, loyal. His latter years shrouded in a cloud of hopeless illness, yet interested in life and work until the end.

His passing leaves a blank that will long be left unfilled. He will be especially missed in our mission work in which during many years he was particularly interested. He was practically the originator of our foreign efforts, and was devoted thereto.

Space forbids great details, but these can be supplied by those who knew him. He carried into his personal friendship the same qualities manifested in his other activities and interests. WM. KOLB, JR.

AN APPRECIATION

When the word came that Brother Cassel had crossed the mystic stream I felt a distinct personal loss. And yet, if ever to a man "to live was Christ and to die gain" it must have been so to him.

I first learned to know him by coming in contact with him at our General Conference. From then until now I have held him in the highest esteem. Jacob C. Cassel was a great man in the Brethren church. He held many places of trust and shared in the toil of many difficult undertakings and all for the love of his Master and his unflinching interest in the church of his choice. He was a member of the Board of Trustees of the College for a number of years and served as president of the Board. He was an active and earnest advocate of foreign missions and was among those who organized our Foreign Missionary Society and he was the treasurer of the Board from the first until within a year.

There were three striking characteristics that marked his life, that impress me now as

I think of him. The first was, he was a man of strong convictions. He held to his convictions on matters of faith with a sincerity that could never be questioned. He had an intense interest in missions founded upon deep conviction of Gods Word on the subject.

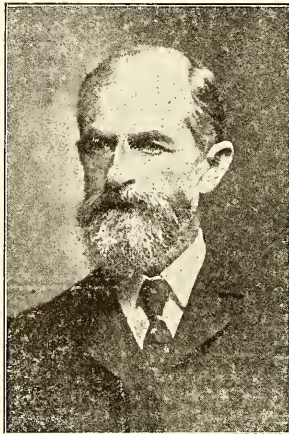
He gave freely of his time, his strength and his money, for the support of the work of the church and the interests of the Kingdom of God.

He was ever faithful to the stewardship committed to him. What he did and gave was an offering as unto the Lord.

Jacob C. Cassel lives in the life of the Brethren church. He lives in the life of each of his many friends. His body lies in the old cemetery at Germantown among the honored dead. Alexander Mack, Peter Keyser, Harriet Livermore and others. May we who are left behind for a day or a year or so, cherish his memory. May we emulate his virtues and be so faithful to our Lord that on the morning of the Great New Day we may greet Brother Cassel.

JACOB C. CASSEL

Back as far as memory will take me, I again live in the days of my early boyhood, thirty-five years ago. The Brethren Evangelist then came into our home, and it seems that the only thing I can clearly recall on its pages is the name of Jacob C. Cassel. His



ELDER JACOB C. CASSEL

firm faith in the inspired Word of God even then inspired me with a love for the Bible.

Little did I then think that this man would be one of the very foremost factors in the moulding of my entire life. Young and tender, yet in the first years of my ministry, a mere boy, scarcely of age, it was my privilege to become the pastor of The First Brethren church of Philadelphia. Some of the trying circumstances of life brought together into one home, our good Brother Cassel and myself. In the same room we had our study, and the moulding began. How he opened my eyes, and gave my religious thinking some real Gospel basis! Here his first wife died. Here, in this home, the present Mrs. Cassel came into his life to bless it. From those days until now, we have been bosom friends. He was as a spiritual father to me until the day of his death. All I wish to say more here, is, that if my ministry has been a blessing to any soul or to any people on earth, God alone will be able to say how much of this will be due to the spiritual direction that Brother Cassel gave this life of mine.

Now, he is done. It seems that it cannot be. How I shall miss him, and his constant encouragement! How he loved the old Book! How loyal he was to its every fundamental teaching! How he loved the hope of his

Lord's appearing! It was not permitted him to "go without dying," but, "we who are alive and remain shall not precede him." Thank God, we shall soon be "caught up together to meet the Lord in the air,"—the Lord, "whom having not seen we love." In the meantime, "Know ye not that a prince has fallen in Israel?" Fallen? Yes! Yet, being dead, he speaketh! And, his works do follow him!

LOUIS S. BAUMAN.

ELDER JACOB C. CASSEL

At the general conference of the Brethren church, held at Ashland in the early part of September, 1887, I first met the man whose going from our midst has left a vacancy among us, which only God can fill. He was then in apparently robust health, with clear brain and ready tongue,—a man of ideas, with ability and courage to express them. I was then new to the ministry, and far from sure of myself, and well remember how I admired this confident and able man. He seemed indeed to me, a man of affairs to whom my soul paid willing tribute. As we met more and more frequently, after conference began to be held annually,—a policy which he ardently championed, I met him face to face, and familiarity did not lessen my earlier estimate of him. His natural business instincts, made him a delightful man to work with in the Ministerial Association of the church, for he never needed a second reminder, when death in our ranks had made it necessary to call for the keeping of our promise to each other. Both what he knew, and what he had, were freely placed upon the altar of any cause in which his soul delighted. His active and public endeavors for the college, and most of all, his untiring efforts for the world's evangelization, gave him a most conspicuous place among the advocates of progress both upon the platform and the printed page. For years he has seen the end approaching, or rather the beginning, which for the want of a better word, we call death, and he was not afraid. He has done his work well, contributing his full share toward making the Brethren church a permanent power for good in the land, and though his going hence will cause his loved ones pain, none who knew him will doubt that he is enjoying "the rest which remaineth for the people of God." May the Lord bless those who fill the places made vacant by his death, and make them equally fruitful for good.

MARTIN SHIVELY.

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EDITORIAL

The Church Awakening and Moving

The church was never so burdened with the responsibility of leadership as now. It is being awakened to the existence of a situation that has never before been paralleled. Facts that are being unveiled before it concerning the world's dire need and its absolute helplessness are calculated either to stagger and intimidate the church or to challenge and nerve it to greater action. This situation is causing the leaders to fall upon their knees before God, calling upon him to grant them vision, wisdom and power to lead the church forward to meet the world's need as it never has done, but ever might have done. Will the church follow this rising God-appointed and God-inspired leadership? It will if it is brought face to face with the facts as the prophets already have faced them. The church has long been ignorant of the world's need and unconscious of its own opportunity, and for that reason it has often been indifferent when it might have been concerned and active. But if the present process of awakening keeps on, such criticism cannot long be honestly made; it cannot even now be made as it once was, for the world war and its aftermath have greatly stirred the church.

Here are some facts, not new, but being presented with a new significance, that are beginning to arouse the church and cause it to tremble with responsibility. Of the earth's estimated population of 1,640,000,000 only 36 percent, or 586,000,000 are at least nominally Christian. There are then more than a billion people in the world, or two-thirds of the earth's population, to whom the truths of Christianity have not been brought home. Europe is thoroughly distracted; she is torn as by a terrible earthquake. Belgium and Serbia were razed to the ground and their people left almost without a country. Northern France was turned into a dreary, barren, homeless waste. Russia is torn with revolution and anarchy and is bleeding her life away. Throughout the "Near East," or western Asia, suffering due to sickness and starvation is indescribable. Humanity's crying needs cannot be left unanswered, but they make almost incredible demands upon the Christian charity of the world, and "Europe generally is ill prepared to make large contributions towards aggressive Christian work." The burden must necessarily fall most heavily upon the Christians of America.

"Africa has a population of 130,000,000," according to the Interchurch World "Hand Book." "South Africa, with its 10,000,000 population, is Europeanized and mainly Christian. North Africa, with 80,000,000 inhabitants, is pagan. The Mohammedans of the north are conducting a persistent propaganda to win the pagans of Central Africa to Mohammedanism, and with some success. It is reported that for every 25 natives that become Christians, 100 become Mohammedans. The African field for missionary work contains 120,000,000 people."

"Asia contains nearly half of the population of the world, approximately 800,000,000. Of this vast population only a few paltry millions are Christian." From the "World's Statistics for Christian Missions" these figures are compiled; From India's population of 315,000,000, evangelical missions have won approximately 1,500,000. From China's population of about 400,000,000 (roughly one-fourth of the earth's population), evangelical missions have won about 437,000. From Japan's 54,000,000, evangelical missions have won approximately 116,000.

But Christian America is not without her own problems, to which she must give persistent and active attention, while at the same time she seeks to relieve conditions abroad. We are told what every informed person knows is true, "That there are unchurched areas, and areas in which there is urgent need of re-distribution of evangelical effort. There are, for instance, suburban communities springing up which have no churches, and there are other communities which have too many churches.

The racial problems are as acute here as in Europe. There are, for instance, three or four million Poles in this country (30 percent of them illiterate), and one million Czecho-Slovaks; there are more Italians in New York City than there are in Rome, and more Jews than there are in Jerusalem; there are 300,000 Indians and 400,000 Mexicans in our population; there are special problems presented by the native Alaskan as well as by the population of Hawaii and the West Indies; there is the Negro question; there are questions appertaining to various itinerant groups who have few opportunities of hearing the word of God." There is the problem of labor and capital demanding a Christian solution. The plague of Bolshevism is threatening the world, and only the Christian spirit and Christian control can effectively combat it. Greedy overreaching, extravagant expenditure and jealousy are causing a class spirit that promises trouble unless the Christian church can counteract these extremes. All this economic and social unrest presents to the church both a duty and a challenge, for back of them all is the great problem of sin which the church is eternally set to combat. Dr. A. E. Cory, associate service secretary of the Interchurch World Movement and former missionary to China, has said, "The time has come when there is a moral issue involved in this social unrest, and the church can never be silent on any moral question."

Is the church big enough, powerful enough and resourceful enough to meet all these problems? Is it equal to its task? There will be very general agreement to an affirmative answer to all these questions. We believe and know that the church of Jesus Christ is the biggest single organization in the world. It is largest in purpose, broadest in sympathy and universal in its scope. Within the mem-

bership of the church is the great majority of all the wealth and instruments of power. The greatest and most resourceful minds are in its folds; if any problem can be solved by the minds of man, the church has the ability to solve it. And first and above all, the church is backed by all the power and wisdom of God, by whose wisdom alone all the tangles of life are made clear. But all these things we have always possessed and have long realized, and still we have been unable to meet the demands as we ought. It must be admitted that the church has not always been as effectively active, as far-seeing in its forward look and as intense in its evangelistic effort as it might have been. The church must exercise a more positive and vital influence in all the affairs of men and carry the spirit and life of Christ into all the world as rapidly as possible. This is the day of the church's opportunity, and by the very uneasiness in religious circles, we can see that it is conscious as never before of the fact that this is its day.

Two signs point to the church's final victory appear on the horizon. First, there is a stirring among all denominations of a spirit of revival, a new consciousness of divine compulsion to prosecute their missions with all possible vigor. Various denominational forward movements have sprung into being during the last few months, due largely to the stress of the war. Certain denominations have set before themselves programs so vast as to exceed all other denominational programs combined before the war. The church that does not both formulate but prosecute a great program as this hour will lose its day and die.

The second sign of hope that the church will be able to meet the demands made on it at this time is the new spirit of willingness and effort to co-operate in a great program of world conquest. Every single denomination is conscious of the fact that the task before the church of Christ is too large for it alone and that if it does not secure the co-operation of the other denominations, its own effectiveness will be minimized. The churches are coming to see that just as the allied nations, by a co-operation that did not lose them their individuality and sovereignty, won the world war against Prussianism, so they can co-operate to take possession of the unoccupied fields and hasten the coming of the kingdom of God through the earth.

To awaken the church more fully to this situation, to stir it to action and to provide it with the most effective plans for the accomplishment of its task, is what certain great leaders and prophets of the church have set themselves to do. Their spirit, purpose and wisdom has taken shape in what is known as the Interchurch World Movement. From such an obviously providential movement, the Brethren church cannot afford to be aloof.

EDITORIAL REVIEW

Brother John Hartman of Mt. Olive reports that Brother and Sister Charles Cook assisted the Mt. Olive church in a successful revival.

Brother E. L. Miller was greatly used of God in an evangelistic campaign at McKee, Pa. The people gave him hearty co-operation and appreciated his services. Brother Hall proved to be a most efficient co-worker.

The second "appreciation" of the group written in honor of Elder Jacob C. Cassel and published on page 16 of the Evangelist of December 3, was written by Dr. J. Allen Miller. The name was inadvertently dropped when the forms were being made up.

Brother Bell reports his campaign with Brother Henderson at Clay City, Indiana. In this campaign the rain was no small handicap, and yet it was quite successful. Clay City is a promising field, and is of special interest because its success means the opening up of a new field in Hoosierdom for Brethrenism.

Cerro Gordo, Illinois, has recently enjoyed an awakening afforded by the evangelistic effort of their pastor, Brother D. A. C. Teeter as preacher and Brother H. E. Eppley as song leader. They also received inspiration from the district conference which convened with them in October. They are making an effort to measure up on the Four Year Program.

The Fillmore, California, conference is reported by the secretary, Brother C. E. Snyder. He writes briefly and to the point, and thus

paves himself a good reporter. Doubtless the young Fillmore church, which is shepherded by Brother Lowman, receives much help from the fellowship and addresses of the visiting Brethren.

Sister Detwiler writes to call our attention to certain typographical errors which escaped the proof reader in her report of the Hollywood revival. In the fifth line she intended to say that the number of confessions "were 20" instead of 50 and in the 21st line she said, "There were 50 present to study John." We thank her for calling our attention to the error.

All will be glad to receive word from "the Cooks;" Brother James gives good account of himself in this issue. He and the Salem folks are being honored of God in their work together. He still maintains a keen and vital interest in the work at Krypton, but he has been unselfishly trying to decrease that Brother Rempel might increase in the hearts and lives of the Krypton people.

Brother L. A. Myers, who has had charge of the Denver and Sydney, Indiana, churches, reports the closing of his pastoral leadership at Denver and the taking up of the work at College Corner in connection with Sydney. A number of gifts of love and expressions of appreciation, which are the pastor's greatest reward from his people, were given him as he was leaving for his new field.

The letter in this issue from little Marguerite Gribble was written before the one recently published containing the news of the death of Sister Rollier, but was received at our office a number of days later. You will be interested in the description of the journey up the Congo river. Knowing the fatal ending of Sister Rollier's sickness, we cannot help reading this message with a spirit of sadness. Let us pray that they may be spared further loss.

The loss of Brother P. M. Fisher by death will be greatly felt by the Brethren churches of the Southern Indiana district. He was a spiritual father to the Peru church and besides serving several churches faithfully as pastor, he held himself ready to help any church in time of need. Brother Fisher was a good and useful man. Our sincere sympathies go out to those who mourn.

President Jacobs and the editor were privileged to attend the Interchurch World Conference held at Columbus, December 1-3, and both came away convinced that the Interchurch World Movement is the most thoroughly planned and most ably financed of any religious movement in modern times, and is fraught with great possibilities for the kingdom of God. It has no thought of doing away with denominations, nor of lessening any people's denominational loyalty, but seeks to bring about a more vigorous prosecution by each denomination of its own task and a more perfect co-operation of all the denominations in the great common task of evangelizing and Christianizing the world. No church can afford to keep aloof from this movement and least of all the small church.

If any one in the brotherhood has had any doubt as to whether Ohio meant business in the college endowment campaign, such doubt will likely disappear when the report of the Fairview church canvass is read. Brother Beachler was full of smiles when he returned from Washington C. H., and it was not long till we learned the reason, for the news was too good to keep. The fact that one of the small churches had gone \$3,600 was very encouraging; moreover, in that little congregation was found a man who raised the highest record gift 50 percent. That was reassuring to those who had faith in Ohio. We would like to reach over and shake hands with those Fairview members and extend to them our congratulations. May God continue to bless Brother Beachler's great mission. No one realizes the importance of this campaign quite so much as he and Dr. Jacobs, whose anxiety is keenly expressed in every installment of his "Notes."

Again we are privileged to welcome another new member to our Evangelist Honor Roll; and again we are made to realize that the mission churches are not the least among all the churches of Israel, for they are rapidly finding their way on the Honor Roll. Peru, Indiana, is the fortunate church that now is receiving the weekly visits of the Evangelist into at least 75 percent of the homes. "The Little Brown Church" is continually growing and boosting but when we remember who is pastor we are not surprised. Most everything goes that Brother Carpenter takes hold of. We learn that they recently set out to fill a "Joash Chest" with \$1,000 and ended at the appointed time with more than \$1,100.

GENERAL ARTICLES

Relation of Revival to City's Progress. By Charles A. Bame

First Article of Series By Local Ministers, Written for North Manchester Journal

The advantages of the city-wide evangelistic campaign that starts this evening can not be too highly estimated. One of the greatest needs of the present time is unity of thought and harmony of action with respect to the things that have made this country and town great. Perhaps no small city of Northern Indiana owes more to religion than our own. With the largest Dunker college in the country in our midst, we have attracted to our town, beautiful in itself and in its location, many people from distant places. They came here because they have thought of our city as a religious place where they would be surrounded with religious people, religious customs and religious opportunities.

We are passing through unusual times and experiences. Never in the world's history have so many unusual happenings occurred; never so many dangers threatened the government and things we once thought were stable and enduring. Never have been so seriously questioned, everything we have about us and of us. People are thinking as they have done in no time in all the known history of man. Some things remain unquestioned. Some are even surer of their place and their value is more certain. Religion is the one sure thing in its hold on man; men will pray; they will worship; the word of God or as we think of it, the Bible, was never so popular as it is right now. No book of man in any month for years has equalled the Bible in the sale as a popular book. As sure as man was God-created, so sure will he reach and search after him. Until another proves

more popular in its hold on man; until another book has a system of morals for man and nations that excel that of the Bible, it will maintain its place.

Evangelism stresses the value of the Book. It stresses the need of citizens keeping in touch with God and keeping his commands. It stresses the duty of the community good and welfare. It tries to put down the things that wreck society and separate families and to build up at the same time, into the lives of the community, that which is of real worth. It aims to get together every class of society, and mold it into a more complete harmony.

More than that, it accomplishes its task, in a degree that is worth all it costs in time and money and devotion. In the coming weeks, more people of our town will be mingling with each other than any other opportunity offers during the whole year. None will be excluded because of the street they live on, their place in society, the clothes they wear or the kind of auto they ride in. It is the most cosmopolitan meeting the community offers during the entire year.

Furthermore, it will give every person a chance to do something for himself and his posterity. Yes, I said everyone. We shall sing together; we shall pray together; we shall speak our experience and tell what folks do not know who have not our experience. It will be a good time to have a good time together.

North Manchester, Indiana.

How Secure a Greater Spirituality? By H. C. Cassel

(Address given at the Pennsylvania State Conference, Johnstown)

This is a deep subject, and yet fundamentally the question can be answered in a single sentence: By the individual members becoming more spiritual. Doubtless you will say, We all know that; what we want to know is, What can be done that the individual members may become more spiritual? That is a practical question, but it is as old as the hills, and has never yet been successfully solved. Every conceivable method has been tried, sometimes resulting in a measure of success, but no fixed rule has been discovered by which the will of man can at all times be brought into captivity to the will of God.

Jesus breathed on the disciples and said, Receive ye the Holy Ghost; but we have no evidence that they received him at that time.

For a little later, Peter said, I go a fishing, and the other disciples said unto him, We go with thee. Doubtless Christ was grieved with them, as he was on many other occasions. Therefore he said unto them, "Tarry ye at Jerusalem, until ye be endued with power from on high." "For ye shall receive power after that the Holy Ghost is come upon you," and it was so, that after they tarried, fasted and prayed, for ten days, the Holy Ghost did come upon them in mighty power, which was made evident by their preaching, and the conversion of three thousand souls in one day. And the power to heal the sick, and raise the dead, and speak in other tongues was given to them.

The only unfailing recipe therefore which I can offer to "Secure a Greater Spirituality," is that given by the Lord himself, namely, "Tarry, fast and pray." The Lord is just the same today, as when he went away. He is no respecter of person. He admonishes all the saints to be **FILLED with the Spirit.**

Abundant provision has been made for every living soul to be filled with the Holy Spirit, if we are willing to make an unconditional surrender, but let this be understood, that we cannot dicker with the Holy Spirit for terms; he will

not compromise with the carnal mind. Jesus said, "Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "To him that overcometh, I will grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." The conditions of obtaining the fulfillment of this promise, which is transcendently above every other are, to "**hear his voice,**" which is the voice of the Holy Spirit, and to **let him lead.** Another condition is that we "**open the door,**" which is to throw open wide the door of our heart, and make an unconditional surrender. God saith, "Son give me thine heart." This he asks not because the heart is good, for God saith, "The human heart is deceitful above all things, and desperately wicked." But he asks that we yield him our sinful hearts that he may give us a new hearts which will be **true, pure, loving and kind.** With the heart man believeth unto righteousness, and with the mouth. Confession is made unto salvation." The scripture saith, "Out of the heart are the issues of life." How very essential then that our heart should be right.

It should be evident to every Christian, that it is impossible to secure a greater spirituality in our churches than what the individual members including the minister bring with them. The Holy Spirit does not float about in space, nor does he sit around in empty church pews. He is not a vapor, nor is he simply an influence. **He is a personality;** a vapor or an influence, can not be grieved, but the Holy Spirit is easily grieved, because he is responsible for the perfecting of the saints. He must be grieved very much when we refuse him his rightful place in our lives and in the general activities of the church. The Lord distinctly said, "Ye are the temple of the Holy Ghost." This I consider the greatest responsibility that the Lord has ever placed upon any human being; we may well tremble when we think of our high calling, and yet it is seldom mentioned by our

preachers and teachers. The laity of the church has a very vague conception of what is really meant by being the temple of the Holy Spirit. I wonder if all our preachers are blameless before the Lord for neglecting to emphasize this very important truth! **One thing is sure; we never will have a greater spirituality in the Brethren church unless our preachers and teachers lay it to heart, and begin to emphasize the name, mission and power of the blessed Spirit equal with the name of Christ.** Our people should not know less about the Christ, but they should know a great deal more about the "Holy Spirit," and give evidence of the fact by manifesting a greater spiritual warmth.

The blessed Spirit can only manifest himself through the human heart. And then only to the extent that he can get the control of the mind and the consent of the will. Man, at least in this world, is a free moral being. He has the power to accept or reject Christ, and resist the Holy Spirit. The heart may indeed be broken by the strong appeal of the Spirit, operating through some faithful servant of God, but if there is a reservation which the carnal mind is not willing to yield, the Spirit will not come in and abide.

He may continue to strive with a person for the possession of his heart for a life time.

A brother according to the flesh was converted at the age of 65 years; his testimony was that he had been under conviction for 48 years. O the infinite love of our God, and the faithfulness of the blessed Spirit is too wonderful for words.

There are many in the church that treat him no better. Some have been in the church for years, but have never made a full surrender. The Spirit is still knocking, waiting to come in, and bestow the most precious gift heaven contains, even the infinite love of Jesus, while their soul is famishing

for want of the bread of life. Yes! while these church members are donning their fashionable clothes to go to the opera, Movie or worldly social function, the Spirit is knocking and waiting to come in. But the door is shut tight. O yes! they go to church, and Sunday school and they take communion, but they are not filled with the Holy Spirit, they are rather filled with the spirit of the world. To be honest with their own hearts they would rather go to the movie than to prayer meeting.

I feel confident that if our preachers would persistently emphasize the necessity of being Spirit-filled, if we expect to reign with Christ, and if they would set the example by having frequent special consecration services at which time they would press the necessity of making a full surrender, that many could be kept from affiliating themselves with secret societies and other ungodly institutions. The Holy Spirit must be greatly grieved when those who have professed loyalty to Christ, will deliberately go and affiliate themselves with worldly organizations, and are yoked together with the world, by oath and obligations contrary to the express command of our Lord, who said, "Swear not at all," and again, "Come ye out from among them and be ye separate and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." **Note the conditions.** No man can brush aside the Christ, and the Holy Spirit and rush into the presence of God with a petition for **"God out of Christ is a consuming fire."** The only possible way to get to the throne of God is through Christ by the power and guidance of the Holy Spirit. How very essential then to be on good terms with the blessed Spirit! When will we give him his rightful place?

Philadelphia, Pennsylvania.

Our Resources and Their Availability. By G. L. Maus

Some one has said that the proper study of mankind is man. The study of biography, therefore, is always a most fascinating and helpful study. We would know all that we may about them, about their beginnings, their struggles, their habits, about their viewpoint in life. It is my purpose to direct your attention for a little while to some of the demands that are so urgent and that we are called upon to meet.

It is unfortunate that many of the churches are more concerned about getting hold of some kind of a panacea that is guaranteed to fill their churches than they are about getting at some fundamentals which will indicate just what should be done, regardless of what may have been attempted elsewhere, even though these methods proved to be successful. There are two important considerations which every church should remember: First, that there is no panacea for all church ills; and, second, that no two churches are exactly alike.

There is nothing of greater importance than knowing how to diagnose one's situation. This refers to individuals as well as to organizations. When the family physician realizes that his patient has developed symptoms which he does not understand, if he be a good physician, he very wisely calls in a diagnostician—a specialist. This expert does not confine himself to surface indications,—the fact that the patient has a fever doesn't prove very much. The specialist studies very thoroughly into the history of the case. He finds what the patient's parents died of, and his grandparents. He goes into as many details as possible, but he spends much time in getting at the beginning of things. And when he masters the case (he very rarely prescribes) he tells the regular physician just what ails his patient, and the regular physician knows just about as well what to prescribe as the expert does, after he knows what is the matter with him. It is knowing what ails the patient that troubles the average physician, and often he will experiment quite a good deal before he hits upon the right remedy.

It is just so in the work of securing the release of the

resources of the church and overcoming its selfishness. There is no remedy that will cure all the ills of the church any more than there is for the ills of the human body. They each require a thorough-going diagnosis. He must go into the history of their parentage, their training and the things that even now cause them to be selfish and tight-fisted. And after one has spent time and thought in studying the people, and the sacred Word of God, actually mastering the situation, it will be comparatively easy to know what method to apply.

There is just one method to apply, and that is the Gospel method: all other methods will fail. Of all the great truths taught by Jesus and recorded in the Gospel, the one that came nearest to oblivion,—being quoted, not by the four Gospels, but by Paul—is one of the best; namely, "It is more blessed to give than to receive" (Acts 20:35). There never was a time in the history of the Brethren church when she had more money than now. All the demands that were made upon us during the great world conflict have been met and yet our resources have not been exhausted. You talk to some men about money for the Lord and you will be made to think they were poverty-stricken, and within one week's time they will pull off some land deal that will involve thousands of dollars, but which they have none for the Lord's work. It is appalling when we think of the billions of dollars that are being spent every year for chewing gum, for confectionaries, for jewelry and for tobacco, in comparison to what little is given to the Lord's work. The problem is not the lack of wealth but the LACK OF CONSECRATION. It is of thrilling significance that God has put the power of enormous wealth into the hands of his people just at this crisis, and it is of added significance that as never before he is arousing his faithful few to a right conception of their duty in giving. The triumph of the Kingdom is sure, but woe to that man who, when the King cometh, shall have buried his Lord's money (Matt. 25:20).

There were three methods of giving noted in the New Testament. There was first the Jerusalem Method, where

they gave everything. This is not a practical method except in a few cases. It was used at that time because the early Christians thought the coming of Christ and the time of accounting were near. There is a sense in which a man cannot give all. He must have money to take care of his family, which is commended by Paul, and he must have capital with which to conduct his business that he may increase his ability to give.

But there is a sense in which he can give all by consecrating his time, talent, and money, whether he have little or much, to the building of the kingdom in the whole earth, the advancement of the race, and the development of his own Christian character. This was what Christ and the early Christians did, and it was what the rich man would not do, in order to follow Christ.

The second method of giving might be called the Philippian method, where the people gave only occasionally. Occasionally giving will not keep local work, missionary, benevolent, nor educational enterprises successfully moving forward. For all fields at home and abroad we must have regular, systematic, and increased maintenance of the work in order to hold what we gain and enter new fields. The occasional giver is generally the man who gives when he feels like it.

The man who will not give except when he feels like it ought to have a wife who keeps house when she feels like it. If she does not feel like getting up in the morning to prepare breakfast and set the house in order, let her lie abed and let her husband get his own breakfast. If she feels like making the beds, very well. If not, let them be unmade and let the husband sleep in the same impression he made the previous night. If she wants to garnish the house and have it clean and bright all right. If not, even so, let it go unkept and dusty. During my short ministry I have been in homes where the wife kept house when she felt like it and the homes were anything but pleasant to look upon. Most things worth while must be done whether we feel like it or not. They must be done because of consecration to our task. Giving should be given whether we feel like it or not.

Our third method of giving is the Corinthian Method. Paul is its author. "On the first day of the week let each one of you lay by in store as he may prosper that there be no collection when I come" (1 Cor. 16:2). This method people have misinterpreted. They take this weekly offering for the support of the church whereas Paul commanded it

for the help of the poor, and that not as a substitute for the tithe.

What is meant by the tithe? The tithe is the tenth part of one's net income, that is, the gross income minus the necessary running expenses. "The tenth shall be wholly unto the Lord" (Lev. 27:32).

Why is the tithe holy? Because it is a sacred symbol. God has no seed of our gifts, seeing that everything is his, but he requires this portion to remind us of our stewardship. Just as the tribute money paid to Caesar was a recognition of his authority, so the holy tithe which God required was an acknowledgement of his Lordship. "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Matt. 22:21).

Just as the Sabbath, an institution already existing (Ex. 16:23), is enjoined upon Israel and given a national significance (Ezek. 20:11, 12), so the tithe is first introduced as already existing, (Lev. 27:30), and is made the basis for national giving.

The Sabbath is nowhere more than inferentially endorsed by Christ but the tithe is indirectly commanded. "Ye pay the tithe. . . these ought ye to have done" (Luke 11:42).

The tithe is a debt. The free will offering is a gift. If we owe a person we must pay that debt before we can give him a gift. So with our gifts to the Lord. We owe him a tenth and all we can give over and above that is a gift.

If every member of the Brethren church would give to the Lord the tenth, or that which we owe him, the Brethren church would be at a loss to know what to do with its resources. We would then need to go before the Lord and ask him to send men into the needy fields to fill our vacant pulpits and to the mission fields to carry the gospel to those who are yet in darkness. Our beloved college would not need to have a man out in the field pleading with people for money to support our institution of learning. May we pray that the time will soon come when such will be the case.

In conclusion, may I say that our Father has given us all things that he may lead us to himself and make us children. The Master has given to each time and talents according to our ability to use wholly for him till he comes. May we all, dear readers, practice it more and more as faithful and wise stewards, that having been faithful over a few things we may be made ruler over many things in the kingdom of our Lord.

Bryan, Ohio.

The New Day for Brethren Churches

By William A. Gearhart, General Missionary Secretary

After God Almighty had created the earth with all its beautiful flowers, vegetation, mountains and lakes, and crowning it finally with the man, and last, but not least, the woman after discovering that man was lonesome without her, he looked upon this great achievement and said it was "very good," and it does seem as if no human being could look upon this great handiwork and doubt for one moment the existence of a creator.

Every day was a bright and new day, with no alarm clocks to disturb Mother Eve and her husband, no whistles blowing to tell them when to go to work, no weeds and thistles to hoe out of the potato patch; in fact there was nothing to mar their happiness or molest them until his Satanic Majesty appeared upon the scene and induced Mother Eve and her husband to disobey their Creator, and immediately their happiness was displaced with misery, disappointment, trouble, sorrow and death; and the world grew wicked, and more wicked until God Almighty in his infinite wisdom, thought it best to destroy the world with a flood, and it was done, saving Brother Noah and his family.

A new day and a new opportunity was given mankind to replenish the earth and enjoy the things which were made

for him to enjoy, but after a time foolish man, in his selfishness, stubbornness and disobedience, finds himself again in a wicked world, making it necessary for God, the Father to start a new race, giving it a new day with instructions as to how he should behave himself in order that he might enjoy life, but you who are familiar with the Word know how that persistence in disobedience made it finally necessary for the Creator of all things to send his only begotten Son, who assisted in the creation, to this wicked old world to show man how he should live and finally to suffer and die the shameful, ignominious death upon that cruel cross in order that wicked man might be redeemed.

But how thankful we are that he arose from the grave and founded his church, the greatest of all institutions in the world, against which he said the gates of hell should not prevail, and we are living witnesses, bearing testimony that no power on earth can prevent the church of Jesus Christ from carrying out her mission, that of evangelizing the world and preparing the way for the reign of righteousness on the earth.

To be sure his church has passed through many dark and perilous times in which it may have seemed, at least to

wavering Christians, that the devil was about to prevail, but these persecutions served to strengthen her for more terrible experiences through which she might be called to go before her task is accomplished.

The Brethren church, as one of the component parts of his body, has suffered along with other Christian denominations and is if necessary, ready to fight even greater battles than she has ever waged against Satan and his mighty army, knowing that with Jesus as her Captain, she must conquer.

The new day for Brethren churches is surely dawning, and we hope, that not one of our churches will be so dead that she can not seize the opportunity awaiting her to do mighty things for her Founder, in making him known to this sin cursed world.

We believe the Brethren church will keep pace with other Christian denominations in the aggressive movements which are being planned for the spreading of the gospel over the whole world.

The Presbyterian church contemplates the addition of 1,000,000 new members within the next five years, and the raising of \$40,000,000 annually for the spread of the gospel. The spiritual development of the church, the consecration of lives and possessions, missionary education and extension publicity are also a part of their great program and they are now holding a convention in Dayton, planning to accomplish this work for their Master.

There are some very good reasons why our denomination should do her utmost to make Christ known to the world:

1—The Brethren church claims to have the whole gospel and nothing but the gospel for her message.

2—She is now and always has been opposed to war, slavery, brother going to law with brother, taking an oath, etc., principles, which the intelligent, earnest seeker of the truth should embrace.

3—The need for the teachings of the principles given by our Lord and Master while here on the earth, is perhaps greater now than it ever has been since the time it was given, for if there is anything that will cure the social, political, economical ills, and all other ills from which this old trembling world is suffering in these days, it is the unadulterated gospel of Jesus Christ, preached with all the earnest and fervor that possessed the Apostle Peter on the day of Pentecost, when the people were made to cry "men and brethren, what shall we do?" Peter told them and thousands obeyed and were given eternal life.

Brethren, if every minister of the gospel should realize as he should, the dignity and importance of his position and calling, and every layman his responsibility and duty in properly supporting the ministry as the Apostle Paul enumerates them, what a mighty power the Brethren church would be.

If any of our ministers are looking for bigger jobs, they need not leave the ministry to find them, and if laymen really want to help their pastors to build up the body of Christ, let them attend the services more regularly, pray for their pastors daily, give them a better financial support, and live the true Christian life seven days a week, and then when they do cry out against the evils of the day and warn the people to flee the wrath to come, they can not feel that others are pointing the finger at them, and saying to them, "Look at your product!"

To be sure, there always will be people who do not care for the truth for they love darkness better than light. Just recently, in conversing with an intelligent man, about 60 years old, with reference to Christ and his teachings, he told me he thought Christ was a good man, a great reformer and an ideal character, but he said he did not believe in a future life and that when he would die, that would be the last of him, and if someone would arise from the dead and come to him, they could not persuade him otherwise.

Is this not what the Word says, that, "if they hear not Moses and the prophets, neither would they be persuaded if one arose from the dead?"

How can any one believe that Jesus Christ was such a good man and then disbelieve his statements concerning the future life which he verified himself by coming forth from the grave as he said he would? We are either for him or we are absolutely against him.

The new day which is rapidly approaching for the churches of our beloved brotherhood, we trust will be characterized by such zeal for the upbuilding of our churches as has never been known in all her history.

Some things which should give us encouragement and make us feel that we are going to do great things for our Lord:

✓ 1—The splendid spirit of optimism which pervaded in all the sessions of our Annual Conference at Winona Lake, Indiana.

✓ 2—The Four Year Program which is accomplishing so much for our churches through the earnest appeals of our Moderator, Dr. Bame.

✓ 3—The College Endowment Campaign, which is making such splendid progress with that dynamic force in the person of Beachler back of it.

✓ 4—The Evangelistic and Bible Study League which is launching out so encouragingly with that powerful Dr. Bell manipulating the oars.

✓ 5—The prospect for banner offerings for Home and Foreign Missions.

✓ 6—That splendid literature which is being spread over our brotherhood by our efficient corps of workers at our Publishing House.

7—The hopeful outlook for the future efficient ministry, which must be the result of the labors of our devoted Christian college staff, from President Jacobs and Dean Miller on down.

When we consider the blessings which the Master is continually pouring out upon us, and the splendid spirit of optimism among our loyal soldiers of King Emanuel and their willingness to do his bidding, we see no reason why the Brethren church should hesitate for one moment to go forward as the new day dawns upon us and when our Captain gives the command. She will not let a Red Sea, a mighty army of imps or anything else stop her until she has reached the goal set by her Captain, and her faithful members shall have been promoted from the church militant to the church triumphant, and forever dwell with him, whose we are and whom we love to serve.

Dayton, Ohio.

How different the services of God's house would seem to us if we would prepare ourselves by calmness of demeanor and silent prayer. When people come rushing into the house of God, all out of breath because they are late, or talking and laughing as they take their places, there is little opportunity for the Holy Spirit to work, and little receptivity for the word of God.—St. Paul's Messenger, Albuquerque, N. M.

ADVENT--COMING

"Let every heart prepare him room." Are we ready for our royal Guest? Are our hearts fit to receive the holy Babe? This should be our first concern in preparing for the blessed Christmastide. It is coming with all its holy joys. "The heavenly Guest is at the door." Will you open for him and ask him to abide? In all your preparations remember that it is in honor of his coming that we should prepare all our joys. Then and then only will this Advent season be a blessed one.

"O how shall I receive thee,
How greet thee, Lord, aright?"

THE BRETHREN PULPIT

Why the Church Must Go Forward. By J. Fremont Watson

(Moderator's address at Pennsylvania Conference)

Mr. Moderator and Brethren: We have been permitted through the good providence of God to assemble ourselves together as representatives of the churches of Pennsylvania district, in our Annual District Conference.

We have met, that we may together study more fully the great plan and love and work and resources of him who died for all men, but who now reigns until the last enemy shall be put under his feet. We come to study our human world, its vastness and its variety, its sins and superstition and suffering, its immeasurable need and its great possibilities. We come to study our personal resources of every kind, temporal and spiritual, and the obligation thence resulting. We come to study the work actually done, sure to find in the study much reason for thankfulness and joy; but also, it may be, many reasons for self condemnation and humiliation. We have come for these purposes of consultation, and, with these consultations, for common and earnest prayer to him who calls us to these tasks.

We have to face today the new problem of directing and controlling the great tides of life which are astir throughout the world. There is the great industrial avalanche that ever broke loose upon mankind, and we have to fraternize that great human power. We have the problem of humanizing nationalism. We must bring to bear upon it a universal religion with a universal brotherhood, with a spirit of universality of relations. We have the problem of re-enforcing and re-empowering Christianity, so that it will penetrate human life and all human relations.

How do you explain the turned keys in the doors of country churches? How do you explain the numbers of churches that stand impotent before their tasks? One of the great problems of our days is the releasing of these energies of our Christian faith so that they will make the character of our great nation an unanswerable argument in the proclamation of Christ to the world.

We are facing the problem of putting God to the test. We believe in his sufficiency. We stand confronting the great unsolved problems of our modern world; why are they unsolved in view of the sufficiency of God? Because we are not ready to venture out far enough on the sufficiency of God. We stand in the presence of the great problem of trying God out, of putting him to the tests to which he has challenged us against the intricate problems of our own land, against the mass of world problems rolling in upon us. We have seen turned loose in the world today great energies that make a man stand still and gasp unless there is somewhere in the world a hand that can be laid upon them and say to them, "I am your Lord. I conceive this to be the great central task of Christ's church in this present hour—that you and I like men, clear-eyed, unfearing, with a new and living confidence in God that has no limits to it, who dare cope with any problem on the earth, shall face the world today in which we live and claim that world, as a world over which Jesus Christ is to be King. He asks us to try him as to whether he can carry a seer. "Prove me now." That is his word. "Prove me now, prove ME now herewith, by bringing your tithes, the whole of them—which are mine, bringing these to ME and trying ME now. O, that in the days of this gathering there may come down such a new spirit of simple and living faith as shall make us bold to try to the limit the limitless God!

We are here today to confront these tremendous obligations, and to prepare ourselves, and so far as we may, to prepare the church for conquests and consecrations more truly apportioned to our resources, to the world's need and to the purpose of our Lord.

"I believe God Almighty has struck the world with the

hammer of his eternal purpose, to awaken us from our lethargy. He is saying, "Awake, thou that sleepest, and see your tasks, your burdens, your opportunities and your possible glory."

THE CHURCH MUST GO FORWARD BECAUSE OF OUR CLAIM. We claim for ourselves more than for others; what do we more than others to justify the claim? We must go forward in order to justify our claim. Jesus claimed to be the Messiah, and in order to justify the claim, when John's disciples came and asked, Art thou he that should come? Jesus said, "Tell John the blind see, the lame walk, the lepers are cleansed and the poor have the gospel preached unto them." This he said in order to justify his claim.

It would be to our discredit as representatives of the church of Jesus Christ, to ask on such an occasion as this, and at so late an hour in her history, What is the supreme mission of the church? To confess that we had not discovered it, would be to proclaim ourselves unworthy our position. It was declared long ago and with such plainness of definition that there is no room for doubt or speculation concerning it. The mission of Jesus Christ defines the mission of his church. The church if true to Christ has no new gospel to preach, no other foundation to lay than that which has been laid, no other book from which to teach men, than that inspired and infallible one of which she has been the custodian for ages, and no other power by which to save men and subdue nations, than that which comes from the crucified, but now risen and exalted Savior. She has no other work to accomplish than that defined in our Lord's last command. But while the great mission of the church remains the same, her opportunities for service and the corresponding special duties do not. With the changing times comes new duties; and there must be a wise discerning of the times by the followers of Christ if they would faithfully discharge their mission. We are brought face to face with new problems, new conditions of life, and changes in the world, which if they had been foretold, would have appeared incredible. There is also a growing conviction that greater changes are near at hand. There is a concurrence of signs attesting this. As by some prophetic instinct, devout men feel that God is preparing a new and glorious revelation of his Kingdom; and that he is rallying the forces under his control for new conquests. It is a time of confusion and unrest, of breaking away from old customs and beliefs. Men are musing, searching after truth, and exploiting new opinions. They are casting aside old environments, challenging old faith, and testing all things. Social and political changes affecting the destinies of great nations are taking place before our eyes with a rapidity that creates amazement, and the end is not yet. It is in the midst of such conditions that we, as a church, stand. It is not enough for the church to be ancient; it must be modern. To have sprung from an apostolic source is a credit, but it involves an obligation. There is something to live up to, and the cry, "Back to apostolic days" is necessary once in a while, lest we become intoxicated with the honor of a noble lineage.

But we are not in doubt, nor do we come to the present hour dismayed, distracted, and uncertain, as to our mission. One fact is evident beyond dispute, the Brethren church has borne steadfast and uncompromising witness to the truth as we have found it in the Word of God.

Among all the branches of Christendom we have insisted most strenuously upon the authority and sufficiency of the Scriptures. It is no time for silence, or for casting away sound doctrine, or for setting our sails to catch some breeze

(Continued on page 10)

OUR DEVOTIONAL

Sitting at the Feet of Jesus

By Mrs. G. L. Maus

OUR SCRIPTURE

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part which shall not be taken away from her (Luke 10:38-42). Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died (John 11:32). Jesus, therefore, six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always (John 12:1-8).

OUR MEDITATION

It was in one of Christ's journeys to the south that he came to Bethany, a small village on the eastern slope of Olivet, close to Jerusalem. It seems he preferred the quiet haven of Bethany as there are several indications in the Gospels that this was a favorite resort of Jesus during his Judean ministry. John speaks of Bethany as the village of Mary and her sister Martha (John 11:1). In his allusions to the family he makes Mary prominent, giving precedence to her name. St. Luke however makes Martha the central figure of his picture; "Martha received him into her house." She was the recognized head of the family. It was she who invited the Master and on her developed all the care of the entertainment, the preparation of the feast and the reception of the guests. Perhaps her guests outnumbered her invitations or something unforeseen had upset her plans; at any rate, she was cumbered and distracted. She breaks in suddenly among the guests and in the hearing of them all she says to Jesus, "Lord dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me."

Mary was sitting at the feet of Jesus, listening to his words which fell like a rain of music upon her soul. Mary had assisted in the preparations and reception, as the "also" of verse 39 shows; while Martha's own words, "My sister did leave me to serve alone," themselves imply that Mary had shared the labors of the entertainment before taking her place at the feet of Jesus. The probability is that she had completed her task, and now that he who spake as never man spake before was conversing with the guests, she could not forego the privilege of listening to the voice she might not hear again.

But how does Jesus adjust this sisterly difference? He gently reproves the elder sister, "Martha, Martha," he said, as if her mind had wandered, "thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

It is easy to see from this where Jesus thought the blame should rest. The fact was that Martha had misread the tastes of her Guest. She thought to please him by the abundance of her provision, the largeness of her hospitality; but for these lower pleasures of sense and of taste Jesus cared little. He had meant to eat that other knew not of and to do the will of him that sent him was to Jesus more than the nectar of the gods.

And so, while Martha's motive was pure, her judgment was mistaken. Had she been content with a modest service, she too might have found time to sit at the feet of Jesus.

While Jesus had a kind rebuke for Martha, he has only words of commendation for Mary. "Mary," he said, speaking the name Martha had not uttered, "hath chosen the good part, which shall not be taken away from her." Nor was the good part ever taken from her, for again and again we find her returning to the feet of Jesus. In the day of their great sorrow, as soon as she heard that the Master had come and called her, she arose quickly, and coming to Jesus, though it was bare dusty ground, she fell at his feet, seeking strength and help, where once before she had sought light and truth. And once more: when the shadow of the cross came vividly near, when Simon gave the feast, Mary sought those feet again, to pour upon them the precious and fragrant nard, the sweet odors of which filled all the house, as they have since filled all the world. Mary did not sit at the feet of Jesus in vain. She had learned to know Christ as few of the disciples did: for when Jesus said, "She has done it for my burying," he intends us to infer that Mary feels, stealing over her retiring but loving soul, the cold and awful shadow of the cross.

Mary gives us a type of the truest and best service; Martha shows us a kind of service which is only too common. She gave Jesus a loving welcome but his coming brought worry. She was so absorbed in the thought of what she could do for him, that she forgot how much more he could do for her.

Receiving, giving, praying, working—these are the alternate chords on which the music of our lives should be struck. That life shines the most and is seen the farthest which reflects most of the heavenly light; and he serves Christ the best who sits humbly and prayerfully at his feet, and then goes forth to be a "living echo of his voice," breaking for him the alabaster of a self-sacrificing love.

Cease for a while from your own works, and let God work in you. Wait in his presence, let his words take hold of you, and his love enthuse you, so you will find rest amid your toil, calmness amid the strife, and you will prove that the fret and the fever of life will all disappear at the touch of the living Christ.

OUR PRAYER

"Thou who are the everlasting light in our times of trouble, brighten the daily path of thy children with the shining of thy face. Let the sense of thy presence, like the shining of the sun, be always about us and within us. We ask not for thy coming, our Father, as if thou were afar off and needed our entreaty, but for the grace of hospitality in our own hearts whereby they may be open doors for thy waiting visitations of love and light. So may we come into those great communions of spirit which bring strength and quietness to our lives. Hear us, O Lord, in this deep wish of our souls, that we may be conscious of thy companionship, in the night watches, in the hour of temptation and in our seasons of loneliness and sorrow, for the sake of Jesus our Shepherd and our Savior. Amen."

Bryan, Ohio.

Laymen, do you think less of your church than your place of business and your show window? The church building should represent the glory of God and the beauty of holiness. In a bad state of repair, it is a poor advertisement for the Head of the Church and the denomination whose name appears on the weatherbeaten signboard.—The Inner Mission Worker, Pittsburgh, Pa.

Why The Church Must Go Forward

(Continued from page 8)

of popular favor. In a time of confusion and doubt we need most of all to hear the voice of certainty; the clear, strong, and conscience compelling accent of truth. The church of Rome ever on the alert, has sought to supply this need with her doctrine of Papal infallibility. Have we any testimony to make? If so, now is the hour to speak. Let us not mislead ourselves with the cry, "work, work," and then in some quiet, peaceful day settle our beliefs. No! the truth first, and the truth always. It is the instrument by which we work, the sword by which we conquer. The church that the world now needs most and that will best meet the new demands of the new day now dawning, is the one that shall have the purest and plainest scriptural appeal, and will fearlessly and honestly preach it. Our church has been characterized in the past as doctrinal, and this feature has been no small part of her strength and glory. Whatever truth we possess we must keep to the end. As faithful witnesses of Christ we must tell the whole truth as we know it, and in its right relations. There is no need to change our testimony to please men; that would betray the truth. For myself, I hold that we have no reason to abandon the venerable faith of our fathers, but rather to write it larger and clearer. A growing church will not be marked by a shriveling creed, nor by one that includes only the alphabet of the Christian faith; but by a larger and growing testimony to the truth.

Thus we must make the most of our message. If you were to ask what is this message, Christianity's message, I should answer in terms perfectly simple. This Christian message is this, "God was in Christ reconciling the world unto Himself." This is Christianity's message, "The Son of Man is come to seek and to save that which was lost." We have lost no doubt some of the sharpness and acuteness of this message through long familiarity with it. Now, I will rest Christianity's case upon one word, redemption, and upon one Person, the Redeemer. In any land at any hour I will face the sin, sorrow, the strife, the hate, the shame, and the death of that world with that Person, the Redeemer, and that message, his redemption. The Redeemer is Christian-

ity's gift to mankind. The redemption of all life is Christianity's purpose for mankind. I would not cross the street to give India a new theology, or China a new code of ethics, or Japan a new religious literature, but I would go around the world, again, and yet again, if it pleased God, to tell India, and China, and Africa and the rest of the world:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

This constitutes the message of Christianity; this makes it unique; this makes it essential; this separates it from all others.

I am afraid that we do not believe our gospel and that we have lost our message. We must preach the CROSS, a stumbling block unto the Jew, but unto us who believe, the power of God and the wisdom of God. "Until we can make that message ring with all the fervor and all the passion of our being and with a consciousness that it is the all-sufficient remedy for sin we will have proclaimed a message without a heart. The dominant note of our message must be, "I am persuaded to know nothing among you save Jesus Christ and him crucified." "And I, if I be lifted up will draw all men unto me."

The world is not being destroyed because of its poverty, or because of its sickness. The heart of the world is not breaking because of its poverty or because of its sickness. The heart of the world is breaking for life. The life of the world needs to be changed. Today we are talking of the nations becoming one. Hear me: They may become one or remain separate, but they will not become one in anybody except in Jesus Christ. Humanity may be saved, saved in its personal life, saved in its social life, saved in its political life, saved in its industrial life, saved in its international life; or it may go down to doom. But it is not going to be saved as far as anybody can see, except by Jesus Christ. To go forward we must make the most of our message.

Johnstown, Pennsylvania.

(To Be Continued)

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Workable Prayer Meeting Plans

By Prof. J. A. Garber

In line with the Service Theme for this month we are herewith presenting some workable plans that have produced real prayer meetings. They have been tried and tested by others in both small and large, city and rural societies. They were collected by and are to be accredited to James DeForrest Murch, who directs the Service Department of the Ohio State Union, the Ohio Endeavorer being its official organ.

A Purely Prayer Meeting. Before the meeting, the leader for the evening, the pastor and the members of the Prayer Meeting Committee should meet together for a ten-minute pre-prayer service, praying for the success of the meeting. Let all the songs be prayer songs; let participation be by prayers only—sentence prayers, chain prayers, circle prayers, the Lord's Prayer, silent prayers.

A Thermometer Meeting. Draw an outline of a thermometer on the blackboard with white chalk. Get red chalk for the mercury. Appoint some one to mark up the rise in mercury. Let a clipping count one degree, a Scripture reading count two degrees, an extemporaneous talk count five degrees and a prayer count seven degrees. Any person can take part as many times as he cares to.

A Move-up Meeting. Keep vacant the two front rows

of seats in the society room. Announce that all who take part in the meeting by an extemporaneous talk will come forward and occupy the front rows of seats. Those who will only read clippings will be asked to take the second row of seats. Everybody will want to be in these two rows by the time the meeting closes, and almost double the regular number will participate in this kind of meeting. Announce the meeting well beforehand.

A Question Contest. Divide the people present into two sections, one sitting on one side of the room and one on the other. The leader will prepare a series of questions dealing with the topic, and propound the questions to each side in turn. If one side is unable to answer a given question, it will then be referred to the other side. A correctly answered question scores one. Interest may be lent to the affair if the sides are chosen in the old-fashioned "spelling-bee" style.

"Fifty-two Varieties" by Githens (twenty cents) contains fifty-two different methods of conducting Christian Endeavor prayer meetings. You can buy it from the Ohio Christian Endeavor Union, 10 Chamber of Commerce, Columbus, Ohio.

Quiet Hour Talk. By E. M. Riddle

Dear Endeavorers:

As Quiet Hour Superintendent of the Christian Endeavor, I come to you, for a little talk through the Evangelist,

relative to the great work that is OUR'S. It is my plan for the next few weeks to give you a series of talks on themes emphasizing "Loyalty." We are in the midst of a great Loyalty Campaign.

As a group of Endeavorers throughout the brotherhood are we as loyal to the church as we ought to be? Our membership is mostly composed of young people, the very age to which the hundreds of alluring temptations of the world appeal. In view of this fact we need to give greater heed to those things that tend to draw us nearer to our church.

We can enlist and interest our young people to a very large degree in service for the church if by some means through the aid of the Spirit we create a spirit of loyalty. We have talked patriotism to our country and have prayed for a greater devotion to every cause for the good of our country during the recent struggle; why not now talk and pray that such a spirit of loyalty and determination for victory may grasp the weakest to the strongest soldier of the cross, that the Brethren church may not want for anything necessary to her most rapid growth and abiding strength. Any church that has the support of its young people, sends out a silent, yet effective message to the community that it is alive and must prosper. We need to feel, my young friends, that we are a part of the church and it is "ours."

Recognizing the fact that the mission and work of the Christian Endeavor among our young people have such a vital influence upon the future of our church and nation, that we should spare no effort or sacrifice in developing this agency to the highest possibility attainable, your Superintendent of the Quiet Hour now, co-operating with the leaders of the various Christian Endeavor societies, is calling upon Endeavorers to rally their forces for an advance movement during the months of December and January.

Upon the suggestion of our president, Brother Garber, we have decided to offer two dates when all societies should make a special appeal for COMRADES—the second and fourth Sundays of December. The first date coincides with the plan of the Ohio C. E. Union, the latter a final appeal for this year.

Challenge, "Come on"—Response, "Let's go."
Louisville, Ohio.

Four New Officers. By Dr. F. E. Clark

So greatly has the work of the United Society expanded that at its last meeting it elected four new officers, two of them to fill vacancies. Let me introduce them.

EDWIN PERCY GATES

The first one, as I have often heard the chairman of a meeting remark, who "needs no introduction,"—the new General Secretary of the United Society, your friend and

mine, and everybody's friend, E. P. Gates. I believe that if when Dr. Shaw resigned, an election could have been held and every Endeavorer in the country had voted, Mr. Gates would have received an overwhelming majority for this office. The trustees of the United Society, knowing how they would vote, anticipated this election. A man tried and true in many important positions, a "master of assemblies" and of conferences, always genial, knowing Christian Endeavor from A to Z, never palming off platitudes or mere oratory for a genuine Christian Endeavor speech,—we always know where to find Gates.

CARROLL M. WRIGHT

The second is our new Executive Secretary, Mr. Wright, though not so well known in Endeavor circles, has also earned the degree of T. T.—Tried and True. As head of the Baltimore Union and of the Maryland Union, the promoter and manager of large meetings, a trusted business man, young, but with large experience, he is greatly needed, and with God's blessing will be greatly successful.

STANLEY B. VANDERSALL

Our Alumni Secretary, too, "needs no introduction." "He's from Ohio," as Buckeye Endeavorers are fond of reminding us. He made good in every department, as Field Secretary of that great union, in the office, on the platform, in conferences, and in counsel. A thoroughly educated, alert, wide-awake Christian gentlemen,—what more can we ask? So rapidly has the Alumni movement grown that it must have a man to give his whole time to its development. Its success means the vast enlargement and firm establishment of Christian Endeavor in all the world.

RODNEY A. WALKER

Our Western Business Manager, too, is an "epistle known and read of all" Endeavorers. His fine work in Indiana, his consecrated "western hustle," his power to lift and lead at conventions, his financial integrity, and his success in state work, all pointed to him for Western Business Manager when his efficient and well-loved predecessor Walter R. Mee, laid down his tasks.

These are our new leaders,—all of them young, tested, vigorous, enthusiastic. They are chosen by God, I believe, as well as by men. Endeavorers all, I pray you,—love them, trust them, co-operate with them in the Master's work.

NOTA BENE. DON'T FORGET TO EMPHASIZE AND ENFORCE IN ALL SOCIETIES AND UNIONS THE MOST IMPORTANT SERVICE THEMES FOR DECEMBER AND JANUARY, "THE CHRISTIAN ENDEAVOR PRAYER MEETING." This is the heart of our movement. Its pulsations go out into all branches of our work. Don't have heart failure!

NEWS FROM THE FIELD

ANOTHER AFRICAN LETTER

On Board Steamship "Djah" Congo River,
September 12, 1919.

My dear little friends: It is just one month ago today since I wrote to you. Then I told you what I have so often written before, that I hoped my next letter would be written enroute, for our much-longed-for field of service. You will see from the heading of this letter that God has in the fullness of his own time and after long waiting answered our prayers. You will see, too, at least the Editor will, how mamma's hand shakes as she writes this for me, for the vibrations of the engine are very noticeable on this small boat; as it tugs and pulls against the current of the great Congo.

There are only two cabins; and besides our little party of eight, there are two other passengers; the deck at night is transformed from dining room to dormitory. The tables are put on edge for partitions, and some in

the cabins, and some on deck, we sleep sweetly and safely through the night, (glad to be on our way, praising Jesus every day) until the morning dawns bright and glorious on the waters.

But I must confess to you that I am just a little homesick. That may seem strange to you, but Brazzaville is my place of longest residence. I never in my short life have lived in any other place for eighteen months, and I think of Uncle William and Mr. Bragg, who were still there when we left, and of the boys who worked for us, all of whom we left behind us. Then, too, I like a tent better than a cabin, and the camp-ground was so much larger than the deck of the "Djah." I have to be so careful or I will fall overboard, as we are the first white children who have ever traveled in this line, and there are no railings sufficiently high to prevent my falling into the water. But I am learning to be careful, and all are so watchful of us, and espe-

cially of me, because I am the smallest.

Just the day before we were to start our dear Marie was taken with another severe attack of fever. It was a subject of earnest prayer with us all, and Marie was anointed. The next day she had no fever, and was able to be taken to the boat in a "push," a little cart with a single wheel, propelled by two natives. The next day however, the fever returned, and we were all so very sorry. This is now however, her second day without fever, and we expect her out on deck this afternoon.

Last night we were all so very sorry when Aunt Mary came down with the first attack of fever. We are praying for her too, and we believe she will soon be better. Mamma says Satan will make fierce attacks now upon our health. For eighteen months at Brazzaville, he hindered our forward journey, and now that we are actually enroute, he is trying to destroy our bodies with the fierce fires of Af-

rican fever. But we are safe in Jesus' care and we can laugh at our conquered foe.

At the side of our boat are two smaller boats which are loaded with baggage and with natives. They have to endure the showers of sparks which fall from the smoke stack on one side or the other, according to the direction of the wind. Mamma put my nightgown out to air this morning, pinning it to the single railing which is about four feet from the deck. Alas, it has three holes in it now, burned in it by the falling sparks. But riding on the boat is so much pleasanter than riding on the Congo Railway, was, and there too we had to be so careful of the flying sparks.

I have almost forgotten what coal looks like, for everywhere here, on the trains, the boats, in camps and houses, they burn only wood.

We are traveling only by day. At night we stay anchored to the shore, and in the early morning, at 5:30, or thereabouts the whistle wakens us all from our slumbers, and the day's journey begins.

I want to finish my letter so as to mail this tonight at Tshumbiri, and then I hope to continue to write to you as we journey on, so that you may know all the details of our trip.

Last night when mamma tucked me in my berth in the cabin, I said, "Mamma, Jesus did send the boat, didn't he?" How we praise him! MARGUERITE GRIBBLE.

CLAY CITY, INDIANA

We closed our work with the church at Flora, the last Sunday in September. One evening, the week before we left, a large crowd of the members and friends came in on us very unexpectedly and before leaving they presented us with a fine leather cushioned chair. During our stay at Flora, we found some very warm friends that we shall always remember and respect. Brother W. E. Thomas of Milford is our successor. We wish the Lord's blessings in the fullest measure on the pastor and his people as they labor together.

The first Sunday in October, found us in our new pastorate at Clay City, Indiana. This is one of our new churches in Indiana. It is only four years old but it is a live wire. Brother George W. Kenzie was the former pastor. Brother Kenzie did some fine work during his pastorate of three years. A large number were added to the ranks and the church's influence was increased in the town and community. During his pastorate a parsonage was purchased. We found a very fine class of people at Clay City, who accorded us a hearty welcome. They have some fine talent and a host of willing workers, a thing that goes a long way in building up a church. They have made remarkable progress during the four years they have been established in the town and we believe that the work is ready to enter on a larger era of usefulness. As this is the only Brethren church in this part of the state, we wish to extend a welcome to any of our isolated Brethren to visit us at any time.

On the Sunday following the State Conference at Goshen, Dr. W. S. Bell began us a series of meetings. Dr. Bell was employed for the meetings before the change of pastorates and our newness on the field was a handicap to both ourselves and the evangelist. Bad weather added to our troubles, but Brother Bell soon found his way into the hearts of the people and in spite of all interferences we had a great meeting. Twelve were added

to the church. Six by baptism and six by relation. Two others came out in the meeting and will be baptized later. Others are thinking seriously about the matter. It is the opinion that if the meetings could have lasted another week that there would have been many more. It should be remembered that Brother Bauman held a successful meeting here not over six months ago and that in the two meetings there were added about 35 members. This makes a fine record for Clay City.

On November 2, a very impressive anniversary memorial service was held for Robert Andrew, son of Sister Andrew, who fell fighting for his country in the battle of the Argonne Forest in France. Brother M. S. Goshorn gave a very touching tribute to the life and Christian character of the fallen hero.

On November 7, the churches of the town united in a joint reception for four new pastors. It was a big event, and served to get us acquainted with each other.

At present we are planning for greater things ahead. Last year Clay City was a star church and next year we want to be a front liner. Brother C. C. Ronsh our Sunday school superintendent and Miss Iva Long, president of the Christian Endeavor and are planning for front line places. We close asking your prayers in behalf of our work at Clay City.

S. C. HENDERSON.

FROM CERRO GORDO

On our pastor's return from conference, we began a three weeks' revival meeting, which resulted in three additions to the church.

Brother Eppley of Decatur, had charge of the song service which was a great help to Brother Teeter and was much enjoyed by all.

Brother Teeter gave us some stirring sermons all through the meetings, which helped us all, I think and made us feel that we come short many times in doing, "His Holy Will," and all we should do as Christian workers.

The first Saturday in October we held our regular business meeting which closed our year's work. We had a good attendance and good reports. The reports from all auxiliaries of the church showed the balance of funds on the right side of the ledger, which makes us feel our church is at its best in its history. We have made some of the goals of the Four Year Program and have lost some but still want to do more the coming year.

Sunday, October 6, we observed Promotion Day in our Sunday school, with 26 pupils graduating in the different departments of the school.

The Illiokota conference met with us October 8-9, which we counted a great privilege, but were disappointed in not having more delegates present. The rain on Sunday before kept away many who would have come.

There were many good things in the conference for us all, and we shall long recall having with us Dr. Jacobs from Ashland College and the closing address he gave us, on "The Church and Its Opportunities."

The Missionary Society served dinner and supper each day at the church.

On Monday evening, October 14 we held our communion services with 63 present which closed four busy weeks for the church at Cerro Gordo.

I think we have all been greatly blessed by these services and made to feel there is yet a great work to be done by the church here. We hope we may accomplish much in the year to come.

MRS. HELENA BOGUE,
Corresponding Secretary.

ASHTON, VIRGINIA

On October 15th, I was called to the Brethren church at Ashton, Virginia, the home of my childhood, for a week's meeting. There had been no preaching since February. It has been four years since I was there, and in that time the church has suffered the loss by death of Brother John Fogle and my father, besides two or three among the best families have moved away; however we still found faith and works there. I found Sister John Fogle superintending a Sunday school of about 80 scholars.

Our meeting proved to be much needed as well as much appreciated. The results were four by baptism and three by relation. We had to close in just one week, because I was due to begin services at Mt. Zion church, Reliance, prior to our Love Feast which was to be on the following Saturday night. We were rained out however until Saturday night when only a small attendance was at the communion. But there were some who really wanted to come. One dear family came 18 miles and had to go back home at the close of the service. The refreshing rain sometimes tests our faith and proves how much we love our church and our blessed Lord's commandments. We recently added two to the church by baptism.

I must tell you that while at Ashton I had the pleasure of eating a meal in father's and mothers' old home where we used to eat 50 years ago. I looked at the spot where mother had us kneel when we were happy little tots. I found only two of my dear parents' associates in the whole neighborhood, mother Stuchler, 92 years old, and father Bozzle, 86.

I expect to go back in two weeks for baptism and then on to the Hammer church in West Virginia. I am going immediately to Nothers, Madison county, Virginia, where we held the first meeting about three years ago. Now we have about 20 members and are trying to get a little house of worship for them. If any one wishes to help us, it will be appreciated, for we hold services now by the wayside.

S. P. FOGLE,
22 3rd St., Washington, D. C.

SUNNYSIDE, WASHINGTON

The Lord still continues to graciously bless his work here. Regardless of the fact that leave of absence was granted the pastor to deliver prophetic lectures at the Long Beach and Spokane conferences, thus necessitating his five weeks' absence, the work moved along, being guided by a higher than human hand. The attendance, interest and spiritual life of the church remained normal.

The latter part of the summer was full of rich ministerial fellowship for us. This is one thing we have missed very much since coming to the Northwest. The two elders who were here at our coming could not supply such fellowship for one was unfit in life and the

other in belief. But we have enjoyed rich feasts with Brother Bell, Brother McClain, and Brother J. Allen Miller. The church shall long remember the messages of these brethren.

The Sunday school is pushing steadily ahead this fall. We have won the first place in several points in our South Yakima district. We stand first in average attendance, in the largest cradle roll, in having the largest delegation present at the county convention (78), in the largest amount contributed for the Inland Empire Sunday school work. We also led in the district on "Go to Sunday School Day" in attendance and offering. Our offering was \$103.00. This was not a spur for the Sunday following witnessed more in attendance than the special day brought forth.

The S. S. C. E. welcomes the change in name to the Women's Missionary Society for it removes the stigma that for years has been placed upon them of being mercenary as an organization. Here, the mission study is receiving uppermost attention and any work second. Regular meetings are being held and are well attended.

The young people are remaining faithful to the work. We are blessed here with a company of excellent young people. They bear a large responsibility for the pastor, but also present a big opportunity. To properly direct their social and spiritual life is a task full of joy.

But the church proper here comes first. We are now giving an exposition of the Book of Romans in the morning service and the auditorium is full every Lord's day. Recently, we had a Family Day when all members of the family were together in the same pew. This proved to be the largest service in attendance within nine months. We took the occasion as an opportunity to emphasize the teachings of the Word upon marriage, divorce, remarriage, etc. We have received 8 members recently. Right now we are just finishing a canvass to defray the expense of a new furnace and wipe out the remaining \$1,500.00 church debt. As the returns are coming in, we feel confident of reaching our goal of \$2,000.00 in this canvass.

On Sunday, November 23, we open our evangelistic campaign. Brother A. V. Kimmel, of Whittier, California, will lead us. We are enjoying our preparatory cottage prayer meetings and looking forward with keen expectation to the opening day. Will every reader pray for the success of this soul seeking effort?

C. H. ASHMAN, Pastor.

BOON CHAPEL, ROANOKE, VIRGINIA

I have been preaching for the Brethren once a month for a little over two years at Boon chapel, a union church house, owned by the Methodists, Baptists, Church of the Brethren and the Brethren.

We planned for a revival meeting for October, but before we got ready, the Church of the Brethren held a two weeks' meeting and they had good preaching and fine results. Twenty-eight accepted Christ as their Savior. We baptized sixteen of them into our church, all being young people, ranging in age from 14 to 18 years. And on Saturday evening before the third Sunday in October, we held our

Communion service and we had a glorious meeting, one of the best I ever attended. About sixty members surrounded the tables.

We also have a fine Sunday school at this place and Brethren literature is being used. Brother Milton Boon is superintendent. He is efficient, a good worker and has been very successful.

This is a fine body of church people, one of the best I ever served. Boon Chapel is located twelve miles south of Roanoke City.

W. E. BEAHM.

MEETING AT MCKEE, PA.

It is usually left to the pastor of the church in which a meeting is held to make full report of the same, but a word from the evangelist is not out of order. It was on the thirteenth day of October that we opened up on the evil one in the McKee church. This church has quite a record for turning out workers, the Byers boys and Brother DeLozier hailing from this place. We found one of the most hospitable people at McKee that it has been our portion to meet. Of course it rained, but the people could not help that so we went after things rain or no rain, and even though we had only two rainless days in the two and one-half weeks' time we had a good time in the Lord. As is usually the case we were able to do some good work for the church proper and besides this we had a goodly number make the great confession. This field has been well gleaned, and when one realizes that in order to get our church full some people had to come several miles, it is all the more remarkable the way they turned out considering the weather conditions. I never enjoyed preaching to a people better than to those at Vicksburg, for that is also the name of the church. And that man, Brother Hall, is simply one of the best of good fellows, and a workman that needeth not to be ashamed. He is a goer and consequently the church is on the move. How nice it is to a pastor-evangelist to hear the people of a church say nice things about their pastor and the folks at McKee can and do say them about Brother Hall. We made our home with Brother and Sister Campbell whom we had already met at conferences. They are two of the kind of people that assure the future of the Brethren church. All the folks treated us royally, but we cannot help mentioning the Mentzers and the DeLozier clan. They tried to make Methodist preachers out of us, that is, they chickenized us, but the preachers were equal to the test and are still able to sit up and take notice.

While at McKee we tried to do some making up to the Four Year Program and we did. Undoubtedly the "increase goal" has been reached, and the communion service held on the last Sunday evening put them over clean on the communion goal. It was the largest in the history of the church and I can say that it was one of the best that I have ever been privileged to attend. The church house was full and some were not able to get inside. Truly things look bright for the work at McKee. At present there is one representative of this church at Ashland College in the person of Miss Dively. I do hope that more of the fine young stock may do likewise. Long live McKee and her loyal supporters is my earnest prayer. Your treatment almost forces one to desire a return engagement. Thanks to pastor and people for the support given in our effort to do the Lord's work.

E. L. MILLER.

FILLMORE CONFERENCE

I am sending you a brief outline of the three-day conference held at the First Brethren church of Fillmore, California on October 7th, 8th, and 9th, for the benefit of the readers of the Brethren Evangelist.

The conference opened on Tuesday night with a sermon on the "Deity of Jesus Christ," delivered by a lover of the Book, and a man well known throughout the brotherhood, Rev. N. W. Jennings, of the First church of Los Angeles. The attendance was good for the opening night.

Wednesday morning Rev. Broad of La Verne church read an address on "The Boy and the Sunday School," written by one of his Sunday school teachers.

Wednesday afternoon Rev. J. C. Beal of the Compton Avenue church, Los Angeles, delivered a powerful sermon on "The Resurrection," in which he pictured very beautifully the life, death, resurrection of our blessed Savior. After a short intermission, Rev. A. V. Kimmel of the Whittier church preached a wonderful sermon on the theme, "The Millennial Reign of Christ," using a large chart to illustrate the different ages and proving all points in his discourse by great numbers of references from all parts of the Bible.

Wednesday night we heard a fine message on "Tithing or Gods' Method of Financing Christian Activities," by J. C. Beal, who, with his Bible references did justice to the great subject. Immediately after this Rev. L. S. Bauman, of Long Beach, delivered a powerful sermon on "The Anti Christ." Like most Brethren preachers, Rev. Bauman is well versed in the Bible and stays close to it in proving all points.

Thursday was well taken up with good subjects and grand messages including one of Rev. Bauman's greatest sermons, on "Christian Science."

The conference ended Thursday night with a splendid attendance and every one feeling very happy as a result of the meeting.

Rev. S. Lowman, pastor of the Fillmore church, and his people had everything arranged for the comfort and pleasure of the visiting Brethren. Brother Lowman has done a wonderful work in building up the new church at Fillmore and is much loved by his people and any Brethren visiting Southern California are cordially invited to visit Fillmore and will receive a warm welcome.

C. E. SNYDER, Secretary.

MT. OLIVE, VIRGINIA

Brother Charles Cook and wife, Sister Margaret Cook, held a three weeks' revival at this place, closing on Sunday night, November 2, with the communion. Really, it was only a two week campaign, as the first week was so inclement that but few attended. By their earnest preaching the church generally was made more spiritually minded, and two young men found the way of the Cross, and others were brought under deep conviction. While here they made many friends who will always cherish their memory.

JNO. W. HARTMAN.

DENVER, INDIANA

We closed a three and one-half year pastorate at Denver, October 1st. During this time the church just about held its own. There were no large numbers added to the flock. Two union revivals were held and souls were received into the church. Others have been received at different times. While this is true others have been those whose names have been dropped and some who have died and others who have moved out of the community. Thus one can see no great gains. But when you are on the field you can understand why.

The intensive activity is more plainly manifested. The first impressions we had were from the marks of our predecessor. We found a well organized church. It had a Front Line Sunday school, a Woman's Missionary Society which held the Standard of Excellence and similar conditions in other organizations.

We found it necessary to put forth effort sufficient to hold the church to this standard. When we set out to do this we found the faithful people at our side and there they re-

maintained until the end. The Sunday school has been a Front Liner for six years in succession. If they desired they could place a full teaching corps into service, everyone of which are graduates of teacher training. But some are teaching who have not had the teacher training course whose work is too valuable to make such a change. The Denver school has the honor of graduating the first Teacher Training class in the new three year course. This they did in about 23 months. Brother Garber was present at the commencement and delivered the address September 24th.

The Woman's Missionary Society, has held the Standard of Excellence for the last five or six years until last year. They failed in one point and thereby lost the Standard. But this means hard persevering work on the part of a few faithful ones.

Our hearts were indeed sad when the time came for us to leave. The kindness of the people made us feel that our work had been appreciated. The Young Peoples' Society came in bringing refreshments and spent the evening in a very enjoyable way. When they departed, they left a very valuable gift as a token of their appreciation. A few evenings later the Teacher Training class came bringing refreshments. They helped celebrate our Thirteenth Wedding anniversary.

Before leaving the president of the class presented us with a 36 piece dinner set as a token of the class's appreciation and good will. May God bless this class to great usefulness.

Individuals came and left us valuable gifts of esteem which we can not refrain from mentioning. They are tokens of friendship and kindness. The day before leaving the Woman's Missionary Society showed their appreciation by giving us a reception which consisted of a program and later served refreshments. A goodly number of members were present as well as a number of visitors from Deedsville. We cannot forget our work with the Women's Missionary Society. When moving day came a number of the brethren and sisters were present to help pack and load. Brother Gilbert took his car and brought a load to Sidney which we appreciated in him. For all these favors and kindnesses we are truly thankful. I suppose there were some who sang Happy Day, when we left. If there were, we pray God's blessing upon both them and the loyal members too.

We are now living at Sidney. This is not a new field. We are here for the third year with a substantial increase in salary and other advantages. Our field for the coming year is very promising. College Corner invited us to spend half the time with them. This we are enjoying to the limit. We will submit a report of the work in these fields a little later. God bless the Brethren everywhere.

L. A. MYERS.

FIELD REPORT OF EVANGELISTIC LEAGUE

Clay City had arranged with me while Brother Kinzie was its pastor to hold a meeting for them in October; in the meantime he resigned as pastor and left for Ohio. Brother Henderson was secured as pastor of the Clay City church and arrived just one week before the meeting began, so that both of us were strangers to the people which was a great handicap in the campaign.

This is one of our mission churches and is located about 20 miles from Terre Haute. It is isolated from other Brethren churches, the nearest one being more than seventy miles away.

We have here a neat comfortable church with parsonage, which has been built about four years. The membership is made up of a fine class of people of representative citizens of the community, is well commanded and has an unusual amount of talent for a church of its size. In my judgment the work here has a promising future and should become in

time a center from which new work in surrounding places can be started.

Brother Henderson and the membership gave the fullest co-operation and we enjoyed our work and stay in this place. Will certainly will be glad when it freezes up, as it seems that "Jupiter Pluvius" cannot be shaken from my trail. In the very heart of our campaign the heavens literally opened and never closed up until we had nearly five inches of rainfall. We have the satisfaction of knowing we did our best and that God blessed the people and evangelist, that some were won for Christ and that the Gospel was preached. It was my first opportunity to work with Brother Henderson and I enjoyed the privilege. He is well pleased with his new field and hopeful of the future.

I stayed here as long as possible closing the meeting on Monday, November 3rd and leaving for Canton, Ohio, to begin a meeting with Brother Belote on Tuesday which was held in conjunction with Ohio State Conference.

W. S. BELL.

SALEM, OHIO

Where are the Cooks? Well instead of going west as we had expected, the Lord pointed his compass towards the Southern part of Ohio to a little body of earnest, consecrated, determined workers for the Lord. You note I said small, and I would have you remember that the largest packages do not always contain the most valuable gifts and that is often true in regard to the churches. I happens to be true of Salem. My what a dear people God has placed us with. But he always does things right when left to him.

These people speak well of their former pastors and that helps us to feel they will speak well of us. However this is the first time they have ever had a pastor for full time. The circuit to which they were united was broken and it was a case of either sink or swim, and it is unlike this bunch out here to sink as long as there is life. We are going out of the mud, every fellow is at the wheel; we are going up the hill, and we believe, over the top, and believing is half of it, you know.

We had scarcely gotten settled until we were aroused one evening by a crowd at our door—one of those crowds that makes a preacher feed good these days when the "High Cost of Living" is a proverb in the mouth of all men. Well, you can guess what this crowd had, but they went over the top that night. The top of the table would not hold it all at once, but it has been going over the top ever since, and so has that crowd and we will prove it to you by the following statements.

After a couple of weeks of consecration and preparation we began a two weeks' campaign for souls and a spiritual uplift for the church with the pastor as the preacher. It rained the first seven days and nights, but in spite of that the crowds were good; towards the last the house was crowded. The church seems to think that Salem and the community is stirred which will result in great good for the coming months. There were 14 added to the church, thirteen by baptism and one by letter. Many of these were heads of homes, and the rest young men and young ladies. We are expecting several more in the near future. We had a communion service at the close of the meeting with all the members present but three or four, and I understood they were sick.

I want to add to this that Mr. Ross McDonald from Dayton did splendid work in directing the music through the meetings. This will be of interest to those of you who have been with Brother McDonald in previous meetings.

Suffice it to say, that Salem is on the map and you will hear from us again.

Somewhat I feel it is due us to add a word in regard to the Krypton work, after reading Brother I. D. Bowman's splendid report in re-

gard to the meetings in Kentucky, and his short visit to Krypton. There is nothing dearer to our hearts than the Krypton work and we tried for months to untie ourselves as far as our personal interests were concerned, and made every message ring, with the thought of standing by their new pastor and by the work. Every letter we have written has been full of that sort of a gospel; we want to see Krypton succeed and we believe it will. There are some fine people there and the work was in the best condition of any time in its history. It must be remembered also that it took us years to win the confidence of those people. And we must not expect any new person or persons to reach them all at once; it will take months. But with the faith that dear Brother and Sister Rempel have and with the love they must possess that would lead them to a hard field like that, they will win these dear people to Christ in ever larger numbers. Let every person in the brotherhood pray that Brother and Sister Rempel might continue to be led by the Holy Spirit that every act and thought might pierce its way into the lives of the people at Krypton, that there may be no halting in our work there. Every one should support them with prayer and substance and be confident of their success. And may our entire Kentucky work be laid very heavily upon the hearts of our brotherhood at the Christmas season.

J. S. COOK.

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CAMPAIGN NOTES

The work in Ohio was resumed in the Fairview congregation at Washington C. H. This is a rural church and does not represent as much numerical strength as do many of the Ohio churches. However what the Fairview congregation may lack in numbers is made up in some other ways. The canvass among this people was very pleasant and not soon to be forgotten.

This was the eighth church in Ohio to be visited and as pertains to results Fairview has stepped into first place among the Ohio churches thus far canvassed. A new standard has been set in "Buckeye" circles and it will be well for the Ohio Brethren yet to be canvassed to sit up and take notice. Fairhaven was top notch among Ohio churches at \$2300 until I went to Fairview, but now even Fairhaven is far behind. Fairview church went \$3600 and, as I have already indicated, Fairview is a comparatively small congregation.

There are some interesting things to note in this connection. For instance, Ohio is the first district to put a man into the \$1500 class, and Fairview is the church that has that man. I have waited and worked for over two years to find some man or woman who had the courage to raise the maximum gift in this campaign above the thousand dollar mark. I thank the Lord that finally I found the individual who had a mind to break the spell. And better still, I have a strong feeling and hope that the individual who gave that \$1500 will yet put \$1000 more to it, thus making the amount \$2500. If this materializes my promise will be kept and the readers of the Evangelist will have the privilege of seeing the picture of that individual on the front page of the paper. There is yet this other mentionable feature about the Fairview canvass, viz., that almost the entire result was in cash and Liberty Bonds—more nearly so I believe than the result in any church where I have thus far been. It may be of further interest to note that in addition to the \$1500 gift, there were two who enlisted for \$500 each, also one for \$300, and one for \$200, and the remainder of the result in sums of \$100 and less.

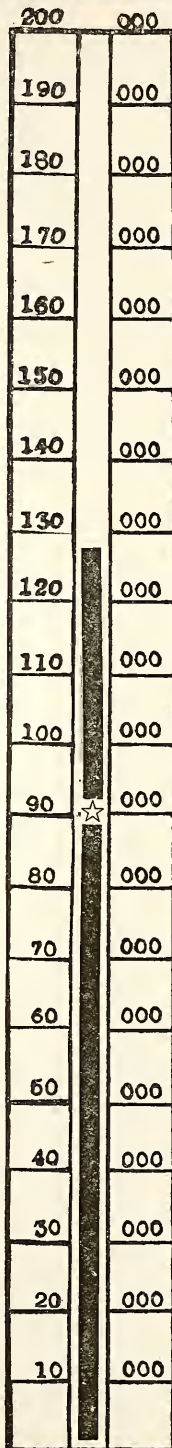
At present Fairview is without a pastor but I am hoping that this people may very soon secure a leader. Brother Bryan Stoffer was their pastor until the early fall when his school work called him away. Brother Stoffer left many friends in this church. Preceding Brother Stoffer, Brother Wilkins was pastor. Sorry to say, at the present time Brother Wilkins is not preaching. However, he is living at Washington C. H. and I found him keenly interested in Ashland College and the present campaign. Not only was he present at each service during the Fairview canvass, but he was more than willing to help in any and every way to make the Fairview result a real credit. I am very much indebted to Brother Wilkins for his able assistance.

Needless to say, the hospitality of the Fairview people is of the very finest. The Charles Himiler home, the Amy Hegler home, the Dave Hegler home, the Oris Hegler home, the Shobe home, and the Finn home were all thrown wide open to me and I entered in and had royal treatment and a pleasant time at each place. Thanks to all of these good people. May they all live to entertain many more field secretaries.

WM. H. BEACHLER,
Campaign Secretary.

P. S.—The mercury now stands at \$128,500. Incidentally I suggest that all of our people read again very carefully Dr. Jacob's "College Notes" of last week. This is a frank, unglorified statement of facts. And that statement should be quite sufficient to convince our people of the imperative necessity of the present endowment campaign, and of every man and woman doing his or her level best NOW.

Our Goal: 200,000; We Can and We Must



THE TIE THAT BINDS

SHAFFER-SMITH—At the home of the undersigned was solemnized the marriage of Luther Orlando Shaffer and Alice Jane Smith, July 1, 1919. The bride was one of our regular attendants at Sunday school and a member of the church. May God keep and bless them ever. A. B. COVER.

YOUNG-SHOW—Earl W. Young and Myrtle Show, two young people from the city were married on November 15, at the home of the undersigned. Both are exemplary young people. May the blessing of heaven rest upon them continually. A. B. COVER.

MOSER-ZEIGLER—Lloyd B. Moser and Vera A. Zeigler, both of the city were married November 25. Both are exemplary young people, the bride being a member of the Hagerstown First Brethren church. May God's blessing follow them. A. B. COVER.

SMITH-BOVEY—John Gattrell Smith and Grace Mary Bovey were married at the church, on the evening of September 24, by the writer, assisted by Rev. J. M. Tombaugh. The church was tastefully decorated for the occasion, palms, ferns, and snap-dragons, being used. A large circle of relatives and friends gathered to witness the ceremony. Both groom and bride are well and favorably known throughout the city and are both active church workers. After a wedding tour, they will reside in their newly furnished home. May God bless them in their new relation. A. B. COVER.

BEDDOWS-COOPER—Miss Bertha Cooper became the bride of Mr. Charles Roland Beddows on Thanksgiving day at the home of her mother, Mrs. Hiram Cooper, in this city, Philadelphia. Mrs. Beddows is a loyal member of the Brethren church at Tenth and Dauphin. Mr. Beddows is an energetic young business man of this city. The writer performed the ceremony.

ALVA J. McClain.

BEAL-KIRKPATRICK—Mr. Dale Beal and Miss Hazel Kirkpatrick were married at the home of the groom's brother on November 21. Mr. Beal is a very active member of the Mansfield church.

The entire church with a great host of friends wish for Mr. Beal and his wife a happy and profitable voyage through life. May the richest blessings of our heavenly Father be their inheritance until the journey is successfully completed.

E. A. ROWSEY.

HOSTETLER-STEINER—At the home of the bride's parents, occurred the marriage of Mr. Ira Boyd Hostetler to Miss Violet Odesa Steiner on October 19th, 1919. May the choicest blessings of God accompany these young people through life.

A. L. LYNN.

CRIDER-HARTZLER—At the home of the writer at Ashland, Ohio, the wedding of Mr. Elmer C. Crider and Miss Emma Hartzler was solemnized. May these young people be the recipients of God's richest blessings.

A. L. LYNN.

IN THE SHADOW

SWANSON—Andrew Otto Swanson was born near Stockholm, Sweden, January 1, 1851 and died at the Hebron, Nebraska, hospital, June 20, 1919. Brother Swanson was a member of the Carleton church since 1888. He is survived by a wife and four children. Funeral services at the church with interment in the Carleton cemetery.

J. D. KEMPER.

THOMSON—Lieut. Guy G. Thompson was born near Falls City, Nebraska, May 20, 1887, and died near Colombey-Les-Belles, France, January 31, 1919. He was graduated from the Morrill, Kansas, high school in 1908. He then attended the Grand Island, Nebraska, College for three years and the University of Nebraska for four years. On January 21, 1916, he was married to Mellie Wilfong of Morrill, Kansas. One child, Helen Marie, came to bless this union. Soon after America's entry into the great war he offered his services for the cause of humanity and was commissioned second lieutenant and soon sent to France. He was the only one from the vicinity of Morrill to make the supreme sacrifice.

Surviving besides a wife and little daughter, are father and mother, one sister and two brothers, one of the latter being a lieutenant in the aviation section. Memorial services were held in the Morrill church May 25, 1919, by the writer, assisted by H. F. Stuckman of Falls City, Nebraska, and A. E. Whitted pastor of the church.

J. D. KEMPER.

HARTLE—Clarence J. Hartle passed to the great beyond June 21, 1919. His death was caused by a motorcycle he was riding colliding with an automobile. His death was sad, he being in the very prime of life and responsible for the support of his mother. His father has preceded him in death during this same year. Clarence was a member of the First Brethren church and of the Sunday school. May our loss be his gain. Funeral services by his pastor, A. B. Cover.

NUNAMAKER—Welcher Kendle Nunamaker, a life long resident of this county closed his eyes to earthly things, October 28. He was a progressive farmer and fruit grower, a good husband and considerate father. He leaves to mourn his departure his faithful wife and one daughter, Mrs. James Keedle of Mapleville, Maryland, and four grandchildren. A daughter preceded him to the spirit world. God bless the bereaved.

Funeral was held from the Fahney church by the undersigned, assisted by Rev. Wm. Noment of the First Christian church.

A. B. COVER.

THE PASSING OF REV. P. M. FISHER

Peter M. Fisher, son of George and Barbara Fisher, deceased, was born July 15th, 1859, departed this life November 16th, 1919, aged 60 years, 4 months and 1 day. He was born and reared in the vicinity of Mexico, Indiana. On March 5th, 1883 he was united in marriage to Alice A. Stowman, who survives, and to this union were born four children: Mrs. Inez Cline of Balsam Lake, Wisconsin; Omer P. Fisher of Chili, Indiana Carl C. Fisher of Mexico, Indiana and Mrs. Mary Auspach of Ashland, Ohio. He also leaves eight grandchildren and two brothers.

He became a charter member of the Mexico Brethren church in 1888. In 1901 he was ordained to the ministry by Elder G. W. Kench. His work and counsel in the home church through all the years have been invaluable. Besides a number of churches which he served as pastor he organized the First Brethren church at Peru, Indiana, in 1914 and donated his services for several months until a pastor could be secured.

He exemplified Christ in both conduct and conversation and sought always to overcome evil by doing good. In both public and private life he endeavored to honor the Christ he loved. He was personally interested in public welfare and could always be depended on to help every enterprise that aimed to protect and uplift humanity. His neighbors will ever remember him as a man of ready hand and kind heart, helping in every time of need. The church has lost a loving brother, a zealous and loyal worker. But he will be missed most in his home for he was a loving husband and a kind and tender father.

Brother Fisher was sick less than a day as the result of a stroke of paralysis which occurred while he was performing a marriage ceremony. The funeral sermon was preached by Rev. G. W. Rench of South Bend, Indiana, who had been his pastor for many years. He was assisted by Rev. L. W. Ditch of Mexico, Indiana; Rev. G. C. Carpenter of Peru, Indiana; Rev. Charles A. Bame of North Manchester, Indiana and the writer. Besides the above who assisted in the services, the following ministerial brethren were present,—L. B. Wright, W. E. Ronk, Kenneth Ronk, A. T. Wirick, C. A. Stewart, John M. Fox, C. C. Grisso and L. A. Myers. There were also two Church of the Brethren ministers present,

making a total of fifteen in all. There was also a large congregation of relatives and friends present to pay their last tributes of respect to this noble man. It was said to be one of the largest funerals ever held in Mexico.

J. W. CLARK.

Business Manager's Corner

HIBERNATING?

No, we have not yet gone into winter quarters with the expectation of remaining in seclusion until spring. Neither has the Evangelist HONOR Roll suffered from a U-bout attack, but because of the Evangelist being crowded for space for several weeks we have withheld the Honor Roll for a few weeks and we trust the church that should have had this recognition will forgive us for the apparent neglect.

It is another one of our mission churches that has won the honors for this week's report: namely, "The Little Brown Church on the Corner," and the indefatigable pastor of this flock is none other than George C. Carpenter, president of the General Missionary Board of the church. This is a great victory for Peru, even as it is a great victory for any church; but we feel that it is a greater victory for our mission churches, as they usually have heavy burdens to bear. Moreover, we are sure our experienced missionary pastors are thoroughly convinced that they can scarcely find a more efficient assistant pastor and aid to the aggressive work they must do in a mission church than the weekly visit of their denominational church paper to every home in the congregation. We did not have to draw very strongly on our imagination to see Brother Carpenter's smile as he wrote us "this increases our subscription list at Peru nearly FIVE HUNDRED percent.;" and still we suppose there are some people who think we are foolish for now imagining that it is possible to swell the subscription list of the Evangelist to SIX THOUSAND paid subscribers. There is nothing foolish about it, and we are firmly convinced that seventy-five percent of the churches placing the Evangelist in their annual budget and sending it to every family in the congregation, or even by reaching seventy-five percent of their families by an every member canvass and thus winning a place on the Honor Roll would easily bring our list up to six thousand. When we compare the twenty-two hundred and fifty subscriptions we had only a few years ago with the five thousand we now have we get a vision of what an aggressive and persistent campaign with one object in view can accomplish.

But remembering what the Word teaches about boasting and remembering that "Pride goeth before a great fall," we will not say too much at this time, for we realize that within the next MONTH thousands of subscriptions will expire, and the great work now is to secure all these renewals and then later see if the list can not be increased twenty percent more.

Work for the Pastors

This will mean a great deal of hard work for the pastors, but all real pastors enjoy hard work and no one can hope to accomplish things worthwhile in any department of life unless he is willing to work hard, and we are sure most of our pastors are willing. Within the next week we hope to be able to write personal letters to the pastors of all the churches where their subscriptions to the Evangelist are about to expire; but in the meantime we trust that none of them will fail to take the preliminary steps necessary to continue to hold their place on the Honor Roll.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Indiana,	A. T. Wirick
Ashland, Ohio, 3rd Yr.,	J. A. Garber
Beaver City, Nebr., 2nd Yr.,	E. S. Flora
Berlin, Penna.,	I. B. Trout.
Berne, Indiana, 2nd Yr., ...	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Maus
Buckeye City, O.,	Glen Peterson
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Nebr., 2nd Yr.,	D. C. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana, 2nd Yr.,	S. C. Henderson
College Corner, Ind., 2nd Yr., Homer Anderson	
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Clay City, Ind. (2nd yr.), ...	Geo. W. Kinzie
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Ind., (2nd Yr.), ...	H. H. Welford
Elkton, Ind., (Maple Grove), ...	H. E. Eppley
Eau Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr., ...	B. F. Owen
Falls City, Neb., 2nd Yr., ...	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lowman
Flora, Ind., 2nd Yr.,	W. E. Thomas
Fostoria, Ohio,	M. S. White
Fremont, Ohio,	H. M. Oberholzer
Goshen, Indiana,	J. A. McInturf
Gretus, Ohio, 3rd Yr., ...	Edwin Boardman
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch., 2nd Yr. J. F. Watson	
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
Lanark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr., ...	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel), ...	Geo. T. Ronk
Leon, Iowa (Union Chapel), ...	G. T. Ronk
Linwood, Maryland, 2nd Yr., ...	E. M. Riddle
Long Beach, Cal., 2nd Yr., ...	L. S. Bauman
Loree, Indiana, 2nd Yr.,	C. A. Stewart
Los Angeles, Cal., 1st, 2 Yr., ...	N. W. Jennings
Louisville, O., 2nd Yr.,	E. M. Riddle
Los Angeles, Cal., (Compton Ave.), J. C. Beal	
Meyersdale, Pa., 2nd Yr., ...	E. D. Burnworth
Mexico, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr., ...	M. J. Snyder
Morrill, Kansas, 2nd Yr., ...	A. E. Whitted
Mt. View, Va., 2nd Yr., ...	J. E. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind., 2nd Yr.,	E. L. Miller
New Enterprise, Pa.,	Edward Byers
New Lebanon, O.,	G. W. Kinzie
New Paris, Ind., 2nd Yr., ...	W. I. Duker
North English, Iowa,	Homer Anderson
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
Peru, Indiana,	Geo. C. Carpenter
Philadelphia, Pa. (1st Br.), ...	Alva J. McClain
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr., ...	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana (2nd yr.), ...	Willis E. Ronk
Sidney, Indiana, 2nd Yr., ...	L. A. Myers
Summit Mills, Pa., 2nd Yr., ...	E. D. Burnworth
Telford, Tenn.,	Mary Pence
Tosia, Indiana,	Ora I. Oxley
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 3rd Yr., ...	B. S. Stoffer
Waterloo, Iowa, 2nd Yr., ...	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

VOLUME XLI
NUMBER 48

DECEMBER 17
1919

The **BRETHREN EVANGELIST**

- ONE · IS · YOUR · MASTER · AND · ALL · YE · ARE · BRETHREN · -



ARTIST—MUELLER

For unto you is born this day in the city of David
a Saviour.---LUKE 2:11.

And thou shalt call his name Jesus, for he shall
save his people from their sins.---MATTHEW 1:21.

Special White Gift Number

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George S. Baer, Editor

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R. R. Teeter, Business Manager

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EDITORIAL

What If Christmas Continued Throughout the Year!

At no time in the year is the world so kind and generous as at the Christmas season. Everybody is thinking of the happiness and welfare of some one else. Everyone is puzzling himself as to how he can bring joy into the life of some one who is near and dear to him, or into the life of some one who is unfortunate and in need. The giving of gifts and the cheering of hearts is everybody's business at Christmas time. Even the life that has been confined to self-seeking and miserliness throughout the year is made a little less selfish and finds that even against himself he absorbs just a little of the Christmas spirit of generosity and good cheer because it is so widespread and contagious.

Of course people are not ideal even at Christmas time. There is much selfish giving—giving to those from whom we expect to receive again in equal measure. There are many to whom much is given, more oftentimes than is appreciated, and there are others—oh how many, others—to whom little or nothing is given, not even that of which they are in need. There is some giving for policy's sake, because it is the respectable thing to do and will enhance one's standing and influence in society or politics, or add to one's business reputation. There is sadly too much of this even at Christmas time, because people live so persistently on that level throughout the year. But still there is less of it at this season than at any other. And even those who give half grudgingly because they are ashamed not to give, feel just a little more satisfied with self and are agreed that Christmas time is the best time of the year.

Note the manifestations of this unusual generosity and kindness of Yuletide. The Near East Relief is ever seeking the relief of the thousands of starving and homeless men, women and children in Armenia and Syria and other lands of the Near East, but it is making stronger appeal to the American people at this season than at any other, and it is right that they should do so. If there is any need that ought to be presented to men when their hearts are tender it is the unparalleled need of those who suffered most from the war and had least to do with it.

Campaigns are being launched in behalf of the poor children of the cities. Christmas baskets are being called for, that in the homes where sickness and want reigns there may, not be an entire lack of the Christmas joy. The Red Cross calls for the support of its campaign against the "White Plague." The Salvation Army is receiving offerings on every street corner for "Christmas baskets and the relief of the poor." Fraternal orders are planning Christmas treats for poor children and democratic spirited communities are erecting community Christmas trees where happiness may be fostered by a union celebration of Christ's birthday and where the children who would otherwise be missed are remembered with a token of good-will. Churches and Sunday schools are conducting Christmas services, giving

gifts and bringing joy into thousands of hearts, many of which would otherwise be cheerless. And in many homes the Christmas joy is shared with those who have no homes and no joy. Oh, how kind the world seems at Christmas time! Suppose if were always thus!

At Christmas time we are generous beyond other times in behalf of the church's crying needs. It is then that we bring our gifts in large numbers that the gospel story and the gospel standard of life may be carried to the backward people of our land. No mission of the Brethren church has been more popular than that which has so large a place in our thoughts at the Christmas season and enjoys so large a share of our "White Gifts for the King." May it not be partly due to the fact that the joyous Christmas spirit and the needs of the less fortunate peoples of the Kentucky hills have been so persistently linked together? And it is at this season, too, that we are wont to give of our substance to make possible the religious education of our young people in our own church school, Ashland College. So worthy a purpose is it that we put it side by side with missions and link them both with Christmas and ask our Sunday schools through the land to celebrate the birthday of the King of kings by giving to these noble causes. And they give so generously that there is enough and to spare for the work of the great and noble Sunday school organization itself. Our people have always given at this Christmastide far beyond that which was asked of them to these worthy purposes. But why should it not be so? Why should it be thought a thing incredible that the children of the King should give gifts to him on his birthday? At this happy time, at this generous time, they could not do otherwise. The very air is filled with the spirit of giving. And oh, how exhilarating and joy-giving it is! What if it should continue throughout the whole year!

And why not? Why should Christmas be limited to the Christmas season when Christ remains throughout the year? Why should we forget the joy of the Yuletide when the holidays are gone? Why, not be generous and kind every day in the year as on the day when we celebrate the birth of our King? Is it not the increased consciousness of the love and presence of Christ that makes the joy of Christmas so keen? When Christ was born love became incarnate and took shape and form and dwelt among us. We beheld the glory and saw the fulfillment of our hopes. Peace and good-will among men and salvation from self and sin were the heavenly gifts that he brought. And so our hearts are happy and we unite with the heavenly hosts praising God in the highest and bowing with the humble shepherds worshipping the King of the earth and sky, who dwells in our midst. And so we are happy at Christmas time. But why should we not be so throughout the year, for did not Jesus say, "I am with you always?" How happy, how heavenly this world would be! Then would be realized the petition Jesus taught his disciples

to pray, "Thy will be done, thy kingdom come, on earth as in heaven," and the kingdoms of this world become the kingdom of our Lord and of his Christ, if Christmas should continue throughout the whole round year.

EDITORIAL REVIEW

Brother Homer Anderson writes that the Lord has blessed their work at Pleasant Grove, Iowa, and at their recent revival, in spite of the hindrances, there were a number added to the church. He was joyfully received into his new parish.

We learn from a brief note from our correspondent at Sydney, Indiana, that the Brethren there are in the midst of a revival conducted by the Richer Brothers of Peru, that state. We wish Brother Myers and his people great success, and hope to hear of the results in due time.

We learn that the blessings of God are still falling upon the Compton Avenue, California, church in generous measure. Brother Kenneth Monroe reports the work there, and he does it in a splendid brief manner. He tells us of several special services and of several new converts.

From a newspaper clipping taken from the Daily Tribune of Johnstown, Pennsylvania, we learn that Brother Forrest Byers, recently ordained to the ministry and having been serving the Windber church for some time, is filling the unexpired term of Brother L. G. Smith at the Conemaugh church. Brother Smith has entered Boston University to continue his school work.

Brother Shively reports the progress of his work among the loyal people of Masontown, Pennsylvania, and the work is truly progressing. They recently had the good fortune of being led in an evangelistic campaign by Brother B. T. Burnworth of Lanark, Illinois. The number of souls added to the kingdom bears witness to the fact that it was a successful meeting. Brother Shively is leading his harmonious band on from one victory to another.

A letter just received from Brother Barubart reports an evangelistic campaign held for the Prosperity Brethren church in West Virginia and also announces that he is still in the field for evangelistic or Bible institute work, that in spite of the many calls for evangelists he has been overlooked and is idle. Address him at Pleasant Hill, Ohio. Because we have no space for his letter in this issue, we make the announcement for him before its publication.

You will be interested in the "College Notes" of this week, as you doubtless always are interested in them. Dr. Jacobs puts in a good word for the Purple and Gold, and we want to add our word of praise by saying that we never saw it look so good. You will note also from the "Notes" that Ashland College is not the least of all the colleges of the land, nor is it the poorest, but if any one is getting the idea that our college is now pretty well fixed with the endowment that it has, they will change their minds when they learn that other colleges whose endowments are several times what ours will be when we reach our present mark are campaigning for added endowment ranging \$200,000 and \$500,000 on up. When we get to giving to our school in terms of tens and hundreds of thousands, then we can talk about an adequately endowed college.

"The results of the elections in Ohio and Kentucky, despite everything that has been said and written, will have no appreciable effect on national prohibition," says Edwin C. Dinwiddie, legislative superintendent of the Anti-Saloon League. Kentucky voted dry by 8,000 majority and became the thirty-fourth state to adopt prohibition as its own policy. Ohio voted to increase the majority for state prohibition, defeated the attempt to permit the manufacture and sale of 2.75 percent beer and wine by a large majority, lost the Crabbe enforcement bill and also failed to endorse the ratification of the national prohibition amendment by about 500. A recount of the votes is to be had and it is by no means certain that enough errors and frauds will not be unearthed to change the result. This announcement is made at this late hour because some of our readers outside of Ohio seem to be confused as to the real situation.

We knew Louisville would do her share on the college endowment proposition, and she did. Turn to Brother Beachler's campaign notes and see what this loyal church did. You can always count

on her; every mission board secretary, will testify to that, as well as every former pastor of Louisville. And we are in a position to know that the amount reported in Beachler's notes from Louisville is mighty good for that church. These people give well not because they are a community of rich folks, but because they are, as Brother Beachler suggests, a church of tithers. Not every one is a tither, but they have as large a proportion of tithers as any church the editor has ever been in touch with. Their present pastor, Brother Riddle, is a noble leader, and with his enthusiastic and talented bunch of young folks and his loyal group of older folks, he is leading on to the realization of "A Greater Brethren Church in Louisville," and at the same time they are doing what they can to bring about a "Greater Ashland College," "A Greater Publishing House and Church Paper," "Greater Brethren Missions," and greater everything that has to do with the church and the kingdom.

MORMON EFFRONTERY

Mormonism appeared in person at the recent World's Christian Citizenship Conference, in Pittsburgh, and claimed for itself a hearing there. Its spokesman was Apostle James E. Talmadge, one of its "Prophets, Seers and Revelators" and its ablest theological controversialist.

His demand for a hearing was denied as a right by Dr. James S. Martin, the presiding officer of the day, on the grounds that Mormonism was distinctly non-Christian and its apostles could not claim place in any assembly whose whole character and work and purpose was distinctly Christian.

But as a courtesy, Talmadge was heard and then questioned. He admitted the teaching of polygamy by his church, as a divinely ordained system of marriage, although he disavowed the present practice.

Mrs. Lulu Loveland Shepard challenged him to state whether or not he was wearing the secret undergarment which is placed upon priests and priestesses in the esoteric rites of the Mormon temples and which is the ever present symbol of the awful oaths,—the treacherous and blasphemous oaths,—which the priests and priestesses take in the revolting ceremonial. Talmadge refused to answer and he declined to demonstrate to a committee of gentlemen,—in fact he tacitly admitted the wearing of the secret garment.

The significance of Apostle Talmadge's appearance and utterance is two-fold: First, Mormonism which has always bitterly denounced evangelical Christianity, is now seeking to fraternize. Second, Mormonism admits the present teaching of polygamy.

And the significance of the Conference action in refusing to the apostle any hearing as a right, will go far to clarify the issue. Mormonism is distinctly anti-Christian; and its emissaries have no proper place and are not entitled as a right to any hearing in any Christian body.

NO ROOM IN THE INN

By Mrs. Grace P. Srack

No room in the inn for Mary that night,
No room for friend or stranger,
So Jesus, the blessed Son of God,
Was born in a cattle manger.

No silken covers or pillows of down
Prepared for the heavenly guest,
Only a manger and a bit of straw,
On which God's Son might rest.

"No room in the inn" rings down through the years;
The Lord is left in the stall.
Hearts are so filled with the pleasures of life
Jesus finds no room at all.

Will you ope' the door of your heart tonight,
And welcome the Savior in?
Or will you resist and turn him away,
Still saying, "No room in the inn?"
Long Beach, California.

GENERAL ARTICLES

Reversing the Order---White Gifts for the King.

J. Fremont Watson

President of the Sunday School Association

The churches of Christendom in recent years have faced about in the order of the observance of the Christmas festival. They have been convinced that the former way of keeping the Christmas spirit alive was wrong. The birthday of the Savior King was celebrated by taking the Kings money and buying candy and other presents for the pupils of the Sunday school, while the usual custom of celebrating birthdays is to give presents to the one having a birthday.

It was with keen interest that I read of the proposed change in celebrating Christ's birthday in a way fitting to him and the larger interests of the Kingdom. The new way was based on the "White Feast" in Cathay as a means of arousing interest in giving White gifts to our King." I decided at once to learn all I could about the plan and urge its adoption. The result through the years has more than justified the effort required to make the change.

The many ways by which Christ is proclaimed through the Christmas anniversary is a challenging fact, a fact as gratifying as challenging to the man who has seen into the heart of Christ. Christmas at this hour calls from every church steeple, rings from every belfry, speaks from every store window, office, factory, and home. Christmas meets you in the face of every friend and acquaintance you greet on the street. And the explanation of Christmas is Christ. Every unselfish act of Christmas day and other days suggests the Christ; leads directly to him. Christmas gets its name from him, its spirit from his spirit, its suggestion from his life.

The "White Gift Christmas" proclaims that life is full of meaning and that we should do our best in loving God's world and wishing every human being the gladness of trusting and obeying this wonderful God.

In the ebb and flow of the tides in man's nature, Christmas marks high tide for the better part of that nature. We must keep Christmas as a personal matter. It must touch our hearts or we fail to find the meaning of Christmas.

Christmas is characterized by giving. In this, man is exercising himself in a way the very opposite to that which engages him for the larger part of the year. Most of his time and energies are employed in getting. At Christmas he gives. But giving is the choice fruit of unselfishness, unselfishness which has its opportunity at Christmas. It was probably the gifts of the wise men that enabled the parents of Jesus to travel with their child to Egypt. Real gifts are not purposeless but serve practical ends. Much Christmas giving is spurious because it is extravagant and needless. "After all," says the man at his Christmas festivities, "this making others happy is the deepest satisfaction, the most real pleasure." Thus unconsciously, this man is in harmony with our blessed Lord, who said, "It is more blessed to give than to receive." Speaking of the forthcoming Christmas season, a mother said, "We shall not be able to give many presents this year; money is very scarce. We are preparing some homemade ones, and will try to put a good deal of love into them. Each evening now, after supper is over and the dishes washed, I gather the children about me and tell them of the birth of the baby Jesus; how he loved people when he was grown up, and how he still loves everybody. They are getting the meaning of Christmas, and seem much interested." That is a wise mother, and she is getting at the heart of the matter; doing her part towards unspoiling Christmas, which the world has done so much to spoil by covering it up with error and "junk."

The "White Gift Christian," presents to the Christ gifts of SELF, SUBSTANCE, and SERVICE. What season of the year is more fitting to give SELF to Christ than Christmas?

When Jesus was born he entered humanity, and humanity became forever different from what it would have been had Christ not been born in human nature. Christmas is not only the birthday of Jesus Christ, but it stands for the birthday of all twice-born men, their new birth into the life of the Kingdom of God. There are always some who have never given themselves to Christ. Here is a splendid gift of "Just as I am." Only thus can we in the fullest sense come to worship him. Let us come to the Christmas season praying,

"O holy Child of Bethlehem,
Descend to us we pray;
Cast out our sin and enter in,
Be born in us today."

How important is the gift of ourselves to some SERVICE for the Lord. When we think of the thousands in the church that are merely nominal Christians and do nothing definite in the work, there is need that Christ claims be presented. Never have we faced a Christmas time with such monumental needs of comfort, courage and cheer. What will we do with our lives; give them to him, or continue in our disgraceful neglect of his service? O how many churches would become real soul winning stations, and no longer a burden to a pastor's heart if only we would give ourselves anew to his service! Give your life to some definite work this year for his glory.

The "White Gift" appeal comes with renewed emphasis this year to give of our SUBSTANCE. We should be possessed with the spirit to do our best to make this the greatest year in the history of our Sunday schools. Our program of work for the year includes many projects and your best financial aid is needed. Our work has been growing rapidly through the years and has reached the place where we must make a great forward move. You have as schools made it possible for us to keep moving forward, and you must not fail us now. We must take care of the work as new demands arise and this will from year to year mean larger and more liberal support. Every school should do something and that something should be a determined best.

What we can do, depends on what each school does. We cannot move faster than you are willing to go. Let us sincerely hope that your vision of the work will broaden each year and that your gift will be as large as your vision. You have thrilled us again and again with your loyal support and kindly help and we are counting on every school that has helped in former years to send us liberal help again. We wish you every blessing and the fullness of Christmas joy and trust that it will find expression in what you do.

Johnstown, Pennsylvania.

The White Gift---Importance of Its Objects

By Albert Trent, Secretary-Treasurer

A large proportion of the White Gift offerings from our schools is given by the children and young people, and therefore should be applied to the most important, as well as the most promising enterprises of the church. The interest of our young people in the work of the church can be most readily maintained by showing them that definite results have been attained through their efforts and contributions.

Where can we find more convincing evidence for their encouragement than the continued progress that the work in Kentucky is showing? Our National Sunday School Association's budget requires one thousand dollars for this fruitful home mission field.

The great need of education and Christian teaching by the people of this section of our country, the evidence we already have of the strong character and ability of this people when properly trained and developed, the foundation of the work that has been successfully laid, and the promising outlook for future success,—all mark this field as a worthy and important object of our gifts.

The second item of our budget calls for one thousand dollars to help support the Chair of Religious Education in Ashland College established for the preparation and training of the young men and women who will carry the Master's message of good news to others.

The old and the young can readily understand the im-

portant need of this department in our church's institution. It would seem but fitting that a reasonable proportion of the support for this department in our college should come from our Sunday schools. The splendid response we have had in past years for this work indicates that it is an object that appeals to the minds and hearts of the men, women and children of our schools.

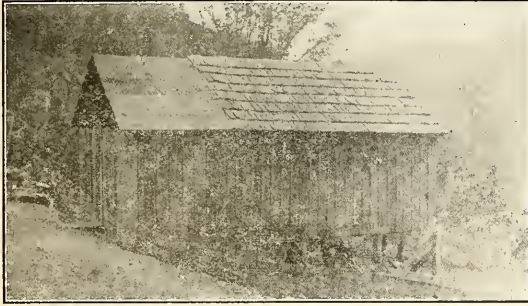
After the above two items have been met by the offerings; the surplus will be used in completing the books for an adequate Teacher Training Course of our own, and bringing to the individual school more effective means of organization and teaching by holding institutes, by distributing helpful literature and by personal correspondence.

These are the objects to which the White Gift offerings will be applied; we feel that these stand second to none in the general advancement of the interests of our brotherhood.

The increase in the offerings and the increase in the number of schools contributing each successive year is evidence that this work appeals to the hearts of our people. Last year but thirty-six Brethren schools failed to contribute to this good work. We are hopeful that this year there may be no delinquents.

Brother Superintendent, as you are building that fine Christmas program, that will cause your school again to think of the shepherds abiding in the fields, again, to see the glory of the heavens and to hear the voice of the angel, "Fear not;" may I ask you to plan for its climax the greatest White Gift offering in the history of your school in this VICTORY year of our church.

Johnstown, Pennsylvania.



BUILDING IN WHICH THE KRYPTON MISSION WAS STARTED

The Kentucky Roll Call. By G. C. Carpenter

Readers of the Evangelist are interested intensely in the mountain mission work of the Brethren church. Not many have the opportunity to visit the Kentucky mountain field, however all are invited to come whenever possible and study first hand the field and the many opportunities to carry the good news of salvation to great numbers of people in our own land who have thus far been deprived of the blessings of the open Bible and the Sunday school and the church of the living God. If all the members of the Brethren church only knew. Then many with hearts of compassion would pray as never before and give and work as never before! Then the White Gift offering would be multiplied many times! Our readers will be interested in a roll call of the workers now on the field. Lack of space will forbid extended comments.

Rev. and Mrs. G. E. Drushal

These faithful laborers need no introduction after fifteen years of continuous service in so-called "bloody Breathitt county," which they have helped to transform into "beautiful Breathitt county." A great change has taken place and Riverside Institute and the Brethren church at Lost Creek have largely brought about the change. These were the pioneer missionaries of the Brethren church in the mountain field. They have a family of three children, two boys and one little girl.

Mr. and Mrs. Alan Pearce

Brother Pearce came into the Brethren church at Montreal, Canada, graduated from the Bible Institute at Los Angeles, married a splendid wife and arrived at Lost Creek last July. Both are devoted to the work, giving themselves unreservedly to service at Riverside, teaching and preaching and doing whatsoever their hands find to do.

Mrs. Katherine Woodmansee

She is the mother of the above Mrs. Pearce. She is a faithful mother to the girls and the boys at Riverside, the matron of the girls' dormitory. Her past experience makes her a splendid helper.

Miss Bessie Hooks

She is a loyal worker, teaching in the grades. What an opportunity these teachers have to shape the young lives for Christian manhood and womanhood.

Miss Dove Byrd

A native of the hills, Miss Byrd is rendering splendid service as a grade teacher, both the grade teachers being supported during the public school term by state funds.

Miss Bethke

She is a faithful helper lending a helping hand in the work of Riverside in many ways. Miss Bethke came from sunny California. The land of oranges and roses is well represented at Riverside this year.

Miss Verda G. Hade

The staff of mission workers at Riverside is not quite complete especially for the winter months unless a nurse is among the number. Her ministry is almost indispensable.



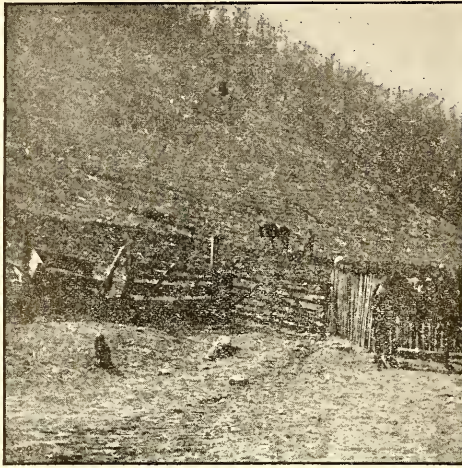
ASHLAND COLLEGE

Where your offerings help support the department of Religious Education

Miss Hade is a member of the Brethren church at Waynesboro, Pennsylvania.

Rev. and Mrs. J. A. Rempel

These people of great faith and loyalty to the church are the successors of Brother and Sister J. E. Cook at Krypton Kentucky. They are superintending the school and church work at Krypton and also the work at Chavies and Napford and nearby stations. The opportunities in the hills



OUR KENTUCKY FARM. Crops in the soil and coal in the hills

for miles around Krypton are very, very many and Brother and Sister Rempel are praying that the Lord may use them as leaders to possess the promised land. They have a family of two children.

Miss Elizabeth Haddix

She is a product of Riverside and was a student in Ashland College, but is now conducting the work at the new station known as Happy, about twenty-five miles beyond Krypton. Two Sunday schools meet regularly and plans are being made to establish the Lord's work here, even as

at our other stations. Miss Haddix is giving herself in faithful service, denying self and taking up the cross.

Miss Charlotte Hillegas

A former teacher at Krypton and at Riverside, Miss Hillegas is now teaching the public school at Happy. The future of the church in the hills depends upon claiming the children of today for Christ. Hence the great need of Christian school teachers who will lead the children day by day to love God and the Bible; surely it is a high calling. The Misses Haddix and Hillegas make a strong team.

Rev. Thomas Allen

To know him is to love him and to hear him preach the Word and to watch him practice it in his daily life is to be convinced that he is a splendid Christian man. He is highly respected among his own people and is preaching every other Sunday at Happy. We are hoping that it may be possible soon for him to give his entire time to the Lord's work for he is an able preacher and there is great need of preachers in the hill country.

The Conclusion

Those who remain at home dare not be less loyal and faithful than those who leave their homes and friends and deny themselves many other blessings that they may obey the command of Jesus to "Go and make disciples." Our material gifts are small in comparison but we must make them gifts of sacrifice and self-denial. A teacher will be needed January first at Krypton. Here is an opportunity for the giving of self for service on the field. Who will go? Every member of every Brethren church and Sunday school will have an opportunity to bring a gift of self in the form of substance, a "White Gift for the King" at the Christmas season. "Give and it shall be given unto you," is the word of Jesus himself. Yours for a Victory White Gift offering in this Victory Year!

Perru, Indiana.

The Chair of Religious Education and the White Gift

By President E. E. Jacobs, Ph.D.

One of the really great movements of the times so far as the church and education are concerned, is what is generally known as religious education. This movement differs somewhat from other similar movements, in that there is sought a permanent basis for it in the colleges of the country rather than in blustering talk about the "godless public schools of America." To be sure, when the whole programme has been worked out, there will be some form of religious instruction in every branch of our educational system but just now most attention is being paid to the training of teachers who will be able to lead the lower grades in the right direction.

Every thinking person will agree that education, that is, the acquiring of certain facts, without a corresponding moral basis for the use of those facts, is not wholly desirable. It is putting the sharp tools into hands that should not use them. It is raising the steam in the engine without furnishing a governor for the machinery. And those who will not agree to calling this governing force religion, will at least agree that there should be a certain idealism developed along with the giving of facts. Only with this developed, can education be safe.

Now, we as Christians believe that the world is full of God; that he is to be seen in every process of life and of nature; that, it is in very deed and in truth, in him that we live and move and have our being. We long for nothing as we do for the full realization of him in our lives. We earnestly covet the God consciousness in the individual life. We profess to believe, that there is a plan which is his, for every life. And there are those who go the limit and see in all the movements of history, only the working out of his will for the race. They believe that neither things present nor things to come, neither things above or under the earth, can in the end defeat his righteous purpose of this world.

And yet amidst all this, we have failed in large measure, to give a decidedly religious basis to our education. In many denominational colleges in America, the Bible was not formerly taught. Brief talks at the convocation hour together with fragmentary bits of religious instruction scattered elsewhere throughout the courses, were all the religious training that was given. Yet we are sure that sociology, biology, literature, and even chemistry, mathematics and physics, may be made to reveal God. Indeed, the very devout believe that much of the finest of all these is lost, if studied apart from him.

Now to be added to all this, is the very great desirability of having established such character that, when the young person finds himself out in life face to face with problems, he will not only have the mental acumen sufficient to make him a good citizen but that he will also have enough moral character to impel him in the right direction. For men and women who are now in college, will in less than a generation be the ones who will be called upon to help settle some very grave questions. IT WOULD BE WHOLLY INEXCUSABLE IF IN THE NEXT GENERATION WE SHOULD MAKE AS MANY SERIOUS BLUNDERS IN THE HANDLING OF SUCH QUESTIONS AS THE PRESENT SOCIAL UNREST, BOLSHEVISM, ETC., AS WE HAVE MADE THIS TIME. If our public sentiment is as ragged, if our statesmanship is as dull and stupid, if our leadership is as faulty two decades from now as they are now, then our colleges will not have done their whole duty!

It is in the interest of just this and much more, that the colleges are seeking a fuller programme in religious education. There are in Ohio alone this year something like fifteen thousand men and women enrolled in college. It is unthinkable that the church of Jesus Christ should not TOUCH THESE LIVES IN A VERY FORMATIVE WAY. Anything



Brother Carpenter and Brother Bowman ready for a survey of the farm

less will not only menace the future of the church but of the nation as well!

It is for these reasons that Ashland has established a professorship in religious education. It is rather a unique distinction that we were among the very first colleges in America to get a vision sufficiently wide as to make such a course possible. Slight now the Interchurch World Movement is pushing this phase of education most vigorously, and what they are now paying so much attention to, we here at the College have had in the focus of our attention for over five years. And right now, the Brethren church has no greater obligation than to keep this department up to high tension. We have led off and we must keep to our course.

Therefore, any part of the great White Gift that comes to this department of Christ's cause will help to forward a cause not wholly needful, but one of whose importance will increase with the years. It is the youngest member in the family of college departments, and is an infant that is already vigorous and one which gives promise of a very strong and healthy growth within the next few decades. I earnestly pray that God may lay it upon the hearts not only of my brethren in our church, but upon the hearts of God's people everywhere, to make possible the strengthening of the departments of religious education in all our denominational colleges.

Ashland, Ohio.

The Chair of Religious Education in Ashland College. By Miss E. Marie Lichty

Department of French Language and Literature and Dean of Women

In the above article Dr. Jacobs has made the statement that the department of Religious Education is the youngest of the departments in our school. Such being the case, it might be well to give a brief outline of the scope and activity of this department.

First of all, its name signifies its mission. But since this course stands not alone among others such as English and Classical Divinity and even our Academic courses for religious education, a distinction must be made. Whereas the English and Classical Divinity courses generally train for an educated ministry, this department trains for an educated laity. For those who feel that, while they have not been called to preach, they have been called to do a particular work in, from and among the pews. And training in this course offers the necessary help.

There is no phase of our church life which is not touched by this program. For instance, there is the Biblical outline to give a foundation for all forms of service. Along with this, are courses in Bible History and in Doctrinal and Practical Theology. With these in hand one can readily see the opportunity for real service after a course in Teacher Training which is offered for the Sunday school worker, or a course in Expert Endeavor for the Christian Endeavorer, or Personal work for evangelistic efforts, or a world-important subject like Missions, applicable to every phase of our church life. Add to this training in Educational Psychology or Religious Pedagogy or Practice Teaching and you have a well fortified course. However, it must be borne in mind that the

student can still take any electives such as Child Study, Homiletics, Church History, or Greek, which he is prepared to take.

The support of the chair of Religious Education means the support of a course like that—but it means more. It means the placing in the school faculty of a good Christian man, one who thus far has made himself admired as teacher and friend. It means added influence for the right of the young people of our school and church. It means valuable direction in our school of this important program of Religious Education by one who has studied it and constantly keeps in touch with it, linking us with the big movements beyond our walls. It means the personality of one like Prof. J. A. Garber in our midst. He has been with us since the institution of this work in Ashland College and has built up a department of which the college can justly be proud.

The courses named above are taught by Prof. Garber. It may be of peculiar interest to know that along with these that he teaches the Bible course for the Academic students; an outline which includes the life of Christ, a study of the life of St. Paul, the Hebrew Patriots and Prophets. Also he directs the Freshmen and Sophomore college courses in New Testament and Old Testament alternately.

Such in general can be said to be our department of Religious Education. If you want it to grow, give; if you want to see how it works, come; if you want to get a benefit from it in your own church, send a representative to us for training and then judge for yourself.

Ashland, Ohio.

How Honor the King on His Birthday? By George H. Jones

When Albert King of the Belgians, was driven with his courageous little army into France, his people during the whole of the war kept him constantly reminded of their loyalty, in numerous ways. Not the least was the conveyance of some token to their brave King, upon his birthday. Sometimes it was a jewel, at other times a sum of money, and again, it was a pledge of their continued loyalty.

In each of them their king discerned the love which was back of the gift. His birthday became to him a sacred day, by reason of the emotions of his people, annually refreshed and fortified even in the darkest days of terror and violence. These events and the appreciation of them ennoble all the

actors in the historic drama. The observing world that took no part in the matter had its share of inspiration from the noble act. The Belgian people honored themselves no less than their king by their deeds.

It is so with every people. The loyalty that finds expression in acts of encouragement and sacrifice is the refined gold of human nature. Christians can do no less for their King. The "best by test" is true in the spiritual realm.

Our Feelings Toward Him

are best discovered when there is a call for an expression of them. "Lovest thou me?" is still pregnant with possibilities. Loving ourselves is a common trait of character; but



Class in Domestic Science, Riverside

what an uplift to love another! What a supreme inspiration to love the Lord Jesus, our King! Formerly there needed that some conspicuous act of daring was needed to have kingly recognition and knighthood, but now, how simple! Just the spontaneous flow of our affections toward him, and lo, we are ennobled. So quickly does divine favor react on the awakened divine spark in man. The channels of spiritual exaltation are never choked at God's end; always at ours. "Let a man examine himself whether he be in the faith."

Times of Trouble and Misfortune

are the "Acid test" of our devotion. Beset by the enemy forces within and without, what uncertainties are settled! "The Lord knoweth them that are his." How quickly the heart of the fickle faints! How essential that the emotions be reinforced by a sturdy will! It is hard enough to resist the enemy "at the gates;" but to what heights of favor we rise when the enemy "within" is overcome! What splendid history is made when in the face of discouragement and pessimism, the people co-operate in an expression of love toward their King!

Opportunity to Prove Loyalty

comes every day. United efforts to express it come only at intervals, more or less widely separated. Perhaps no opportunity is as favorable as the birthday of the King. The air is fragrant with generosity and good will. The kindest and most charitable impulses are cultivated. Business houses

everywhere are decorated with mottoes of love and loyalty. Even the hardened hearts are sensible to the general spirit of the season. Earth and heaven rejoice in song. "Glory to God in the highest" is on every heart. Angels sing and serve; that is their opportunity. We may give and grow; this is ours. The most precious spiritual treasures are only dug as needed.

Our noblest characteristics are discovered unexpectedly. Loyalty at its best is the spontaneous defence and support of an absent friend. It is so in relation to friend and friend; it is so in relation to family and loved ones; it is so in relation to country, but here we call it patriotism. It is so in relation to church and the Lord Jesus Christ; here it is called Christianity. However the form or the method, all so inspired are honoring the object of their loyalty.

Too Busy

We are sensible of the world-wide obligation to be busy, to produce, lest the many perish through hunger and exposure. Night and day industry is urging to greater efforts and we answer the appeal. But there is a danger in being too busy. We are only too often diverted by a mistaken sense of duty. We are like the prodigal daughter. Bereft of mother in her young womanhood, she loved her father with added fervor. The Christmas season was before them and with all the abandon of youth she spent hours in secret devotion to her needles and yarn. Father spent many lonely hours, assured that she was in her room, but denied the privilege of her company. Only he knew and felt his loss. After many days she re-appeared, just through in time to place her bundle upon his chair before breakfast on Christmas morning. How her eyes sparkled as she eagerly watched him unfasten her token of love. Only then she saw how tired the lines in his face and how lonely and sad the look in his eyes. He smiled his appreciation as he unfolded the gift of a warm sweater for the cold winter days. But like a flash came a vision of another world to the loving heart of the daughter. It was not sacrifice he needed, so much as love and companionship. A great light broke into her thoughts. Gifts cannot be measured by their value; God's scales have neither dollar mark, nor pound weights; they are the expressions of a contrite and broken heart. Honoring him thus, we honor ourselves. Our gifts become, not a credit to our opulence, but a credit to our natures. Johnstown, Pennsylvania.

The Necessity of the Incarnation. By Miles J. Snyder

When we begin to think about the incarnation we are approaching holy ground. It is a word not found in the Scriptures, though the thought of it was in the mind of God from the foundation of the world. The doctrine of the incarnation means that God manifested or showed himself in the world as a man. It involves the entrance of God into humanity in the person of Jesus Christ, by virtue of which Jesus was at once a person both human and divine. One so constituted must have been unique in his personal consciousness. The spirit that constituted his personality was divine, and the fact that the spirit lived within human habitations rendered his personality human. The indwelling Person was divine, the tabernacle was human.

Paul was the first writer to set forth with clearness and definiteness the fact of the incarnation, that God as Christ entered this life from another. In Philippians 2:5-9 we read, "Have this mind in you which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross." In other words, Christ came into this life by a voluntary surrender of an existence in God's own form or mode of being. This was the Christian view of the incarnation within thirty years of Christ's crucifixion.

In the gospel of John, one of the latest of the New Testament writings, the same doctrine is even more clearly set forth. In the first chapter of John's gospel we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him. In him was life. And the Word became flesh and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." This can mean nothing else but that the divine Word assumed the human form in the person of Jesus Christ and brought and revealed to man the moral qualities of God.

It is beyond the province of this article to be concerned as to just how "the Word became flesh." I cannot explain it any more than I can tell how the soul of which I am conscious is united to my body which I know to be not me but mine. It is one of the mysteries of grace; and is enough to know, as stated in 1 John 1:2, that "The life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father and was manifested unto us." This is the fact announced without attempting to explain the process or method.

The questions of practical import to which I wish to address myself are, Was the incarnation a necessity? What are its results and possibilities? Granted it must be that the incarnation was not purely a remedial work made necessary

by the perversion of humanity; but rather was it an original thought in the mind of God when he created man in his own image and likeness, as a means by which he could raise humanity to a higher and fuller fellowship with himself. It did not involve the abject humiliation of God but advanced man to his highest estate, bringing joy and glory to God as well as to man. It was the means of giving God more intimately to humanity and bringing it more vitally to him, thus making accessible to mankind great spiritual blessings and possibilities not otherwise attainable.

In the first place the incarnation was a necessity in order to satisfy the longing for God in the heart of humanity. From the dawn of man's history he had been seeking after God and the incarnation was God's response to that ceaseless search. Not only did it satisfy the yearnings of devout souls, but it was the fulfillment of divine prophecy, the realization of the dreams of poets, and the unconscious voicings of true philosophies. Man longed to find, to see, to know God,—a God whom the mind could comprehend and the eye see and the heart understand. So "the Word became flesh and dwelt among us," and the hungerings and

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Krypton jail harmonizes with lawless condition prevalent throughout the mountains before Christian missions changed things

that "Prayer is an effective way of getting things by begging," or else "Prayer is merely the reflex action of a man's own mind." This is a mistaken idea. We need only refer to the Psalmist of old to realize the true meaning of worship in prayer. Think of the majestic words: O give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever (Psalms 136:1-2). My heart is fixed, O God; I will sing, yea, I will sing praises, even with my glory. I will give thanks unto thee, O Jehovah, among the peoples. And I will sing praises unto thee among the nations (Psalms 108: 1, 3). Is not this the distinctive faculty of man and the noblest which he possesses? How then are we treating this best of our endowments?

Second, we worship our King by our service. The spirit of Christ is the spirit of service. Recall the words of the Master, when he said, "I am among you as he that serveth." This was always true of him, and it should be ever true of those who are sons of God by saving grace. Our hearts should ever rejoice to do service to our King. Perhaps the most beautiful service ever rendered by a human being to his Lord was that which Mary bestowed upon her Master. Her heart was full of gratitude and love and she had resolved to do honor to him. It was customary to anoint the head of an honored guest, but she went in and poured the ointment on his feet and wiped them with her loose tresses. Though Mary's conduct was contrary to the custom of the day, she cared not what men might think. Well did she remember how her Lord had wiped away every tear from her eyes and saved her from her sins.

In many ways we may serve him, but let us not forget that we owe our Lord our best service. Our best is very small compared with God's matchless Gift, who came at this Christmas time to be the servant of all. We ought to be willing to give anything, or make any sacrifice for him. But how often do we hear men say, I am willing to do this or that if I don't have to do so and so. That is to say we are only willing to surrender a part of our lives. God is not satisfied with half-way service, neither will there be any satisfaction on the part of the person rendering it. Let us not miss the point. It is only through a wholly surrendered life that we can experience any satisfaction in worshipping our King through service.

Thus at this time, let us be thankful to God for his eternal blessings and goodness. Let us reconsecrate our lives anew for a greater life of service and love.

OUR PRAYER

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly, grant us, in all our doubts and uncertainties, the grace to ask what thou wouldst have us to do; that the spirit of wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble, through Jesus Christ our Lord. Amen.

Ashland College, Ashland, Ohio,

OUR DEVOTIONAL

Worshipping the King. By Cora Edith Aksland '20

OUR SCRIPTURE

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men from the east came to Jerusalem, saying, where is he that is born King of the Jews? For ye saw his star in the east, and are come to worship him (Matt. 2:12). And they came into the house and saw the young child and Mary his mother; and they fell down and worshipped him; and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh (Matt. 2:11). For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke 2:11, 13-4).

OUR MEDITATIONS

We have at this time of the year brought to our memory that beautiful picture of the light that shone on the Bethlehem plains nineteen hundred years ago, and the song, "Peace on earth, good will toward men," which for the first time hallowed the midnight air.

The time draws near the birth of Christ,

The moon is hid; the night is still;

The Christmas bells from hill to hill,

Answer each other in the mist.

As the wise men of old came forth to worship the newborn child, the Savior of the world, so in like manner, it is with praise and gratitude in our hearts that we come forth to worship him, our Christ and Lord. This is he who died for our sins, was raised again for our justification and lives in the power of an endless life, able to save to the uttermost all who come to God by him. Every heart should worship him for his matchless worth.

Then we may ask, How can we best worship our dear Master? There are numerous ways, but we wish to consider the following: First, we may worship God through prayer. Prayer is universal and is not brought about by argument. It is a native tendency, and remains the natural and deepest impulse of the soul. Consider the meaning of the fact that prayer and worship are thus universal; that all peoples do "seek God, if happily, they might feel after him and find him." Prayer is the communion of the soul with God in which pours itself out in adoration, thanksgiving, confessions, and supplication. It is not an uncommon thing to hear men say

The Necessity of the Incarnation

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thirstings after God were the means of bringing men to him.

In the second place, the incarnation was necessary to give men an adequate idea of God. It was God's answer to the question, How can the Infinite and Eternal best reveal himself to humanity. Not by the demonstration of power and size and dazzling glory, but by the manifestation of goodness and holiness and love. In other words, God could best reveal himself to man by what was personal, moral, like himself; hence he took upon himself "the form of a servant, being made in the likeness of men, and being found in fashion as a man." This was the necessity laid upon him: God taking unto himself our humanity, entering into human life, walking our way with us, sharing our sorrows, knowing our temptations, meeting our needs, disciplining our lives.

It is impossible from a mere description to fully understand the thing described. We have all tried to form a picture of a machine the description of which we have read, and later found we failed. For ages no one could make a correct picture of the Golden Candlestick as described in the Old Testament; and it was not until a carved picture of it was discovered on a tablet within the Arch of Titus that anyone really knew its true form. A representative of it made it all plain. And so it is that Jesus reveals to us God. Seeing and knowing him, we see and understand the Father as no description of his moral qualities or spiritual attributes could enable us to do.

In Christ we see what God is, how he feels, what he does, how he meets temptation, how he goes about doing good, teaching, forgiving, commanding, inspiring, saving,—as One sent to deal with man and not one springing from the race. He is the shepherd going in search of the lost sheep, the woman seeking the lost coin, the father hastening to meet the returning son. Thus by means of the incarnation God revealed himself not only through the finite but through the familiar. It was when, in Christ Jesus, God spoke with human voice, touched with human hand, felt with human sense, that he lifted humanity into fellowship and knowledge and newness of life.

Again the incarnation assures us of God's perfect sympathy. Through the ministry of Jesus Christ "He knoweth our frame," "He is an high-priest who can be touched with the feelings of our infirmities." Having been a man he knows man's heart. We can always be sure that he understands our ease, and though he has ascended into glory we may be confident that—

"In every pang that rends our heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief."

The writer of the epistle to the Hebrews 2:17-18 says, "For this purpose it was necessary that in all respects he should be made to resemble his brothers, so that he might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inasmuch as he has himself felt the pain of temptation and trial, he is also able instantly to help those who are tempted and tried." (Weymouth).

This is the tenderness and the allurements of the gospel. God incarnate in Jesus Christ attracts the souls of men, for he comes to dispel our fears and wipe away our tears, to soothe our wounds with sympathetic love, to purify our lives with his holiness, and to give us guidance and strength in the temptations and trials of life. He was made what man is, except sinful. He was made to be weak, hungry, tired, lonely, sad, discouraged, tear-stained, and sorrow-marked, that he might be able to sympathize with us and help us in times of need. It required Deity in human form slumbering in a manger, walking among men, partaking of their infirmi-

ties, weeping over their sins, bleeding on the cross, to enable man to get rid of his guilt and look to God and have fellowship with him.

Once more, the incarnation was necessary to give sacrificial efficacy to the death of Christ on our behalf. The death of Christ is sufficient, but the death of no other person would have sufficed. The life of an innocent man would have been of no avail to atone for the sins of the world; and to have required the life of God is altogether unthinkable, for that would have meant no salvation but universal chaos. The only life whose sacrifice was efficacious was that of the incarnate only begotten Son of God. And it is only because he was the Son of God that every one may sing—

"His blood can make the foulest clean,
His blood avails for me."

Finally, the incarnation was a necessity in order to make the resources of God available to man. The omnipotence of God becomes accessible through the humanity of Jesus. Of what avail is a harbor of refuge if a ship cannot make the port? Christ is "As an abiding place from the wind and a covert from the tempest." He was a man, therefore we can get to him; He is our God, therefore when we are in him he becomes our shield and life.

Through the incarnation he again becomes flesh, but this time it is our flesh. As through a door, he enters into our life that we may grow into his likeness. He imparts to us the divine nature so that instead of saying, "Christ was in Galilee," we can say with Paul, "Christ in me, the hope of glory." The beautiful life of the Man of Galilee must be perpetuated in the lives of his followers, his holy sacrifices must be repeated hence he imparts his life and love to those who trust and obey him that the life of God may find expression through the souls of men. Nothing but the presence and power of divinity will drive from man's heart the madness of sin and waken to vigorous action the atrophied functions of the soul.

Before the incarnation there was a great gulf fixed between God and man. Man could think about God, he could pray to God, he could practice a measure of obedience to his will; but, even in his best moments, he was conscious of his utter separateness from God. The incarnation became the golden bridge spanning the chasm which had separated heaven from earth; and from the day of Nativity there was a change in the relations between God and man. To be one with Christ was to be one with God, and this union with God through Christ is the secret of the new kingdom of souls which he founded and over which he reigns. And all in whom Christ dwells will share his destiny. Where he is they will go. Even death must play the part of a servant to open the door to glory and newness of life for those of whom the incarnate God has said, "I go to prepare a place for you, that where I am there ye may be also." God came to man that man might come to God.

The incarnation of Jesus Christ is the center and turning point in the history of the world. When he was born the angelic choirs chanted the only song of heaven ever heard by human ears, whose echoes shall not cease until they become the songs of celestial choruses when this earthly life is exalted to its heavenly realization. And with each recurring Christmastide the glad song breaks forth anew as the story of the Christ-child charms our hearts, sweetens our lives, beautifies our homes, and sanctifies our love.

"How silently, how silently, the wondrous gift is given:
So God imparts to human hearts, the blessing of his heaven.
No ear can hear his coming, but in this world of sin,
Where meek hearts will receive him still the dear Christ enters in."

Milledgeville, Illinois.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

Heart Failure, Its Symptoms, Its Causes, Its Cure

(From Rev. Francis E. Clark's Article in the Christian Endeavor World. Selected by Prof. J. A. Garber)

Like every human being and every human organization, the Christian Endeavor Society has diseases to which it is exposed, and its worst trouble is heart-disease.

The Symptoms

This is surely a serious malady. Its first symptoms are seen in the weekly prayer meeting. Few of the members are present on time. They come straggling in for ten minutes after the bell stops ringing. The leader opens the meeting late. The singing drags. The leader mumbles the Scripture reading, and has made little or no genuine preparation for a worth-while meeting. There are long pauses which after a while get terribly embarrassing. Few of the members have graduated from the verse-readers' class. The attendants are scattered all over the room, and the three front seats are absolutely vacant.

In the "chain of prayer," if there is one, those who pray have their heads bowed over the seat, and mumble their words so that few can hear them. The small boys on the back seat often giggle, and the larger girls make eyes at the larger boys.

No new idea has been introduced into the prayer meeting for five years.

The members sit in the same helter-skelter way in which they sat years ago. The leader never makes a change in the order of service.

At the consecration meeting the roll is called in a hum-drum way, always beginning at the same letter of the alphabet; absentees seldom send excuses; and the lookout committee never takes pains to look out for new members, to look up absentees, or to find the reason for their absence.

But these are not all the symptoms of a weak heart. All the committees are affected by it. The lookout committee, as I have said, is negligent of its most important duties; it seldom proposes a new member or looks after an absentee.

The prayer meeting committee does its work in a slipshod way, perhaps printing a list of topics with leaders for a whole year and then considers its duties done. It never takes the front seats as it ought, or takes an early part in the hard end (which is the last end) of the meeting. It never encourages the timid and bashful, or devises new plans to interest and help the members.

The missionary committee, if there is one, shares in the general debility caused by a weak heart; and its meetings drag while its treasury is usually empty.

The social committee might be expected to be the least affected by a weak prayer meeting heart; but that, too, is seriously affected, and the socials are apt to be dead-and-alive gatherings, or else rough house affairs that bring the society into disfavor with the elders.

Truly a long list of appalling ailments; but cheer up; they can all be cured.

The Cause

But first, before we can find the cure, we must know the cause of society heart disease. Granting that the prayer meeting is the beating heart of a Christian Endeavor society, we must look there for the seat of the trouble. It arises very likely from ignorance of Christian Endeavor anatomy.

Some societies do not know where the heart lies. They think the heart is the pastor or the president, perhaps or some particular committee. No, important as all these factors are, none of them is the heart of the society.

From the first day of the first society, nearly thirty-nine years ago, the prayer meeting has been the beating heart of every society. When it slows down, the society slows down. When it ceases, the society ceases. When it is strong and vigorous, the society shares its abounding life.

This is only another way of saying that Jesus Christ is

the heart of the movement, for the prayer meeting is the place where he is honored and worshipped, where we dedicate ourselves to him, and gain strength, courage, and knowledge to do his will. As the heart is the center of the life of the body, the prayer meeting is the center of the life of the society.

But even when the anatomy of a society is understood, and the prayer meeting is acknowledged to be its heart, other causes often contribute to weaken it. The worldliness of its members is a terrible heart disturber. The member who neglects the prayer meeting for a dance or a bridge party, or even because it is a rainy night, causes the heart to beat less strongly and evenly.

The example of older church members who neglect the church prayer meeting hurts the heart of the Young People's society. The society usually has a hard struggle in a church that has no weekly prayer meeting.

The coldness or aloofness of the pastor is a terrible injury to a Young People's prayer meeting, though not necessarily fatal.

Yet do not be discouraged by all these symptoms and possible causes of heart trouble; there is a cure for every one.

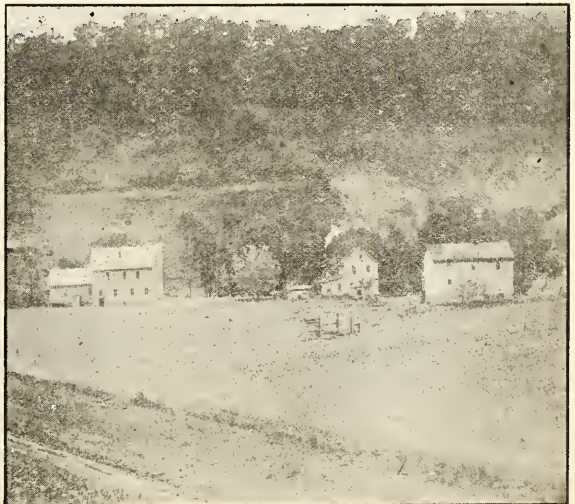
The Cure

First, recognize the importance of the prayer meeting. Realize that it is the heart of the society. If a man with heart disease thinks the chief trouble is in his teeth, because he happens to have a toothache, he is not likely to diagnose his trouble rightly or to find the remedy. Do not go to work patching up the society here and tinkering it there, getting up a big social or a great fair or a concert, thinking thus to put new life into it. These things are all admirable, but they do not effect a heart cure. To cure heart disease the heart must be cured.

Second, set resolutely to work with God's help to effect a cure.

Get the literature on the subject. The United Society publishes many admirable leaflets on the cure of Christian Endeavor heart disease.

Call a small, informal meeting of the most devoted mem-



A View of Riverside Institute

bers; study the best plans; and go confidently to work to cure the malady.

A prescription composed of four parts prayer, three parts brains, and three parts co-operation, well shaken together and taken regularly before each meeting, and all the week after it, until the next meeting, will inevitably effect a cure.

Once More

Do not be unduly alarmed or discouraged about your symptoms.

I once knew a man who literally scared himself to death because he thought he had heart disease, when there was nothing serious the matter with his heart.

In my early ministry I thought I was doomed to an early death from heart disease. My heart thumped, and palpitated, and fluttered, and stopped for a beat or two, and then went on again. Many times I went into the pulpit, expecting never to come out alive. Yet it has beaten a good many million times since those early days of my ministry.

The doctors have told me that there is a great difference between organic and functional heart trouble.

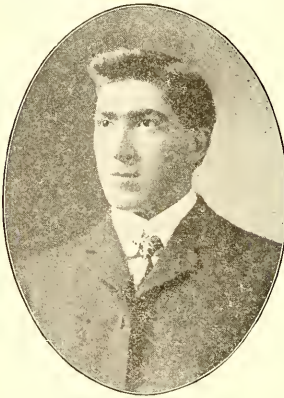
Mine was of the latter kind. My heart didn't function

right, but there was no disease in the heart itself. So it is with society heart trouble. The heart itself, the prayer meeting, is all right. It is a splendid heart, sound, strong, capable of beating for a million years if the world lasts so long. Especially is the variety called the Christian Endeavor prayer meeting heart usually sound for our pledge makes it beat strong and rhythmically, and when observed faithfully never fails it.

Now the Endeavorers of all America are called upon, especially during December and January, two of the best church months in the year, to look to their society hearts, not with worrying introspection, but with a determination to see whether their hearts are functioning rightly, sending the life blood into every limb and muscle of the society and inspiring to devotion and real consecration.

Remember the special division of the theme for December: Attendance, Consecration Meeting, Music, Private Devotion, Quiet Hour. For January: Testimony, Public Prayer and Personal Evangelism. Take these remedies in regular and sufficient doses, not for two months only, but throughout the year, and you will have no more functional trouble with the heart of your society.

NEWS FROM THE FIELD



G. E. DRUSHAL

Our pioneer missionary to Kentucky

COLLEGE NEWS

School has resumed after the Thanksgiving recess with the addition of a few new students. We welcome Mr. Louis Cushenau of Dayton, to the Seminary.

Seminary Students—

I call attention to the roster of Seminary students printed two weeks ago. There were an even forty. It is a list of fine high-minded young people. The church should be appreciative of this showing. There is not a church in the world that would not be proud of such a list of seminary students and there is, moreover, not a church that would not make every provision for their proper training. They would finance and equip their colleges until such training were an actuality, for in fact, that is just what the protestant churches of America are doing right now.

Finances—

So far, the College has been able to meet her obligations both to the teachers and others but this is our lean season of the fiscal year. We have had extra and unusual expenses to meet. Since September 1st, we have paid upwards of \$800 back salaries and must make provision for two delayed payments on the street paving, which will be the last payments. Then, too, we took out of the current

funds \$200 which had been carried there but which was designated by the donors as a gift for the purchase of books. This is now being spent for books for the library. Moreover, the Purple and Gold has been put on its feet, the College Quarterly re-entered and enlarged and some extra repairing done both in the Dormitory, the gymnasium and the college building. Moreover, there are more employees about the place as the five coal furnaces require three janitors now, instead of one as before. The mailing list and clerical work now take the time of Miss Stoffer, there are two paid librarians, and two directors of Physical Education. All this, together with other minor items, makes our expenses at least \$2,000 greater than heretofore. I hope, therefore, that those who have pledges will not delay in sending in their amounts. We need the financial support of the Christian Endeavor societies, the Woman's Missionary societies, and the Sunday school organization. The College is fully aware of its great obligation to these national organizations and I want here both to thank these auxiliaries of the church and also to encourage them to make prompt payments for the ensuing year. If there are any signs of delinquency in any of these, it is desirable that prompt attention be paid to this matter.

The Purple and Gold—

I must say a word about the fine showing this publication has been able to make this year. The subscription price was raised to one dollar and a good subscription list was secured even at this advanced rate. Mr. Puterbaugh, to whose capable management much of the credit belongs for the financing of the paper, informs me that all current bills are met and that there are upwards of \$200 now in his hands. Mr. Puterbaugh, together with a capable staff, is giving us the best supported paper we have had in years.

Interchurch World Movement Again—

Your Editor and myself attended the Interchurch World Movement convention at Columbus the first week in December, my particular duty being to meet with the Educational Division for Ohio. About twenty-five colleges were represented. I was impressed again that the supreme need at this hour is a vision of our future. We, as an institution of higher learning, and perhaps as a church, are surely standing at the fork in the road. Colleges all over Ohio are receiving GREAT GIFTS, right now. One received a gift of \$100,000 on the condition that an additional \$500,000 be

raised. Other cases could be sighted and this particular college is not a great deal bigger than our own, but they want the money to enlarge and more fully equip their plant. Another college of similar rank is asking for \$200,000 in order to TAKE CARE OF THE NORMAL GROWTH THAT IS BOUND TO COME WITHIN THE NEXT FIVE YEARS! And here we are, one of the smaller colleges of Ohio and with AS WEALTHY CONSTITUENCY, PROPORTIONATELY, AS ANY, and with many of our wealthy members unaroused! We must get a vision of what we must be in order to survive!

There came to my hand today the enrollment for forty Ohio colleges. Note carefully: The State leads with an enrollment of over 6500. Then follow others, with Ashland twenty-fifth with an enrollment of 176. Blank college closes the list with 36! Just above this one are colleges with, 45, 74, 103, 115, and 82 students enrolled. Now tell me in all good, hard sense, what is Ohio going to do with colleges whose place in the educational



J. A. REMPEL

Our new missionary in charge at Krypton

world is so small? Not only Ohio, but what will the educational world do? Oh, you say, "We do not want to be measured either by number or by endowment." Perhaps not but there you are! So let us talk of the doctrines of the church which are so dear to us. Let us talk of our mission as a church. Let us talk about standing true to our historic faith. Let us dismiss such unpleasant thoughts as those relating to regulation of colleges. Theology is above learning! Well, admit it all, then what? Just one thing remains and that is to meet the growing demands put upon the colleges of today. To make sure is nonsense, to delay is fatal, and to withhold is wicked! If this is begging and and if you think I am beset with a certain college phobia, with a certain educational dizziness, make the most of it! These are still the facts.

But there is the encouraging side. Note, that we stand very high in the list of enrollments. We have much of which to be justly proud. Let us thank God and take courage. Let us make intercessory prayer to the end that some of our wealthy members may get the vision of an Ashland endowed and equipped to make sure our church teachings for years in the future.

EDWIN E. JACOBS.

MINUTES OF THE THIRTY-FIRST ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE PENNSYLVANIA DISTRICT

Johnstown, Pennsylvania, October 7, 8, 9, 1919
Opening Session, Tuesday, 2 P. M.

The opening session of the thirty-first annual conference of the Brethren churches of the Pennsylvania district was called to order by Moderator J. F. Watson in the Somerset Street Brethren church of Johnstown, at 2 P. M., Tuesday, October 7, 1919.

"Faith of Our Fathers" was sung as the opening hymn.

Elder Martin Shively conducted the devotional service, reading John 15:1-16 and leading in fervent prayer for the blessing of God upon the sessions of the conference and upon the churches here represented.

"Jesus Is All the World to Me," was sung with feeling.

The Moderator introduced to the conference Brother H. W. Darr, Moderator of the Somerset Street Brethren church of Johnstown, who in most fitting and pleasing words extended to the conference a most cordial welcome to the 31st conference held in this district and to the seventh district conference held in the Somerset Street church.

Elder H. M. Harley, Vice-moderator of the conference, responded to the welcome, stressing the importance of the conference and the work of the church in these crucial times. If this is to be "Victory Year" for the Brethren church we must meet the challenge of the times in the spirit and power of Christ.

"Showers of Blessing" was sung.

Vice-moderator Harley at this time took the chair and called for the annual "Moderator's Address." The very inspiring address of Moderator J. F. Watson on the timely topic "Why the Church Must Go Forward" will appear in the Evangelist.

Elder George H. Jones, pastor of the Morrelville Brethren church, Johnstown, addressed the conference on the subject "What Our District Should Expect from Its Ministers." This very earnest address was followed by the singing of "The Light of the World Is Jesus."

"Business Methods in Church Work" was the subject of an address by Wm. Kolb, Jr. In the work of the church there is first the need of a vision of the purpose of the work, then follows the question of methods by which this purpose may be attained. Unanimity, efficiency, and co-operation are essentials of success. Some of the errors we are apt to make are (1) to think the pastor should be and do all that there is and all that is done in church work; (2) pastors

themselves sometimes think they must do all or it is not done right; (3) we are too haphazard in our church work; (4) we fail to organize the church membership into an effective army of workers; (5) failure to profit by the example of business men; we should be as diligent and as persistent in the work of winning men to Christ and to activity in the church as the agents are in selling stock, etc.

A Committee on Credentials was appointed by the chair. Brethren George H. Jones, Fred Platt and H. S. Myers were named for that work.

A Committee on Resolutions was appointed, the chair naming Brethren I. B. Trout, W. H. Menges, and Norman Statler.

The Moderator expressed his pleasure in welcoming the conference to his church and asked for brief responses as to the work to be accomplished in this gathering. Responses were had as follows: "We came to give and to get spiritual help," Martin Shively; "To be energized and filled with the Holy Spirit," W. C. Benshoff; "Strengthened in fellowship," E. L. Miller; "To plan wisely for the work of the church," M. A. Witter; "We have made a good beginning. Pray. Without HIM we can do nothing," Benjamin Goughnour. Touching reference was made to the faithful ministry of Elder Stephen Hildebrand who is now a helpless invalid but who is with this conference in spirit.

"The Son of God Goes Forth to War" was sung and Elder Martin Shively pronounced the benediction.

Inspirational Session, Tuesday, 7:00 P. M.

This session opened with an inspiring song service under the efficient leadership of Prof. L. B. Furry. "Bulah Land" and "I'm Dwelling in Bulah Land" were sung with fervor.

Elder J. I. Hall read the scripture lesson from Phil. 2:1-7 and led in devout prayer for the guidance and power of the Holy Spirit in the work of the conference.

Brother H. C. Cassel, Philadelphia, addressed the conference on "How Secure Greater Spirituality." His address will be published in the Evangelist.

Moderator Watson introduced the splendid choir of the Somerset Street church, the choir responded by singing the anthem "O Light Eternal."

An offering of \$10.00 was received, Elder A. L. DeLozier returned thanks for the offering.

The choir inspired the audience by their beautiful rendering of the anthem, "Lord of All Being."

The sermon of the evening was delivered by Elder A. L. DeLozier, who brought a heart-searching message from Luke 12:15, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth." This sermon will appear elsewhere in the Evangelist.

"Since Jesus Came Into My Heart," was sung with enthusiasm.

The closing prayer was offered by Brother H. C. Cassel.

Inspirational Session, Wednesday 9:00 A. M.

The session opened with a spirited song service led by Elder Martin Shively. "I Love Him" and "Come Thou Almighty King" were sung.

Miss Nora Bracken led the devotional services. In a short spiritual talk she prepared the way for earnest united prayer, a verse of "Nearer My God to Thee" was sung and short prayers were offered by H. F. E. O'Neill, Mrs. Shafer, M. C. Myers, Alva J. McClain, J. I. Hall, and Miss Bracken.

An "Open Forum" was conducted by the Moderator who directed the thought of conference to the spiritual goals of the Four Year Program, especially to Goal 1 and prayer meeting methods. The following named delegates took part in the discussions, E. L. Miller, A. J. McClain, H. M. Harley, A. L. DeLozier, J. I. Hall, W. C. Benshoff, E. D. Burnworth, I. B. Trout, M. A. Witter, Geo. H. Jones, Martin Shively and H. C. Cassel.

"When I Survey the Wondrous Cross" was sung.

Brother H. F. E. O'Neill addressed conference on "The Church and the Man in the Industrial Center." Brother O'Neill prefaced his address with earnest words touching the spiritual life of the church and the importance of the life of prayer. He also referred to the true spiritual value of the Army Y. M. C. A. work to which this conference made a contribution in 1917.

Business Session, Wednesday, 11:30 A. M.

A report of the Credential Committee was presented by Brother Fred Platt reporting 41 ministerial credentials and 37 lay credentials approved by the committee. The report was approved and the committee continued.

The Moderator ruled that the Credential Committee of the church conference should collect the credentials from the Sunday schools.

Election of a Treasurer to fill the unexpired term of Treasurer H. E. Eppley who had removed from the district resulted in the election of Elder E. Fehnel, Allentown, Pa.

A motion prevailed that E. L. Miller be appointed to furnish daily reports of this conference to the Johnstown newspapers.

Election of Members of the Ministerial Examining Board resulted in the choice of J. F. Watson to succeed himself for three years (1922) and of L. G. Smith to succeed E. H. Smith for a term of two years (1921).

Election of members of the Board of Appeals resulted in the choice of M. A. Witter to succeed himself for a term of three years (1923). W. C. Benshoff and Alva J. McClain were placed in nomination for a term of two years. The ballot resulted in the election of W. C. Benshoff (1921).

A board of tellers to conduct all elections of this conference was appointed by the moderator, H. F. E. O'Neill, Shafer and M. L. Sands constituted the board.

Election of two members of the Executive Committee resulted in the choice of I. B. Trout and E. D. Burnworth.

A letter was read from C. E. Hunt, Colonel 320th Infantry, Camp Lee, Virginia, thanking this conference for the gift of \$16.00 to Army Y. M. C. A. work made at our last conference in Altoona.

H. F. E. O'Neill spoke of the work of supporting the Superannuated Ministers' Fund in this district, making an appeal to the ministers of the district to see to it that this worthy cause be presented in every church in the district. Many churches have failed utterly to respond to former appeals.

"Praise God from Whom All Blessings Flow" was sung.

The benediction was pronounced by Elder A. J. McClain.

Sunday School Session, Wednesday, 2:00 P. M.
3:00 P. M.

This session opened with District Sunday School President Albert Trent in the chair. The conference praised God in the singing of two hymns, Brother Elmer E. Fehnel conducted the devotions, reading 2 Timothy 3:10-17 after the singing of another hymn, Brother Fehnel led in prayer for God's direction and blessing.

Brother W. C. Benshoff reported the work of Teacher Training in the Pennsylvania District. While there was no specific report of the work of the past year Brother Benshoff made some very practical suggestions for the work of the coming year.

Brother Martin Shively gave a most splendid comparative report of the O. A. B. C. of the Brethren Sunday schools of this district, a summary of which follows:

Sunday schools in District	.....
Sunday schools reporting,	.....
O. A. B. Classes,	.....
Men's Classes,	.....
Women's Classes,	.....
Mixed Classes,	.....
Enrollment,	.....
Organized classes,	.....

Enrollment,
 Total Adult Classes,
 Total Adult Enrollment,
 Schools with no O. A. B. C.,
 Schools with all organized,

1915	1916	1917	1918	1919
41	42	47		39
32	31	35	28	34
57	56	57	57	46
	23-590	21-500	22-485	
	28-700	21-494	29-583	
	8-135	17-382	8-175	
1440	1426	1476	1243	
24	17	19	14	23
281	218	315	71	
81	76	77	73	69
1721	1644	1791	1814	1286
9	10	9	9	5
17	21	19	19	

Brother Marcus A. Witter took the chair while President Albert Trent addressed the conference on "The Sunday School Outlook for the Coming Year." This paper will appear in the Evangelist.

At the close of the Sunday school session a male quartette rendered a most beautiful selection entitled, "That Beautiful Story."

Christian Endeavor Session, Wednesday, 3:00 P. M.

The work of the Christian Endeavor session opened at 3:00 P. M. with District Christian Endeavor President A. L. DeLozier in the chair.

The report of the District Secretary of Christian Endeavor, Miss Nora Bracken was heard. Owing to the failure of some societies to furnish reports the statistics for the district are incomplete. Enthusiastic societies are reported at Pittsburgh, Altoona, Philadelphia, and Johnstown Third church. Some societies fail (1. because of lack of leaders, (2) because of neglect of training (class in Expert Endeavor are very essential), and (3) many senior societies often fail because of lack of foundation. With good leaders the outlook for Junior and Intermediate Christian Endeavor is very encouraging. Children are always ready if we have something to give them. The points of the Christian Endeavor Challenge were presented and an appeal was made that the work of the Christian Endeavor in this District be given such loyal support that Pennsylvania may become the keystone state in Brethren Christian Endeavor.

Elder E. O. Miller discussed the topic, "The Christian Endeavor Back of Church Work." With his usual enthusiasm he emphasized the need of training the children in the work of the church. Daniel Poling, George Shelton, John Willis Baer were cited as the fruits of Christian Endeavor training. Endeavorers must stand back of the church service by attendance. We must emphasize the "C" and the "E" in C. E. Hold up the C. E. and the C. E. will hold up the church.

President A. L. DeLozier made his report. In this report, President DeLozier emphasized the work of the Christian Endeavor conventions, presented an earnest plea to meet the Christian Endeavor challenge, and called attention to the use of Christian Endeavor literature.

Mrs. Karl Gross, the field workers of the western part of Pennsylvania, was introduced to the conference.

Business Session, Wednesday, 4:00 P. M.
 Moderator Watson took the choir for the business session at 4 P. M.

A committee to nominate Sunday school officers was appointed by the chair. A. J. McClain, H. F. E. O'Neill, and Albert Trent constituted that committee.

Election of members of the Mission Board of the Pennsylvania district resulted as follows: For a term of two years, L. J. Replogle (1921) and Wm. Kolb, Jr., (1921); for a term of three years, Norman Statler (1922) and W. H. Menges (1922).

T motion to adjourn brought the session to a close.

The benediction was pronounced by Brother H. C. Cassel.

Inspirational Session, Wednesday, 7:00 P. M.

This session was opened with the enthusiastic singing of "We Are Marching To Zion." Elder Alva J. McClain led conference in "Constructive Devotional Bible Study." The scripture studied was the Lord's own prayer recorded in John 17. This study was of exceptional spiritual helpfulness, disclosing the wonderful treasures of this most wonderful prayer ever offered.

The deep spiritual tone of this service was continued as the choir sang with effect, "How Beautiful Upon the Mountain."

An offering of \$16.82 was received and again the choir sang "Te Deum."

Elder W. C. Benshoff addressed the conference with great earnestness on the topic, "The Must of the Four Year Program." This paper will appear in the Evangelist.

Brother Edward Byers of the choir sang most beautifully, "I Will Extol Thee."

The sermon of the evening was delivered by Elder H. M. Harley who brought a stirring message on the subject, "Investing for Eternity." This sermon will appear in the Evangelist.

The benediction was pronounced by Elder E. M. Cobb.

State Missions Session, Thursday 8:15 A. M.

In the song service, "Since Jesus Came into My Heart" and "Pentecostal Power" were sung with spirit. Devotional service was conducted by Elder W. A. Crofford, who read from Acts 2 and led in prayer.

The Vice-moderator was called to the chair at this time.

Brother S. A. Snook, Treasurer of the Pennsylvania District Mission Board presented the Treasurer's Report which was received and ordered spread upon the minutes. The report follows:

Johnstown, Pa., October 9, 1919.

Treasurer's Report of the Brethren Mission Board of Pennsylvania for the year ending October 9, 1919:

Balance in the Treasury, October, 1918,\$1,586.07
 Receipts during year 1,744.36
 \$3,330.43

Expenditures:

Orders paid from No. 629 to No. 695, inclusive,\$1,402.34
 Balance in Treasury, October 9, 1919, \$1,928.09
 \$3,330.43

S. A. SNOOK, Treasurer.

Brother Albert Trent, Secretary of the Mission Board made the following report which was received and spread upon the minutes:

REPORT OF SECRETARY OF MISSION BOARD FOR CONFERENCE YEAR Ending OCTOBER 9, 1919

To the Moderator and Members of the Conference of the Pennsylvania District:

Brethren: Your Mission Board respectfully submits the following report of its work for the current conference year ending, October 9th, 1919:

The prevailing conditions throughout the district have not been favorable for any special effort in the extension of our work. Your Board has been caring only for the missions already started and giving assistance to some of the weaker churches in maintaining services regularly, with some financial aid given for holding evangelistic meetings.

We feel that the greatest help in missionary endeavor in our district would be the employment of an evangelist in the field continuously. And doubtless this would have been done already had we been able to secure the man. This can be done without increasing the apportionments, and can be made a source of help to all our churches, and especially to the weaker congregations that are at present scarcely able to maintain regular services. By this means the localities for establishing additional missions could be investigated and where favorable and promising fields are found, these can be gradually developed and in due time be made self-sustaining.

The contributions on the apportionment

during the current year have been quite gratifying, even surpassing all previous years. Some of the congregations failing to pay last year, have paid for both years during the current year. Giving us sufficient funds to meet the requirements of the work, maintaining a fair balance for a start in the ensuing year, and for any additional work that may be undertaken.

Eighteen churches paid the apportionment in full; nine paid more than the amount apportioned; eleven paid in part, and only eight failed to contribute.

There are yet a few churches, equally able to pay in full, and more so than some of those that are meeting the requirements regularly, that still fail to catch the vision of their financial ability, thus bringing in a note of discouragement.

The following is a brief outline of the conditions of the work in the places given financial help during the year:

ARMSTRONG COUNTY—The principal points in this circuit are West Kittanning and Brush Valley and have been under the care of Elder E. H. Smith for the past few years. On account of his wife's health, Brother Smith has resigned the pastorate and moved to Ohio.

Both places are well organized, having growing Sunday schools and are considered promising congregations by all our ministering brethren who have preached there. They have met all their financial obligations during the year. Your Board is very anxious to secure the services of a good man to take up this work at once and feel that it is a fine opportunity for some live preacher to build up a splendid work. Your Board expended \$203.10 for pastoral support and \$75.00 for evangelistic services, a total of \$278.10, on this charge and received from them \$108.00.

BEDFORD COUNTY—We have continued financial assistance here in order to maintain regular services at four different churches in this circuit. The care of the field is in charge of Prof. Edward Byers. Your Board paid \$175.20 in support of the work and received \$72.00 in apportionment from them.

BETHLEHEM—As you are aware the work here has been abandoned for some time past, and the membership in Bethlehem has united with the Allentown congregation. The property is offered for sale. Our expense has been \$80.34, interest on the mortgage and insurance on the building.

CALVARY, N. J.—This mission continues in charge of Elder M. L. Sands with the pastorate at Sergeantsville. The membership is well organized and is faithful to all the interests of the church. The financial assistance given during the year was \$50.00 and we received their apportionment of \$22.00.

JONES MILLS—Elder L. A. Clifford is ministering to this congregation since Spring. This church has been pastorless for about a year but is now showing creditable advancement with a growing Sunday school and renewed activity in the work. Your Board has given \$35.00 in pastoral support, and received from them \$49.75 for mission work.

JOHNSTOWN THIRD CHURCH—The work here is under the care of Elder George H. Jones and is moving along quite successfully. They have purchased two lots for the location of a new church and paid for them in full. All departments of the work are well organized and are showing healthy development. There were twenty additions by baptism and fifty-six by letter. The Board expended \$276.00 in pastoral support and received \$72.00.

PLEASANT VALLEY AND TERRA ALTA—These two points have been in charge of Dr. J. M. Tombaugh during the past summer. Terra Alta has met all expenses of the services and paid \$20.00 apportionment. Pleasant Valley was given \$67.94 pastoral support and contributed \$15.00 for our work. Three members were added by baptism and one by letter.

PHILADELPHIA THIRD CHURCH—The good work started here some years ago by

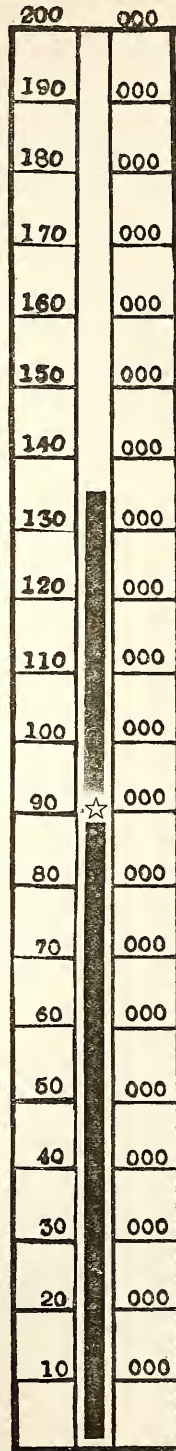
Brethren Braker, Cassel and Roberts and their helpers is showing most creditable growth. They have a Sunday school attendance of 160 to 170 and an active membership of 70 people. It is the most promising mission on our field. Unfortunately their chapel is too small to accommodate the attendance of their school and it has become practically imperative to arrange for more room. They are now working on some plans for enlargement of their building which they hope to accomplish within the next year with the assistance of some financial help from the General and State Boards. During the past year our Board paid them \$75.00 to assist in an evangelistic meeting by Elder L. S. Bauman, which resulted in over fifty confessions and the addition of thirty-six by baptism to the membership. They paid \$54.00 apportionment to the Board.

WINDBER—The work here has been in charge of Brother E. F. Byers of the Third church of Johnstown. They are maintaining a Sunday school and regular services. Your Board assisted in pastoral support to the extent of \$240.00 and they paid into our treasury \$85.00.

Contributions Received During Conference Year Ending October 9th, 1919:

Aleppo,	
Allentown,	\$ 20.00
Altoona,	89.23
Berlin,	110.00
Brush Valley,	39.00
Bunker Hill,	3.00
Calvary, N. J.,	22.00
Cherry Hill,	—
Conemaugh,	100.00
Cowenshannoc,	—
Downey,	27.00
Highland,	16.15
Johnstown, 1st,	250.00
Johnstown, 2nd,	—
Johnstown, 3rd,	72.00
Jones Mills,	49.75
Kittanning,	69.00
Liberty,	15.50
Listie,	11.50
Maple Grove,	—
Martinsburg,	34.00
Mason town,	50.00
McAlisterville,	5.00
McKees,	41.00
Meyersdale,	—
Mt. Pleasant,	17.15
Mt. Union,	—
New Enterprise,	31.00
Philadelphia, 1st,	137.00
Philadelphia, 2nd,	10.00
Philadelphia, 3rd,	54.00
Pike,	12.50
Pittsburgh,	93.00
Pleasant Valley, Md.,	15.00
Quiet Dell,	—
Ridgely, Md.,	15.00
Rosedale,	—
Salisbury,	—
Sergeantsville, N. J.,	29.00
Summit Mills,	35.00
Sugar Grove,	2.00
Terra Alta, W. Va.,	20.00
Uniontown,	25.00
Vandergrift,	20.00
Vinco,	—
Waynesboro,	81.00
Windber,	85.00
Yellow Creek,	23.00
Interest, on Savings Account,	14.58
Total,	\$1,744.36
Expenditures for Conference Year, Ending October 9, 1919,	\$ 278.10
Armstrong County,	276.10
Third Brethren, Johnstown,	240.00
Windber,	175.20
Bedford County,	80.34
Bethlehem, Interest and Insurance, ..	67.94
Pleasant Valley, Md.,	50.00
Calvary, N. J.,	35.00
Jones Mills,	22.91
Printing and Postage,	26.85
Traveling expenses of Board,	
Total,	\$1,252.34

Our Goal: 200,000; We Can and We Must



COLLEGE
ENDOWMENT

For Evangelistic Services
Third Brethren, Philadelphia, \$ 75.00
West Kittanning, 75.00

Total, \$1,402.34
Balance on hand, October 8, 1918, ..\$1,586.07
Received during year, 1,744.36

Grand Total, \$3,330.43
Expenditures during year, \$1,402.34

Balance on hand, October 9, 1919, \$1,928.09

ALBERT J. TRENT,

Secretary of Board.

(To be Continued)

CAMPAIGN NOTES

Louisville was the ninth church to be canvassed in Ohio. I went there knowing that Louisville has been long and vitally associated with the college. It was here that Brethren Josiah and John Keim lived—both loyal and unfailing friends of the school in the years of its struggles and uncertainties. In this church there are also others who have helped the school substantially in the past. This was also the church home of Miss Katie Harshberger from whose estate there came to the college \$2,000 some years ago. So when I went to Louisville I felt that I was going to historic ground as it pertains to Ashland College.

Brother Riddle is the pastor of this congregation, having assumed charge of this field when Brother Baer closed his work there to take up his duties at Ashland as Editor of the Evangelist. I found Brother Riddle thoroughly acquainted with his church even though he has not been there very long, and I also found his work in excellent condition and himself and family greatly loved and highly esteemed by his people. Under such conditions a canvass is always both easy and pleasant. Brother Riddle is an all around booster for Ashland College as was fully demonstrated during our stay with him by the way he so ably assisted me and also encouraged his people to do their very best by this great cause.

The results of the canvass were such as not to disappoint the campaign secretary, or the pastor. I am sure when the finals are in it will place Louisville at \$2,400. This will put Louisville in second place among Ohio churches so far canvassed. However, I am hoping that Louisville shall have to soon yield this second place to some other Ohio church.

The top notch gift in this canvass was \$250. There were two \$150 gifts also and a number of \$100 gifts and from that on down. The various organizations also helped, including the Sunday school, the W. M. S., the Y. P. S. C. E., and the S. M. M., also a men's organized class enlisted in a substantial way. This is always a source of pleasure to the secretary. There were at least two inspiring things about the Louisville canvass. First the response of the young people was at once very inspiring. I have been at few places where I found such splendid, consecrated young people as at Louisville. Louisville may justly be proud of her young people. A congregation with such young people may feel measurably sure of a future. Incidentally I may say it is from among the young people of the Louisville church that Melvin Stuckey has come, who is now a theologian in Ashland College. Many of these young people are titheers; and it was truly a joy to see these young people enlist in behalf of the college. I feel constrained to say that if Brethren Josiah and John Keim could have seen what I saw during the canvass they could not but have felt that what they did in the past for Ashland College was not in vain. I beg also to state briefly another incident which was both inspiring and touching. One of the members of this congregation at the time the campaign was launched was Miss Winona Knoll. Miss Knoll was a school teacher and an earnest Christian girl. And being keenly interested in the campaign from the very start she spoke

often to her parents as to what she would give to the cause when "Beachler" came. Sad indeed, this noble girl did not live to see the day. The epidemic last winter took her as it took so many thousands; but her parents were determined that their daughter should still have some part in helping to endow our school. Hence, Miss Knoll being a tither, the parents paid the daughter's pledge to the local church out of her tithe, and turned the remainder (a snug little gift) over for endowment. I confess I have rarely been touched in this campaign as this touched me. And I have said since in my own heart, I would to God our people with their broad acres and thousands in wealth were also tithers, with the vision and the measure of consecration of this noble young woman! How easy it would be then to raise this money and what a grand future would become possible for our only school!

Among the homes where I received kindnesses were Riddles, Eshelmanns, Oysters, Stoners, Clappers, (Frank and Louis) Painters, Monks, Brattens, and Wertenbergers. I shall remember all of these people for their kindness to me. And I am truly grateful to Brother Riddle for the royal assistance he gave me. May God richly bless this pastor and people.

The mercury now registers \$130.500. Middlebranch will be reported next. We are hoping and praying for good weather so that the campaign may be pushed with all the speed the work will justify.

WM. H. BEACHLER,
Campaign Secretary.

MASONTOWN, PENNSYLVANIA

An unusually long time has passed since any report has been sent to the Evangelist from this church, but it is not to be taken as evidence that we are lying down on the job. In fact, there has been enough to do to keep all hands busy, and some of us have been trying hard to keep up with the demands. In common with many other congregations, we had been led to believe that the end of the war would bring a great revival in the field of religious activities, for had not the men who served as religious leaders at the front told us that the young men were coming home to take the reins in the churches and give us all such a demonstration of what the church could be, and ought to be, that most of us would sit back and rub our eyes with wonder at the transformation? Well, at any rate we hoped to see it that way, but in common with most other folks we have not found it that way. The slump in religious endeavor has been and is, all but world wide, so far as we know, and only one thing has given us heart to go on, and that, that if one has the patience to wait, the pendulum will swing as far to the right, as it had swung to the left. No, there is still another thing which has kept hope alive,—the fact that thousands are praying for a revival, and praying with such persistence and faith that the petition will not be permanently denied. In spite of the slump, three had been baptized and received into the church during the summer, and our Sunday school, under the leadership of Brother Kratz, had kept up unusually well during the summer months. Better in fact than any previous summer during my pastorate here. Attendance at the church services left much to be desired, but the pastor felt that perhaps his service was growing too long, and that he ought to give way to a new voice. However, as the weather grew cooler, there was improvement even in this, and again we took hope. We decided to hold a revival service, and called Brother B. T. Burnworth to lead us in the effort. He came on November 4, and for three weeks he poured out his soul in splendid gospel messages, demonstrating the fact that he is truly a servant of God and one who knows the Word, and knows how to present it in convincing and convicting power. And God gloriously honored his effort by bringing to confession of Christ 42 souls, near-

ly all of whom were confessing their Lord for the first time. It is indeed a great victory, and the hearts of all are glad. The boys and girls of the Sunday school turned to the Lord splendidly, and the Master who went out early in the morning to seek laborers for his vineyard, did not seek them in vain, for a troop of them are with him at the task. Young men and women too, and adults were among the new additions to the ranks of the church. The meeting closed on Sunday evening, November 23, with the largest communion in the history of the congregation, and a sermon following, at which three more made the good confession. Brother Burnworth made for himself a host of friends and many prayers will follow him into any of the fields in which our Father calls him. It was truly a revival and we are hoping and expecting permanently good things to follow. Having been on the field so long, naturally I see many others who ought to follow the example of those who have come, but we shall pray and work on, confidently expecting God's continued favor, with all the victories which are thus possible.

Yours in the hope of eternal service,
MARTIN SHIVELY.

Communion Notices

The Brethren of Pleasant Grove, Iowa, will observe Holy Communion, Sunday evening, December 28. All members are requested to be present and neighboring Brethren are invited to be with us.

HOMER ANDERSON, Pastor.

The Sydney, Indiana, Brethren church will observe the Holy Communion on Monday evening, December 22. All neighboring brethren are cordially invited.

L. A. MYERS, Pastor.

THE TIE THAT BINDS

HUNT-KAUFFMAN—Brother Blair Hunt of Johnston and Miss Ida Kaufman of the same place. Brother Hunt is a member of one of our old Brethren families of this vicinity.

G. H. JONES.

ROSE-NICHOLSON—Brother John Rose of the Pike and Miss Viola Nicholson of Indiana, Pa., were united in marriage at the parsonage of the Third church. Brother Rose is also one of the members of a faithful and active Brethren family.

G. H. JONES.

OAKS-STIFFLER—Brother Christ Oaks of Johnston, Pa., a member of the Third church, was united to Miss Laura E. Stiffler of Altoona by the pastor.

G. H. JONES.

COBURN-MILLER—Mr. John Coburn, Jr., of Nanty-Glo and Sister Elvinda Miller of the Pike church were united in marriage at the parsonage of the Third church. Sister Miller is a member of one of our faithful Pike homes.

G. H. JONES.

KELS-MICHELBACHER—Brother Louis F. Kels of the Third church of Johnston, Pa., and Miss Annie Michelbacher of Vinco church were wedded in the parsonage December 11th. The Kels family are one of our "standbys" in Morrellville.

G. H. JONES.

BURNS-ALBAUGH—Mr. Wm. C. Burns and Sister Alice Singer-Albaugh of the Third church by the pastor on December 6th. We were formerly pastor of most of these young people and as we marry them our prayers and best wishes go with them for a happy and useful life in their new relationship. Sister Burns is a member of old Dunkard stock which has been for years actively identified with our Vinco work.

G. H. JONES, Pastor.

HULLER-BOYER—Mr. Verdrie Huller and Miss Laura Boyer were united in marriage at the home of the writer, in Sydney, Indiana, November 26. The bride is a member of the Brethren church and the groom a member of the Church of the Brethren.

L. A. MYERS.

WILLIAMS-SAGNER—Mr. Charles Williams and Miss Sarah M. Wagner were united in marriage on Wednesday evening, December 2nd, at the Conemaugh Brethren church. Mr. Williams is a son of Abraham K. Williams of 513 Raab Avenue and the bride is a daughter of Mr. Samuel Wagner of 703 Vickroy Avenue of this city (Johnstown). The

attendants were Mr. Fred Wagner, brother of the bride and Miss Alice Stutzman of East Conemaugh, Pa. The writer is B. F. BYERS.

MITCHELL-GOSHORN—At the home of the bride's parents in Clay City, Indiana, on November 26, occurred the marriage of Miss Ruth L. Goshorn to Mr. Paul W. Mitchell. Both young people are members of the First Brethren church and are highly respected young people. The bride is the daughter of Mr. J. E. Goshorn of the Church of the Brethren. The groom is one of the enterprising farmers of the community. He has spent several terms at Purdue University. The couple departed immediately after the ceremony to Detroit where the groom will be in school for several months. The ceremony by the undersigned.

S. C. HENDERSON.

IN THE SHADOW

WISE—Brother Sanford Wise, one of our younger men of the Morrellville church was called to his heavenly home, November 6th. He was the only support of a widowed mother, one of the "old timers" of the church. He has been many years since we had a sadder service. He was just in the full vigor of early manhood, being 29 years of age. His death was due to appendicitis; he lived but a week after the operation. The prayers of the church are raised in behalf of the grieving family. Funeral services by the undersigned.

G. H. JONES, Pastor.

GROSSNICKLE—Benj. F. Grossnickle of North Manchester, once a member of the First Brethren church, died April 11, 1919, aged 67 years, 8 months, 27 days.

C. A. BAME.

CARPENTER—Pearl Richards Carpenter, a young member of the First Brethren church died in Wabash of her own hand, July 17, 1919. She leaves a young baby and husband.

C. A. BAME.

JOHNSON—Joy Johnson formerly an honored teacher of this city, died in Minneapolis and was brought to this city. Her funeral arrangements had all been made to the writer three years before. She was an artist by profession and in her life a model young woman, whose parents were devoted to the spirit world a few years, she being the last of the family. Funeral in her own home by the writer and Rev. Bechtold of the M. E. church of which she was a member.

C. A. BAME.

HEBER—John Wesley Heber of Michigan united with the First Brethren church at this place last winter and departed this life November 14, 1919. Funeral services by the writer. He was 57 years, 11 months and 18 days old. He leaves five children.

C. A. BAME.

WOOD—Viola Wood died November 30, 1919 at Eau Claire, Wisconsin, and was brought to this, her former home, for burial. She was a member of the Methodist church, aged 42 years, and leaves a husband and son and daughter to mourn. Funeral by the writer.

C. A. BAME.

LANDIS—Jacob J. Landis, a member of the First Brethren church of North Manchester, died December 3, 1919, aged 73 years, 19 days. He leaves three children, five sisters, two brothers, five grandchildren. He died full of faith and departed ready for the world beyond.

C. A. BAME.

GROFF—John S. Groff was born in Miami county, Ohio, November 9th, 1857. He came with his parents to Michigan when a small child, locating in Campbell township, Ionia county. He was united in marriage to Miss Maggie Bachler on December 27, 1888, who preceded him to the spirit world on December 14th, 1889. On March the 17th, 1896, he was united in marriage to Miss Margaret Allard-ine to which union were born three children, William A., Burton A., and Melle A. He united with the Campbell Brethren church in 1915, to which he was true and faithful until death claimed his own. Although he suffered much he will miss his place yet he smiles and cheers every one he passed. About two years ago he moved with his family to Lake Odessa, where he died on December 1st, 1919, aged 61 years. He was a true and faithful man in the beautiful cemetery on the bank of the Jordan Lake. Besides his family he leaves to mourn his departure an aged mother, one brother, one sister and a host of relatives and friends who will miss his place but smile and cheer greeting. Services were conducted by the writer.

M. V. GARRISON.

LICHTY—Josiah Lichty was born in Somerset county, Pa., April 12th, 1841 and died at his home in Victor, Iowa, on the 5th of December, 1919. The funeral services were conducted from the First Brethren church in Waterloo on Sunday afternoon at 2:30 by the writer. Brother Lichty was a member of the First church for many years, and was an honorable citizen of the famous Orange Township and Blackhawk county, Iowa. The funeral was largely attended.

Z. T. LIVENGOD.

VOLUME XLI
NUMBER 49

DECEMBER 24
1919

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Give the
boy a
chance

249,999
other
homeless
orphans
like him

NEAR EAST RELIEF

Calling to the Christians of America

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

OFFICIAL ORGAN OF THE BRETHERN CHURCH

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EDITORIAL

A Great Need and How It Is Being Met

One of the greatest tasks that has faced the Christian church (of North America more than any other country, because of her wealth and freedom from war devastation) in the last generation is the relief of the great masses of people who are dying of starvation and exposure as a result of the havoc that war has wrought. It is so big a task that the churches working independently could not possibly measure up to it, and, at the same time, it is so urgent that they cannot neglect it and be true to their common Lord, whose great compassionate heart was ever going out to the hungry, suffering multitudes. The church is neither being negligent nor working independently; the great Christian masses are co-operating in what is known as the "Near East Relief," with offices at 1 Madison Avenue, New York, for the purpose of following their Lord in the service of humanity. This organization has taken over the work of saving 800,000 starving Christian people of Armenia, Syria and other parts of western Asia. The Red Cross has announced its withdrawal from this field, leaving Near East Relief alone responsible for meeting the needs of this great needy field. Many of the former Red Cross workers remain in Turkey to continue their work with this new organization.

A bowl of hot bean soup every day is all that is keeping alive 150,000 little children in Near East Relief centers in the Russian Caucasus, Armenia, Syria, Turkey and Persia, according to Miss Adelaide Dwight, a worker who has just returned to the United States. So far sufficient relief funds have not been obtained to give these children more than one meal a day but this keeps them from starvation which they faced during the many months that their sole food consisted of grass, roots and filth gathered in the streets and along the roadside. Many thousand of these children have already perished from starvation and others have not been reached because funds are not available. And every day that the Christians of America delay in sending aid, hundreds more of these suffering babes will die.

There are 120,000 persons in the bread line at Alexandropol daily. The need for immediate relief is very urgent. Miss Dwight says the suffering in the Russian Caucasus is terrible and thousands will starve before the next harvest unless help is given them. She comes to the United States to make a special appeal for the 120,000 homeless, ragged, and wretched wanderers under 15 years of age, whose parents have been murdered by the Turks. Several thousand of these children have been gathered into orphanages and it is planned to care for others as fast as the generosity of the people of the United States permits.

Miss Hermine Dakesian, a pretty 20 year-old Armenian girl, who survived four years of Turkish persecution, has just arrived in the

United States. She will go to Oberlin, Ohio where she will enter Oberlin College. She came to America with Miss Adelaide S. Dwight. On the same boat, which arrived in New York City a few days ago, were fourteen other Armenian girls who expect to complete their education in the United States. All of them have relatives in this country.

Herself a witness to the murdering of hundreds of helpless women and children by the Turks and a victim of deportation, Miss Dakesian says there is still untold suffering in Armenia, Syria, and Palestine, and hundreds of thousands of persons will starve unless help is given them until the next harvest.

Faces of many hundred Armenian girls have been tattooed by Arabs, Kurds and other semi-barbarous tribes of Asia Minor. When the Armenians were deported the girls were sold to the Arabs and the Kurds for use in their harems. Tattooing is considered a mark of beauty by these people and they desired to have their new women as beautiful as possible, in their opinion. The result is that many of these women who have escaped from captivity are appearing at Near East Relief hospitals with the request that the marks be removed, and others have scarred their faces beyond power of medical skill in an effort to burn out the marks with acids. Near East Relief by means of our gifts takes care of more than 50,000 Armenian and Syrian refugees each month in their hospitals. All manner of diseases are treated but most of them are the result of the deportation and suffering of the people.

Though food and clothing are given to suffering Armenians and Syrians when necessary, whenever possible the refugees are given work instead. In many of the industrial homes established by Near East Relief, these people are permitted to earn their own living.

Owing to the scarcity of machinery and materials it is not possible to give the men and women all of the work they desire, so just enough is given each person to keep them from starvation. A person with no dependants is allowed to work only a few hours each week, while a mother with several small children to support will get a chance to work throughout the entire week. Each case is investigated and only enough hours of work given to keep the person from actual want. And these people are thankful even for a chance to earn a bare living.

Great Survey Conference at Atlantic City in January

Invitations have been sent to more than a thousand leaders in home and foreign missions, and other church activities for the World Survey Conference to be held at Atlantic City, January 7 to 10 next. Those who attend will be the representatives of the evangelical de-

ominations and boards, numbering nearly a hundred, which are co-operating in the Interchurch World Movement of North America.

The invitations were signed by Robert Lansing, who recently became chairman of the Interchurch General Committee; John R. Mott, William H. Foulkes and S. Earl Taylor.

The conference will consider the preliminary results of the world-wide surveys the Interchurch Movement has been carrying on for many months and decide on a joint program. The surveys will make it possible for the first time to visualize the whole talk of the church and to know approximately what it will cost in men and money for American Protestantism to undertake its fair share of responsibility for world evangelization. The various denominations will be asked to determine their individual responsibility, to frame their own budgets and to decide by mutual agreement on a date in the spring of next year for a united-simultaneous financial appeal both to their own constituencies and to American Protestantism as a whole.

The Interchurch Movement has made public the following tentative program of its activities next year:

Spiritual Emphasis during January, beginning with Week of Prayer Conference, Field Department: Atlantic City, January 6-7.

World Survey Conference: January 7-10, Atlantic City.

Ministers' State Conferences: January 20—March 1.

National Household Visitation under the auspices of the Home Missionary Survey: January—March.

Laymen's Conference: January 31—February 1-2.

Christian Stewardship: February 22, Stewardship; February 29, Life Enrollment.

County Conferences: February—March.

Metropolitan Conferences: February, March, April.

Township Conferences: March—April.

Life Service and Evangelism: March, culminating in a great ingathering on Easter Sunday, April 4, 1920.

Financial Campaign: Probably last of April. Date to be determined by World Survey Conference.

May to September: Conservation conferences, also Missionary education and General Interchurch World Movement conferences.

EDITORIAL REVIEW

Brother Carpenter appears on the Mission page again with his usual newsy "Home Mission Notes." We are quite sure no one will miss reading them.

Brother J. I. Hall rejoices in the fact that he has had a successful revival in both his churches. At McKee, Pennsylvania, Brother E. L. Miller very ably assisted him, and at Martinsburg, Brother H. M. Harley was his effective helper. Brother Hall speaks highly of the services of both of these brethren, also states that both his churches are in splendid condition.

Brother Yoder gives another letter from Rio Cuarto. The work is going splendidly, and Brother Yoder is steadily working his way into the good graces of the generally cold and indifferent student body and college professors. We cannot know how valuable this kind of work may prove to be to our cause in the future. Already fruit is appearing. Brother Sickie is now on the grounds and at work.

Brother E. H. Smith, who has closed his pastorate in Armstrong county, Pennsylvania, gives us a report of the work accomplished during his leadership of the churches of that county. Among the other good things done, he succeeded in bringing about the erection of a new church in Kattanning. All the churches realized commendable material improvement, as well as growth in number and power.

Brother Wm. A. Gearhart, our General Missionary Secretary, who tells about his trip to Kentucky, said in a personal word to the editor, "I hope we will have a very liberal offering, for I see enough already to know that they need help down here and need it very much." This is the testimony of every one who visits our Kentucky missions. The same statement of urgent need may be made

concerning the department of Religious Education in Ashland College. With these two calls sounding so loud, every loyal Brethren ought to make the most liberal offering possible at this Christmas season. Be sure that your gift is both white and generous.

We are pleased to receive a news-letter from Brother Willis Ronk of Roann, Indiana. As he says, he has not crowded us with letters in the past, but he has certainly been busy, and we shall hope to hear from him more frequently in the future. He gives us a splendid report of his work at both Center Chapel and at Roann. The Roann people have made such progress that they require the entire time of one pastor, and Brother Ronk is to continue his good work with them.

IMPORTANT: There is pressing need of a teacher for the Krypton school, according to word from Brother G. C. Carpenter, to begin January 1 to 15 and to continue five or six months. Brother Smith of Krypton writes that the people will guarantee \$50 per month above expenses for a good Christian teacher. Here is an opportunity for service that the one qualified cannot afford to pass by. May the Lord make the right person willing to answer this call.

Brother E. M. Cobb, in a note to the editor, states that he is delivering a week of Bible lectures in the New York City Tabernacle and that a number of confessions have been received. He also encloses an editorial clipped from the Philadelphia North American attacking the "Un-Christian and Un-Businesslike" policy of underpaying ministers. We hope to publish this editorial in whole or in part at some future date.

A company has been organized in Chicago for the purpose of publishing a Christian daily newspaper. They state that the average daily paper is dominated "not by the spirit of Christ, but by the spirit of commercialism, and often of yellow commercialism." They also state that it is their intention of publishing a paper that will be "Christian and politically independent," and that it shall be controlled by "no clique or faction," but by a body of honest, God-fearing men. Headquarters will be 708 Garrick Bldg., Chicago, Illinois.

Of course you will not fail to read the business manager's notes. He has good news to tell you this week. The churches are still showing their appreciation of the Evangelist by putting it into every home, or at least 75 percent of them. We are frequently receiving letters telling us that the paper is growing better all the time. We do not take this selfishly to ourselves, but attribute it to the splendid articles that are being written by our excellent writers. We want to pass the good word on to them in this way.

Brother Lytle is pushing hard the work of his charge, which includes the churches of Burlington and Darwin, Indiana. He conducted evangelistic campaigns at both places soon after General Conference and the membership was greatly refreshed thereby. He announces the call to the ministry of Brother Sylvester Wheatstone, extended by the Flora church. Brother Wheatstone has proven himself a workman that needeth not to be ashamed; he has been a leader in his own church and in the Sunday school forces of his county. Doubtless Brother W. E. Thomas, his pastor, will soon report more definite news.

We have received the most hearty response to our requests for articles, and have also received a number of articles unsolicited, for which we are equally as grateful as for those we solicit. We are pleased to have our readers who can serve the church with the pen, to write upon themes they think will be of interest to our Evangelist family. If we do not happen to call on you as often as you think we ought, be free to write without solicitation. We welcome you. Only please be patient, one and all, with us as we seek to use our best judgment in publishing the articles, when and how we can, having in mind the best interests of the brotherhood. If you have written an article that has not been published, and you have not heard from us about it, do not take it for granted that it has found its way into the waste basket. Very likely, it is in our barrel waiting "a more convenient season" for publication. We are very grateful to the good Brethren everywhere for their loyal support. We take pleasure in serving you.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

How Are You Coming?

I wish I had the extra money this afternoon, to wire every pastor about his status on the Four Year Program. Alas, I do not. I wish I might even wire each of the DISTRICT DIRECTORS, but I do not have the money or the "sand" to do that. Anyway, I would like to have a word from many sources about what we are doing to make this a VICTORY YEAR.

Victory Year

I am glad to see that word as often as I do on the pages of the Evangelist. I know from that, that the word is kept before us pretty well. But you know, my brethren, that a look at the chart on the wall will be a mighty good thing, every day, till you are sure that your church is reaching the limit in its effort to make every possible goal. The reckoning day is fast approaching and if your churches are not making the goals, the district and the national conferences can not.

A Revival in Every Church

How are you measuring up on that? Note the slogan is not a series or "serious" of meetings, nor a protracted meeting but a revival in every church. Of course if you are not arranging for one, it will not likely arrive. If you tried and failed, try, try again. We want and need a revival in every church to get across on goal 4.

"Watch Indiana"

Remember that the state that took off most of its yellow is at work on this task. Slowly, we have worked out a plan which we hope will work out among the churches.

Let me give you the outline of it. I do this because it may help some states that I know are working on a similar plan. It is like this:

Our Board of Evangelists are right now soliciting each of the churches and missions of our state in a questionnaire with the following questions:

1. Have you had a revival this winter?
2. What are the results of your effort?
3. Are you in need of help?
4. Can your pastor give time for a revival in each church?
5. If your effort did not succeed, will you try again?

If any pastor of Indiana did not get such a questionnaire, he may address either H. H. Wolford or myself with the answers at once.

More of the Plan

The pastor who is loaned by his church for some of this outside work will be guaranteed a certain wage and at the same time asked to turn back into the evangelistic fund all over a specified sum.

The churches of Indiana will be solicited on this basis for this fund: All worth over \$10,000 to give \$5.00.

All worth over \$5,000 to give \$2.50.

All worth \$1,000 or less, \$1.00.

Those desiring to make as little work for the evangelists as possible, may send their quota to Wolford at once and receive receipt. Now, this plan may not be the best one that could be evoked, but it will get money and men if the people are at all serious about what our conferences have again and again voted. It is an effort to take very seriously, our own resolutions.

Leaks! Leaks!

The big reason we do not grow as a church, numerically, as is called for by goal 4, because we have so many leaks.

So many places where our members move and are lost to our denomination. What shall we do about it? There is but one cure for it. Make more churches, and surely keep the ones we have now. To keep the ones we have now, we must evangelize, evangelize, evangelize! And after all, this is our business. Our big churches because of their strategic location have a lot of good people and can pay the preacher the biggest wages and then, alas! Too often they are so stingy of him that they want to monopolize his time and talent and keep him at home where he will dry up, if he does not get into evangelism some.

Then, when he has died of "dry rot," they will turn him out and monopolize another "greenhorn." Not? Now honestly, is not that about the game they play? How long will they play it? Well, if they play at it too long they will not get many preachers. There will not be many of their kind and they will die clear dead.

Preachers! Preachers! Leaders!

Have you recently gone down that line of goals? Will your Christian Endeavor be another "tailender" next year? How about your goals for your Sunday school? Do you have them all coming? How about your Teacher Training?

How about the books your leaders are to read? How about your prayer meeting? Your communion? Your Honor Roll for the Evangelist? Your Woman's Missionary Society? All these must be right up to top-notch if we are getting the goals ready for next September. My! How soon that will have arrived

Reports Soon

Before you are aware, we shall have to ask for your half-yearly report. Are you ready for it? Line up and be quick to respond to the call that will be bound to come. I must know and you will want a look at the brotherhood as it is, and there is but one way to get that—reports.

Busy

Now, I am sure that you are and have been busy. If you have not, you are not happy. We get happiness by "doing these things." The folks that leave undone the work of the program leave undone the work of the kingdom. The people who object to being measured are kicking against the God for he is measuring us and tabulating as we can not. The 1920 conference will be a time of apologies or a day of VICTORY. The final report will be a jubilant one or a sad one. What you are doing these days is telling the story of what the next conference will be.

"Work for the night is coming,

Work through the morning hours,

Work while the dew is sparkling,

Work mid springing flowers.

Give every flying moment

Something to keep in store,

Work for the night is coming

When man works no more."

BAME.

When is a church financially efficient? When all its current expenses are promptly met, and the benevolence paid in full? It is financially efficient when every member has a definite share in its support, and is doing his full duty also to those who do not have the full privileges of the Gospel. The primary work of the church is spiritual, but that does not preclude the necessity of sanctified common sense applied to its business affairs.—The Nebraska Lutheran, Emerson, Neb.

GENERAL ARTICLES

Our Girls and Other Girls. By Mrs. G. T. Ronk

Evangelist readers who visited the Inn Chapel at our late conference saw the motto on the wall, "Our Girls for Other Girls." Although it is not our adopted slogan, yet it is the purpose of our Sisterhood organization.

"Our Girls for Other Girls." Who are our girls? Does it mean just a few girls here and there, girls of responsibility, of earnest endeavor, "thoroughly furnished unto every good work?" Girls with trained minds, with high ideals, with loving thought for others? Or does it also mean the weak girl, the silly girl, the thoughtless one, the girl with the wayward tendencies,—the girl we all know too well, alas, in our religious work.

Verily, the purpose of our Sisterhood leaders should be to reach out and claim these girls of varying characteristics, turn their thoughts away from self and selfish ambitions and focus them upon the "twilight" regions where dwell the "other girls." It should also be to educate and train them so that their emotions will be directed in the channels of love, self-sacrifice and service; to educate them by giving them a knowledge of the needs and condition of the "other girls." This can be done through the careful study of our mission books as well as in our regular monthly meetings which are of a missionary, devotional, or "uplift" character. Their sympathies will soon be aroused and willingness to give freely will be a natural result. To train them in the joy of giving time, money and service and it may come to pass that many will give up erstwhile pleasures for the sake

of these "other girls." Mayhap, too, some will give up that greatest of all gifts, a life of service.

And the "other girls," too, are legion. You will find them in our homeland. From north to south, from east to west, in country and city, they are holding out beseeching hands. The Sisterhood is interested especially now in the Kentucky mountains, where a nurse is being maintained.

Then you will find them in foreign lands. The black haired, almond eyed Chinese girl, grasping at opportunities for Western culture, alas, too often a sham; to whom indeed the walls of custom have fallen down, leaving her as it were, in a house without walls. And it is not well to live thus. Then the sad eyed girl-wife and mother of India, the child widow; the secluded, petted toy; the beast of burden. The dark eyed, romantic sister of the Southland whose religion has failed her in time of need, whose spiritual growth does not keep pace with her mental and physical. Then last, the dusky African maid who is still our sister, though skin and features differ so greatly from "our girls" and the "other girls." All these are lifting beseeching eyes to our girls to give them a chance such as they themselves have had. Two of "our girls" have heard the call to Africa and have gone forth. Will others also?

When every Brethren girl is a Sisterhood girl, working and praying and giving, sacrificing and serving, then will many workers go forth to those "other girls" in the needy fields of the earth.

Leon, Iowa.

Why the Church Must Go Forward. By J. Fremont Watson

(Moderator's Address at Pennsylvania Conference. Continued from previous issue.)

"The Church Must Go Forward," because of the urgency of the task of missions. Too many individuals and churches are planning and working as if they had two or more generations in which to do the particular work for which God is holding them responsible. I believe in building for the future, but the best way to build for the future is to serve our generation according to the will of God.

We are living in a time of unexampled crisis. We are living in a time of unexampled opportunity. The forces of evil are not deferring their operations until the next generation. If the non-Christians of this generation are to hear of Christ it must be through the Christians of this generation. There is an element of immediacy and urgency in the final command of Christ which we are prone to overlook. Let us so plan and work as though we had but one generation in which to plan and work. Let us resolve that, so far as in us lies,

"The work which centuries might have done
Shall crowd the hour of setting sun."

The church that allows itself to be nursed in a spirit of ease, that furnishes a first class entertainment in the form of fine preaching, enchanting music, and naught but that which pertains to the success of a local place of worship, without realizing the broader and more comprehensive view of Christ's gospel, may be a very respectable club for men and women, but it is discredited by Jesus Christ and doomed. Woe be to that church that follows in that train! Our success in the church rests, therefore, on our zeal and service for those in the "utmost parts of the earth." The church has come to such an emergency and opportunity that she must give in order to live. She must bend to the influence of Christ's world-wide love or break under the authority of his law.

The missionary propaganda today rests more heavily on the church than ever before in her history, and she stands

in pressing need of a tonic to brace her for the emergency of the hour. O that she could see with her Lord's eyes, and feel with her Lord's heart, and rise to the vigor of the conflict that is to take the world for Christ. It may be safely affirmed that the church has never yet met in a commensurate way the challenge of the world and the command of her Lord to use her time, her talent, and her resources for the evangelization of the world. It is the church that is on the imperial march of extending Christ's kingdom in the world that has the promise of his abiding presence. "Go ye—and, Lo, I am with you." What shall be the answer of this conference and the church behind this Conference to the challenge of our Lord. Will we answer back, we hear the call and by the grace of God we pledge ourselves to heed the call and advance the work of a world's redemption?" In the name of the Lord, "Go Forward."

"The restless millions wait
The light whose dawning
Maketh all things new:
Christ also waits,
But men are slow and late.
Have we done what we could?
Have I? Have you?"

The church must go forward in its home mission work. Jerusalem, Judea and Samaria must not be forgotten. God seems to be saying to the church "Intrench yourselves; build forts; garrison them well; a struggle is coming; we must have our places of defense and concentration. There must be a good home base vitally connected up with all our foreign missionary projects. It is obvious that we need much help and strong help in the wide and diversified work of our immense home field.

There are many promising fields in which we have a goodly number of Brethren people that need to be devel-

oped. We are lacking in vision, in means and men in order to do the work that opportunity presents to us. It would be a splendid thing if this conference would put its heart and life to the task of solving the country church problem. Either by helping weak churches to become strong or by encouraging them to close and link up with strong city churches. Where communities are overchurched it is folly in this day to keep alive or at least attempt to do so, a small band of Brethren people for the faith's sake. If there are those who feel that the Brethren faith is so vital as to make it impossible to unite with other Christian bodies, they should bestir themselves and "contend earnestly for the faith once and for all delivered unto the saints." We should do something to awaken some of the churches within the conference district or else give them a decent burial and cease claiming and counting points that through years have not been doing anything vital to the Kingdom of God. I should like to see the Home Mission Board get back of every weak and struggling church, where conditions justify such support and endeavor to put such churches already started on their feet. It is not good advertising to the denomination to have even a half dozen churches rotting down, within the conference district. Our Brethren churches should be given to understand that if they want to be counted and helped that they must get busy and prove themselves worthy. Our slogan should be "Every Church a Growing Church." Those that do not grow and do not care should be closed. I believe much could be done if our faith were greater. Many of our churches would be doing more for the kingdom if some of our brethren would stop practicing the faith and go to preaching and living it. If we believe more than others then let us do more than others. Show your faith by what you are willing to do for Jesus Christ.

In the earlier days on the western frontier a home missionary, urged upon his deacons and officials to build a new church, but utterly without avail. Their cry was, "We can't, We can't." Finally he said, "you can if you will; but if you won't, I can and I will." And, with saw and hammer and plane and trowel, he did; and looking down upon a group of trustees from the cupola of the completed building he said, "Brethren didn't I say it could be done?" A similar faith and work would transform many of our churches and result in starting many new points.

If the Church of Christ is to be a conquering church, it must be a united church. Looking only into the face of the present conditions, we see the need of far more union than we have. For the Christian church has a work to do and a battle to fight, and in order to have any sort of success we must stand together. Fifty men labor to move a rock and they go up five men at a time and push, and the great rock does not stir. Then all the fifty push together and the great mass is lifted. That is what united action does. Or the time comes when a man must strike a blow, and he extends four fingers and a thumb against his adversary and strikes with these. What does such a blow accomplish? It hurts the man himself; it does not hurt the other man at all. The only effective blow is that which is struck with the good, hard, concentrated fist. We have been fighting the devil these many, many years, with our foolishly extended hand, in the four-fingers-and-a-thumb fashion, with the Presbyterian finger, and the Baptist finger, and the Lutheran finger, and the Methodist finger and the Brethren thumb. No wonder that we have made so small an impression. We must smite the devil with our doubled fist.

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one for another." In his last high-priestly prayer Jesus prayed, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one." Unity, then, or at least the spirit of unity, the impulse toward and an effort for unity," as much as in us lieth, is the first note of genuine Christianity. The tendency to division among Christians early showed it-

self, for it is a natural product of the carnal mind. Paul sternly rebuked the Corinthians for this fault: "Whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him." Yet in the face of the apostles' expressed condemnation of such a course we are going on to the present time doing the same thing.

The question before us in this day is How these shameful and harmful divisions in the church may be healed, and how we may return most quickly and most sweetly to the original unity around a common Lord. The mere enunciation of such a proposition ennobles us all. It is like a breath from heaven quickening every holy emotion. May he whom we all adore—the Prince of Peace—guide us in genuine progress toward a happy consummation!

"Get together; 'tis the slogan of the hour,
Get together; greatly multiply your power;
Get together; 'tis the Master's clarion call,
Get together; interlock your hands, your hearts, your all,
Get together; mighty tasks now call for action,
Get together; flagrant faults still need correction,
Get together now, and fight to win the world!"

Finally, shall we here find the exalted faith that ventures all things, that undertakes great tasks, that dares difficulty and danger and sacrifice and death itself? May the hours that we spend here together be surcharged with a firm purpose, vital faith, and radiant hope. And may the great Head of the church, in this hour and hence through the coming days of our conference, be with us, enabling us to live in continual prayerfulness; enabling us to banish, as far as may be, all other considerations but those connected with a vital Christian faith in its working.

Johnstown, Pennsylvania.

Would Live Up To Name

Abol Ghsem Bakhtiar has come all the way from Persia to study medicine at Columbia University. He was educated in an American college in Persia and now wishes to obtain a medical education so he may be of the greatest service to his people. He desires especially to live up to his name for Abol Ghsem, in Persian means "distributing father."

Mr. Bakhtiar is greatly interested in the work of Near East Relief, 1 Madison Avenue, New York. His opinion of America and Americans may be gained from the following statement which he made recently when he visited the offices of Near East Relief.

"Nowhere in the Near East is there anything but gratitude and admiration for the American people. America is peculiarly the one nation that can give relief to these people without mixing politics with charity. The giving of millions of dollars by the American peoples to stricken peoples like the Armenians and Syrians at this time when they are facing starvation, disease and death is bound to be like the proverbial bread cast upon the waters.

"I have seen with my own eyes what you Americans are doing all through Asia Minor and it may be proper for me to say, too, that it is going to be a dreadful calamity if your charities are not continued during this winter. There are 200,000 Armenians in the Caucasus alone whose only hope of existence is the generosity of America and many thousands more are in as destitute circumstances south of Constantinople."

Wonderful thought! that God should desire fellowship with us, and that he whose love once made him the Man of Sorrows may now be made the Man of Joys by the loving devotion of human hearts.—J. Hudson Taylor.

Report of Kentucky Trip

By William A. Gearhart, General Missionary Secretary

Brethren Amos and Ira Fudge, Charles Smith, Ed. Landis, Hugh Brubaker, Rev. C. E. Beekley and myself left here Tuesday morning, December 9th for Riverside Institute to install the electric light plant and returned to our homes Monday night, December 16th.

We arrived safely at 9 P. M. at Riverside, Tuesday night. I never laughed heartier in all my life than I did when going through the mud and up and down rocky, dangerous stairways over the sides of the mountains.

My first impression was that of the great sacrifice which must be made by our mission workers, having to live under the conditions they do, especially those who have been reared under such conditions as you and I have been. No one but he or she who has a very deep seated love for the unfortunate people of this world and especially for Christ, their Master, will ever think of working in our missions in the Kentucky mountains.

The brethren who went to install the plant worked very hard each day and late into the night in order to finish, if possible, by Saturday night, and had it not been that the engine, after running twelve hours, refused to work any longer, we would have finished all the wiring. The two brethren who had charge of it, worked the whole day and part of the night trying to make it run, retiring late Saturday night very much discouraged, but kept sweet all the while. One brother said it may be we can dream what is the matter with it. As I awoke Sunday morning, I thought perhaps it was the poor oil we were using (so much of the oil in that country contains a great deal of water and the water goes to the bottom of the tank, and we were using from the last of the tank) as it looked very much like water, so I suggested that we take oil from the top of another tank, dipping it out rather than pumping it but, it did not seem to produce the desired results. We then took gasoline and mixed it with the oil and worked with the engine awhile and it finally started and never stopped until the batteries were charged.

I did not get to help much, for as soon as we got things started nicely Brother Amos Fudge, Rev. Beekley and myself went to Krypton to investigate conditions there, Brethren Fudge and Beekley lodging over night with Deacon Smith and the writer with Rev. Rempel. Brother Rempel's have had some difficulty in getting the people lined up for services since Brother Cook left, but after much praying and hard work it looks now as if they will accomplish much for the Lord at Krypton. Brother Rempel and his entire family are just the kind of people you cannot help but love and we should pray earnestly for them. They pray much and the Lord is answering their prayers in a remarkable way, and our humble judgment is that after the people become a little more familiar with them and their way of doing work for the Master, the church will prosper wonderfully. It looks encouraging now and we believe the Lord will use them to build up a greater work at Krypton.

Our dear Brother Cook, who preceded them in the Krypton work, is being used wonderfully at Salem, Ohio, and according to statements from some of the most influential members they are working hard and are helping Brother Cook build up a great church at that place. Let us pray for them also.

Leaving Krypton, Brother Rempel went with me to Happy, Kentucky, about 25 to 30 miles from Krypton up in the mountains near the Tennessee line, with the railroad station four miles away, and only one train a day. We arrived there a little after midnight and stayed the next day and night.

Sisters Haddix and Hillegas are happy workers for the Lord in this little town of Happy, Kentucky. The school seems to be pretty well attended and Sister Hillegas is

leading them splendidly. Sister Haddix is doing a great work among the people at this place but they need our prayers.

It looks to me as if Happy is a very promising place for mission work. Some very fine people are located there now and foundations for 15 more houses are ready for the superstructure as soon as the railroad is completed up to this point. It is now within a half mile and will soon be completed and a mine will be opened giving employment for the people. Having been up to this time four miles from a railroad station, it is practically virgin soil for missionary endeavor.

Brother Rempel held a short meeting several weeks ago up there and had several excellent confessions.

Leaving Happy before daylight the next morning, we returned—Brother Rempel stopping at Krypton and I going on to Haddix and through the rain to Riverside Institute again, where we spent Sunday attending the Sunday school and preaching services. Your humble servant was asked to do the talking and did the best he could on the subject of "The Cross of Christ."

The workers at Riverside Institute are surely working hard and making great sacrifices to bring the Gospel to the people, which is greatly I am sure. Let us pray much for them and give more liberally to the support of this great work. We shall never forget this trip. It was a great experience for all of us and I know it will be the means of boosting the offerings. It has already done so for one of the brethren, who went with us, handed me \$15.00 and said, "Put me down for \$5.00 per year." And another brother on the way home said, "Put my wife and myself down for \$5.00 each per year." So you see we will soon pay for the expenses of the trip. It is my judgment that it would pay to take influential members to our mountain mission points and let them see the great need, for when people see the need they will give more liberally. When planning for a vacation why not take this trip. You will never regret it. Ask some of the other brethren who make the trip and see what they say about it. I hope they will write articles for the Evangelist. Being away for a week my work has piled up so that I now have 70 or 75 letters on my desk, some of which should have been answered a week ago. I hope patience will be exercised until we get caught up.

I wish you could have seen how Riverside looked with the electric lights turned on, and especially how it lighted up the faces of our dear workers who have had to put up with oil lamps. It surely makes a great improvement and greatly lessens the dangers of fire, which was one of the things the Board considered when contemplating the installation of the plant.

The first cost is pretty heavy and so far we have not had many contributions for this purpose. Will not some of our dear brethren who can afford to give liberally, send us your checks for the amount your Master suggests to help defray the expenses of this plant?

We know many of our members are giving liberally and are giving often for the support of our mission points, and the Giver of the most precious gift will reward them greatly for laying up treasures in heaven.

While we are planning to give presents to our friends, let us not forget that a gift to defray the expenses of this light plant will perhaps be the most appreciated, for it is giving comfort and pleasure not only to our mission workers but also to the students, many of whom may never have seen an electric light.

Let us be as wise as the wise men were who came with their gifts and gave them to the One whose birthday we have just celebrated, and I am sure it will be a blessing too the one who gave as well as for the one who received,

Dayton, Ohio.

THE BRETHREN PULPIT

The Deity of Jesus Christ

(Address delivered by N. W. Jennings, Los Angeles, California, at the Fillmore, California Conference, October 7, 1919)

This is a big subject for mortal man to try to speak upon. The subject is so deep and mysterious that man feels like stepping back and inviting an angel to come forth and tell us about it; and yet I dare say the man who has experienced the supernatural birth of the soul through the power of the Son of God could come as near explaining the deity of our Lord as an angel, because the angels have experienced no such high birth as the blood washed souls of men.

I believe in the deity of our Lord because of his own eternal claims concerning himself. Listen to him speak, "Before Abraham was, I am." I want you to bear in mind that there never was a time when Jesus Christ did not exist. He was a slain lamb before the foundation of the world (Rev. 13:8). Long before God built his high white throne and stretched the golden curtains over its jasper beauty and trimmed its borders with silver clouds, Jesus was. Before an angel ever harped on his golden harp, yes, long before God tossed the worlds out into space, way back in the dim night of eternity before the dawn of the first day, Jesus was.

The deity of our Lord is the center wheel, the master wheel which contains the fullness of all truth. Jesus is the revelation and the representative of the Godhead, even God. He is God manifest in the flesh. The Holy Ghost, the third person of the Trinity, wrought in the chosen virgin, the body of the Son of God. The Holy Ghost prepared the body of our Lord, that he might be the Godman, the sinless man. Jesus was born not of blood nor of the will of the flesh nor of the will of man but of God. Of course some people will say, Scholarship denies supernatural birth of our Lord. Very well, scholarship has not and cannot save the world; these things are foolishness to the world.

It is impossible to conceive of an absolutely wholly human being in the midst of a sinful humanity on a purely natural basis. The virgin birth is the greatest miracle that ever took place in the physical world. By the virgin birth our Lord is marked off as a unique and divine product, the only begotten Son of God. Let us listen to another one of Jesus' claims, "I am the door." This is a great claim, it is an eternal claim, it was made for time and for eternity. He is the way here into the militant kingdom and he is the way into the eternal kingdom on high. We go in here by him, we will go in yonder by him. We cannot go in by the door of the pope, priest or bishop; Jesus is the only door; the door. Good old Noah must go in through the door into the ark. God shut Noah and his family in with himself and they were safe. The storms may rage and pound against the sides of the ship and lift it toward the skies and threaten to hurl it beneath the swirl and whirl, but God was with him, so will he be with us. The waters cannot break down the tree of life, the fires cannot destroy one twig or leaf, the long winter's frost cannot get at the tender bud, in him we are safe. "I am the vine and ye are the branches." He will care for his own, he will never leave or forsake.

I am so fond of this claim, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus stands in the heart of the Bible and in the center of the highway and cries, "I am the way," come this way for life; for I am the source of all life. Come this way for truth, for I am the foundation of all truth. Come this way, I will give you eternal life, I will put eternity in your soul. "I am the light of the world," what a claim. I wish I might be able to erect a monument here as high as heaven and chain up and down the four sides of that monument the electrical light of heaven in these words, "I am the light of the world," and stand that monument in the heart of the world, that all who pass by might see and read, "I am the light of the world."

"I am the bread of life;" would to God that the world would get tired of living on hnsks and see on the platter bigger than the world, the strong, sweet food of life and lay hold on the life. (John 6:48) "Come unto me all ye that are heavy laden and I will give you rest;" what a challenge; what a promise! What man is this that offers rest to the world filled with sighs, groans, tears and heart aches, to a restless world? The Son of Man; the Godman (Matt. 11:28). "I and my Father are one" (John 10:30). "He that hath seen me hath seen the Father" (John 14:9). "All power is given unto me in heaven and in earth" (Matt. 28:18). In this claim are infinite thought, infinite intelligence, unlimited wisdom, worlds of undiscovered power and even eternity; these are conched in this claim of his deity.

"I lay down my life that I might take it again; no man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again." No other man ever raised himself from the dead. Yes, God conquered death and the grave. "I am the resurrection and the life," Jesus the incarnate God will open all graves, will raise all the dead (John 2:11). I believe in the deity of Christ because of what his Father said about him.

God most emphatically states, "This is my beloved Son in whom I am well pleased." "This is my beloved Son, hear ye him." If God was pleased with the incarnation of the Son, who am I that I should not be pleased with our glorious King Jesus?

Faith in the deity of the Son of God is that which joins man to the throne of God and makes him feel that he is a son of God, an heir of immortality. The hope of civilization, of evangelization, of regeneration and of salvation lies in the deity of God's dear Son Jesus. With faith in the deity of the Son of God, we live; without we perish. "Who is this Christ?" we are asked by many, and when you tell them they will not believe. I was asked not long ago, in one of our western cities, by a man in whose home I was visiting, "Who is this man, Jesus, whom you are talking about?" "And where did he come from?" "And how long has he been here?" he continued. We told him, but he would not believe.

I believe in the deity of our Lord because the prophets and holy apostles declared it. Listen to the prophet Isaiah, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. 9:6). (Other proofs, Isa. 8:13-14, Isa. 6:14, Gen. 3:15, Exod. 3:14, Heb. 1:8). "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Unto the Son he saith, "Thou Lord in the beginning hast laid the foundation of the earth, of thy hands they shall perish but thou shalt endure, yea all of them shall wax old like a garment, as a vesture thou shalt change them and they shall be changed, but thou art the same and thy years shall have no end" (Rev. 4:10). "The four and twenty elders fell down before him that sat on the throne, who liveth for ever and ever." And cast their crowns before the throne saying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Another proof of his deity, is that he saved while dying. He saved in life; he saved in death. "Today thou shalt be with me in paradise." He was the Savior from the manger to the throne, and thank God, he is still a Savior. I believe in his deity, because of the angel's testimony. "And behold, thou shalt conceive in thy womb and bring forth a Son and shall call his name Jesus. He shall be great

and shall be called the Son of the highest and the Lord shall give into him the throne of David, his father, and he shall reign forever over the house of Jacob and his kingdom there shall be no end" (Luke 1:31-32). Once more, his love is a grand proof of his deity. "He so loved the world, that he laid down his life for the world." He tasted death for every man, he died in your stead and mine that we might escape death and hell. Love moved him to come to us when we were helpless and lost. He breathed his first breath in the manger in love. He breathed his last breath on the cross in love. "Father forgive them for they know not what they do." Love brought him into the world, love took him back to the Father and love will bring him back for his church. Love will lift his people to meet him in the air.

Our hope of a glorious resurrection and immortality hinges on the deity of the Son of God. His deity sparkles like the river of life in unchangeableness. I like to think of the immortality of our Christ. "Jesus Christ the same yesterday, today and forever" (Heb. 13:8). Thank God there is an unchangeable stream of life that flows from the fountain of all life, Jesus. There are three empires of truth, the spiritual, the intellectual and the moral, and their perfection is found alone in the deity of Jesus Christ. Christ Jesus is the Godhead's greatest miracle; great is the mystery of Godliness. He is God manifest in the flesh. He is very God, co-eternal, co-equal in every attribute with God.

He will one day be King of all the earth, King supreme; as he sits in the cabinet counsel, as King of heaven, so will he sit on his royal throne King of the earth, sea and sky. The strong men in the faith of God are those who believe in the supernatural birth of Jesus, our Lord, they also believe that the little babe born of the virgin Mary who grew up into manhood and who rode into Jerusalem, called the heart of the earth, will ride down the shining highway, back to this earth again, where he will be received as the glorious King by his people. I detest the idea advanced by some people, that Jesus was an ordinary man, that the Holy Spirit came upon him at his baptism and left him at the cross. Listen to these words, "I am the Alpha and the Omega, the beginning and the ending," saith the Lord, "Which is and which was, and which is to come, the Almighty." The human family is as changeable as the March wind but we have one changeless man, the Godman, Christ. His love is universal and eternal. All men look alike to him. He is without respect of persons.

Finally, his untiring work of miracles is a proof of his deity. Come on, ye blind and receive sight; come on, ye deaf and hear; come on, ye lame and walk; come on, ye lepers, and be cleansed; come on, ye filled with devils and have them cast out; come on, ye in your funeral march with your dead and have them raised again; roll ye back the stone from the grave and he will call your loved ones up.

Brethren, I believe these truths. The word of God is infallible. "Heaven and earth shall pass away but my word shall not pass away." The Bible is a pure gold mine; by it the streets of gold were paved in heaven. By it the foundation for the jasper wall was laid. By it the gates of pearl were hung on their gold hinges. By it on either side of the river was the tree of life planted. By it the river of life gushed from under the great white throne. Burn every copy of this book and yet it will live; the sun would shine it; the stars would twinkle it; the moon would reflect it. Blot out all these, would it still live? Yes, it is written on gold paved streets, on jasper walls, it sparkles on the river of life, and blossoms on the tree of life. Destroy all these, would it live? Yes, it is planted in the heart of God the Father, God the Son and God the Holy Ghost.

GOD IN THREE PERSONS, BLESSED TRINITY.
GLORY TO THE FATHER, GLORY TO THE SON AND
GLORY TO THE HOLY GHOST, NOW AND FOR EVER-
MORE, WORLD WITHOUT END. AMEN.

"A kind heart is a fountain of gladness, making everything in its vicinity freshen it into smiles."—Irving.

OUR DEVOTIONAL

The Life of Christian Service

BY MRS. H. H. WOLFORD

(A Devotional Service for Intermediates)

Besides prayer and watchfulness, probably there is no better defense against all kinds of temptations than a life of earnest service to Christ, and of following as best we can the example of him who went about while here on earth, doing all possible for mankind. By so doing we are not only guarding our own lives but helping in promoting the interests of the Kingdom of God. Let us have these references read that we may see how Jesus and the apostles emphasize the importance of service: Matt. 20:1-2; Matt. 20:26-28; John 12:26; Rom. 12:10-13; Phil. 4:10-19.

The Lord has various ways of working in this world. Many things are done by him directly in the course of his providence. Other things are done or have been done through the Son of God and the Holy Spirit. But it seems to be a part of God's plan that many things should be done by us as his personal agents and children. Surely this is a very great privilege for us. Our work is to do errands of love and mercy, in making the world better and brighter where we pass, bringing the spirit of Christ among men. These references tell us how we may serve: Luke 10:1-9; Psalms 103:20, 21; II Cor. 9:6-15; 1 Thess. 3:12.

Many of the greatest, sweetest, and most wonderful lives ever known to the world have been spent in this way of service to Christ and humanity, whether as prophets, apostles, missionaries, reformers, or as workers in other and less conspicuous places among men. No one is excused because his lot is a humble one, or because he has only one talent to be given to the Lord. What the Master thinks of such service was shown more than once in his ministry. We have an example in this reference: Matt. 19:40-42.

Every age, and especially our own, abounds in opportunities for engaging in this service for Christ. There is no place in city or country, at home or abroad, where there are not calls for service. Hear what Jesus says in this reference: Matt. 9:36-38.

Christian work is not always easy, and often it is very hard, indeed. The difficult places are usually where there is the greatest need of all and where the Spirit of Christ is most a stranger. Whoever enters these needy places, and does the Lord's work, is as truly a hero as any soldier on the field of battle. Every sad heart cheered, every weak one strengthened, every weary one helped along in life's dusty highway, every soul rescued from the power of evil, shall be like so many jewels in our crown, by and by. For, the Master said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." And if we refuse to help others it is as if we refused to help Jesus. Hear this reference as we have it read: Matt. 25:44-45.

"Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all the times you can, as long as ever you can."—John Wesley.

"I expect to pass through life but once.—If therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now, and not defer or neglect it, as I shall not pass this way again."—Wm. Penn.

"With malice toward none and charity for all, let us go forward and do the right as God gives us to see the right."—A. Lincoln.

PRAYER

O Lord, I thank thee for the great privilege of doing some good in the world, and being of some use to thy kingdom. Make me to be diligent and faithful in every duty and opportunity, that I may have cause to rejoice in the day of Christ, when he comes to reckon with his servants. I ask it all in his blessed name. Amen.

Elkhart, Indiana.

THE SUNDAY SCHOOL

The Boy and the Sunday School. By Mrs. H. L. Good

The three institutions that co-operate in the community for the purpose of the real education of the boy are: the home, the school, and the church. The greatest of these affecting boy life is the home. The home, however, has been greatly weakened because of the vast inroads made upon our normal home life and the boy as a result has been deprived of his normal home heritage. Next comes the school. Perhaps the greatest weakness of our public school system today—with all due respect to its efficiency—is the lack of religious instruction. For the first time in the history of the world has religious instruction been barred from the public school, and that in our free America. So we can readily recognize the fact that the church has a larger mission to fulfill because of these lacks in home and in school if the education of the boy is to be well balanced.

The Sunday school is the biggest force of the church in the life of the boy and if made in the least interesting he will willingly attend it. Education, even religious education, is not necessarily a painful process. The germs of spiritual disease give way before the sunshine of the spirit, just as fast, if not faster than the microbes before the sun. The Sunday school then should be a happy, joyous, sunny place, brimful of ideas, suggestions and impulse. To produce these there should be adequate organization, supervision, and common sense leading. The Sunday school should be a kind of religious regiment for its challenge to the adolescent boy.

Let us then study our boy. "The boy is a many-sided animal, with budding tastes, clamorous appetites, primitive likes and dislikes, varied interests; an idealist and a hater of shams, a reservoir of nerve force, a bundle of contradictions, a lover of fun, but a possible lover of the best, a loyal friend of his true friends; impulsive, erratic, impressionable to an alarming degree." Furthermore the boy now is unstable and sometimes suffers from headiness and independence. He is traveling with mighty speed to manhood. His needs increase with his pace and must be fully and timely met. He needs but three things to attain his best: proper sustenance, unlimited activity, and careful guidance—this being adapted to the needs of his spirit-firm and compelling but not irksome. Given these three rightly the quality of his manhood will go beyond our fondest hope.

The Sunday school at its best has but little time to accomplish its aims. Fifty-two sessions a year of an hour's duration, only one-half of which is given to Bible study, furnish a meager opportunity for such great aims. The Sunday school seeks to give the boy impulses that will help to keep him clean, inside and outside, to render Christian service to his fellows in the name and spirit of Christ, and to love and worship God as his Father and Christ as his Savior. As soon as one of these lives knows Jesus as his Savior, it asks the question, "What wilt thou have me to do, Lord?" The quality of Christianity is service. The task of the Sunday school is the raising of the life by information, inspiration, and opportunity to its highest possible attainment. To the acknowledgement of Jesus as Savior and Lord, then, must be added the free voluntary, loving service for others in his name. This is the upbuilding of the spiritual life of the boy. Everything that will minister to the result may be used for this purpose,—organization, leadership, Bible study, through-the-week activity, material equipment, teaching, song, prayer, reproof, inspiration guidance, and all else that may be discovered. Two factors in all are pre-eminent: Christ and the boy, the boy a loving, serving follower of his Lord! This is the endless end.

In the lesson hour itself the lessons should be made to interest the boys, should be introduced and considered from their viewpoint, and should be always taught from the

Bible. There is a sacredness in the Bible words and Bible forms which the child easily feels. In the preparation for the lesson let us begin with the lesson material and seek for ourselves the truth that it may contain. Study over it, take time to absorb it and love it. Let us by prayer and thought put ourselves in conscious touch with God for his control of the lesson presentation. Never leave your class without having presented Jesus Christ to it in some form of his beauty.

1. Be in earnest. Boys detect insincerity.
2. Be mentally alert. Check the first sign of inattention with a look, a question, a movement, or a story. The time to get attention is before it is lost.
3. Be varied. Make it impossible for the boys to know "what's coming next." It's easier to keep out of a rut than to get out of one.
4. Be sympathetic. Sympathy is the only element which will cause the boy to meet you more than half way.
5. Be physically active. Not restless but show some physical alertness if no more than real expression in the facial muscles.
6. Be brief. Boys often discover your thought before you have it half expressed. Loss of attention follows unnecessary words.
7. Be ingenious. Take time to work out surprises—a simple experiment, an unusual object, a curious drawing, or a contest.

8. Be clear. Don't teach anything that is hazy in your own mind. Teach by illustration but be sure it does not find a place in the boy's mind at the expense of the truth you wished to leave there.

Questioning is very valuable for the class. Don't become a talking teacher. Ask questions for the purpose of ascertaining knowledge, of arresting attention, of encouraging debate, and of challenging thought.

Now for a few words about the teacher. The teacher is the first object lesson the pupil receives. She or he should make herself or himself as personally attractive as possible. The scholars should never see their teacher other than serene, cheery and radiant with sympathy and love. Never be cross and scold. Children reflect their teacher like a mirror. Scolding does no good anywhere. There are hundreds of other ways to handle disorder without calling attention to it. The mischievous boy may be called up to assist in some work, playing ones on some pretext or another may be separated, the teacher meanwhile not changing at all the tone of her voice and not interrupting the course of the lesson. The ideal teacher disciplines her class of boys, who so resent public correction, without their suspecting her action for a moment.

The successful teacher then of boys—

1. Always sees and plans from the viewpoint of the pupil.
2. Knows personally every member of the class—in the home, school, play, social and religious life. The more a teacher can enter into the fun-loving, companionship craving side of the pupil's heart, the greater his power over the thought life for distinctly spiritual things. It is after the picnic party, or the tramp that the personal message can be spoken.
3. Visits their parents.
4. Is always on hand, unless unavoidably prevented, in which case the president is notified.
5. Has a capable substitute teacher to supply in the event of such absence.
6. Realizes that the function of his office is that of friend and counsellor. The adversary of the boy's soul is alert. If we forget, Satan does not.
7. Follows up an absentee through other members of

the class,—a membership committee, by telephone, postcard or letter, or by a personal call.

8. Does not play favorites, nor neglect the less aggressive scholar.

9. Always keeps in mind that the supreme task and privilege of the teacher are to win the boy to Christ for service in his church.

10. Has a definite plan each week for daily Bible reading and prayer.

11. Takes a keen interest in missions trying to stimulate the boys' interest in this line.

In teaching boys let us look only and always to the ideal Teacher—Jesus. His sayings reveal the methods of an ideal teacher. He used illustrations in a remarkably effective way. He was a wonderful story teller. He was a good questioner. He always found a point of contact before advancing a truth. His teachings dealt with essentials. He always brought out of his lessons a definite conclusion. He

frequently taught object lessons. He was himself the embodiment of all that he taught. His supreme faith made him an ideal teacher.

There may be many times when our work seems empty and success far away; and we may easily enough wonder whether it is really worth while. May God help us then to hold fast to our faith. There is no room for discouragement on the part of any teacher who has done his best. It will probably happen that some day in the not distant future that teacher will see the ones for whom he worked and prayed and who went out from his care uninfluenced apparently, standing at the altar of the church pledging allegiance to the Lord Jesus Christ. Then he will know it was given to him to sow the seed which another has been privileged to reap, and he should be glad in the thought that without his labor of love, the harvest now seen in the life could not have come to its best fruition.

Pomona, California.

MISSIONS

Home Mission Notes. By G. C. Carpenter

Hurrah For Pittsburg!

The faithful pastor, Brother H. M. Harley writes: "We are just now going over the top with the debt on the Pittsburg church. When we came here there was about \$8000 on it, but we kept cutting it down until the first of this year when we still had \$2500. We are now cleaning it up and will have several hundred dollars to the good, for which we thank God and take courage. And with it all we are doing better than our apportionment on the matter of Home Missions. And from this time on you will not find the Pittsburg church lagging in any missionary enterprise."

That statement has the right ring. Any church that is lagging should read this and take courage and go over the top with the Home Mission offering which was scheduled for the Thanksgiving time. Every church can and ought to meet the apportionment. Do it yet. The many friends of the Brethren cause at Pittsburg will rejoice with that church and pastor in this victory.

A Worthwhile Gift

This too from Pittsburg: The Sunday school is donating to our Kentucky missions a large Sunday school library. Thanks.

A Modern Joash Chest

The plan adopted by King Joash long ago in Jerusalem for securing church building funds was tried recently in the First Brethren Church at Peru, Indiana, with most satisfactory results. The church treasurer, M. A. Eikenberry, found on Monday morning after "Joash Sunday" just \$1000 in the chest, which was the full payment into the Peru church building fund. Philip Schmidt, one of the trustees, made a fine chest and at the proper time in the service the trustees bore the chest to the front of the church and the processional followed in which every member of the Sunday school and church present, from the beginners to the adults, marched to music past the chest depositing there their gifts. The church now has \$3500 in cash in the fund for a permanent church building. By a ruling of the state conference the church is required to have forty per cent

of the building cost provided for before beginning building operations. The magic chest is being preserved for future use. On request we might loan the chest to other churches desiring to use its magic powers.

In Another Mountain School

The following from the "Soul Winner" describes what takes place in the "Highland" mountain school which is supported by the Presbyterian denomination and where Brother L. A. Hazlett is now the principal: "Almost all the work about the place is done by the students. The large boys feed and care for the horses and mules and cows, cut wood, help plow and plant, cultivate and harvest our crops. You know boys, so you know how they can turn work into play sometimes. One evening recently some of the boys were getting a joy ride in a rather novel way. How? Why by jumping upon the patient cows backs and—you know the rest. The middle sized boys tote water, coal and wood, build fires in the school rooms and do numerous other things. The smaller boys get armfuls of wood. The girls help cook, wash dishes, sweep and dust and iron just as most girls do, and such a merry, willing bunch of girls. Our church is kept so clean and attractive by them and the boys light up for services. All the students are trained in active Christian service, and because God's Word is the best foundation on which any school can build, there is a period each morning in which Bible alone is taught every student in the school by trained Bible teachers, who constantly strive to construct consecrated Christian character, which will shine in every corner and light the way to Christ."

Happy, Kentucky.

Miss Charlotte Hillegas, teacher of the public school at Happy, writes that she has about forty pupils enrolled and that the school is going along nicely. She states also that the people of Happy have pledged sixteen dollars per month toward the support of Sister Elizabeth Haddix, our faithful worker in the Happy work ever since the station was opened. Several conversions also are reported.

The Stereopticon Slides

We are pleased with the increasing demand for the Kentucky Mission stereopticon slides for use in the churches. Write to W. A. Gearhart, Dayton, O., for a date. Then take a liberal offering for the electric light plant which is being installed at the present time by Brother Amos Fudge of Gratis, Ohio, and others. Brother Gearhart has spent some time recently on the Kentucky field that he may become thoroughly familiar with the field.

Rio Cuarto, Argentina

We are glad to report that Brother and Sister Sichel are at last with us and we are certainly glad to have them here. The church gave them a nice reception the night of their arrival and we had the pleasure of having present Brethren Atkinson and Bock with their families, and the next evening we observed the Lord's supper. The attendance at this was hindered by rain but the meeting was an inspiration to all.

We also had a visit from Mr. Penzotti, superintendent of the American Bible Society in South America. He preached several splendid sermons for us.

Brother and Sister Sichel have now gone to Cariota where they will visit with Brother Bock's and Brother Sichel will bring the Ford truck which we have purchased of the agent in Cariota because he helps the mission. We are purchasing only the frame and will have the body built here in Rio Cuarto to suit the work. Then Brethren Sichel and Barrio will begin the campaign from town to town.

We have several new families who have professed conversion and hope to have some baptisms soon. We are preparing another temperance medal contest and also a Christmas program. At the request of the students I recently gave a lecture in the college on "Immortality." In spite of a hailstorm shortly before there was a large crowd of students, professors and prominent citizens, such as will go to listen in the college but for social reasons will not come here. I have been requested to follow this lecture with others, the next one being on "Science and the Bible." We thank the Lord for the growing opportunities to make known the Gospel. One of our members who conducts a country school recently gave a program which was attended by several hundred and I received a letter representing the farmers expressing their thanks for the gospel teaching they had learned through Brother Leyan and others who went out from the mission here, Nov. 1, 1919.

G. F. YODER.

NEWS FROM THE FIELD

ROANN AND CENTER CHAPEL

Many months have elapsed since any reports have been given from these two churches and a still greater number since the writer has reported any church news. During these months we have found much pleasure in reading the reports from the churches of the brotherhood and noticing the progress of the Kingdom.

Our silence does not indicate inactivity. While our work has been hindered in many ways, still there has been enough work to keep all hands busy. The writer is certain that any man who serves two churches like Roann and Center Chapel will find more work than he can do, even though he learns to utilize every minute of his time. One continually finds himself doing the thing which seems the most important at the time. It is a process of selection. As elsewhere the work here was hindered by the influenza and it was further hindered through sickness and death in the writer's home and the consequent forced trip to California.

Center Chapel

This is a flourishing country church. As far as numbers are concerned there were no additions to the church during the year, while several were lost through death. Despite the fact, the church has made progress and it is in a position to branch out with more noticeable results. This church has some fine Christian members as one can find anywhere. It was with reluctance that I left these people, after having received a unanimous call to serve them for another year, but the call came from Roann for full service. This I accepted.

Roann

I completed my first year's work here October the first. As I look back over the year there seems to be very little to report. One was received into the church while four were lost by letter and several others through death. Here again numbers fail to reveal the true situation for without question the church was stronger at the end of the year than at the beginning. There are the periods of growth and the periods of seed sowing. Last year was a year of seed sowing. God blesses both the seed sowing and the harvest. This year started out with every appearance of a year of harvest and with God's help we will make it such.

Our revival meeting began here October the 19th and continued for two weeks. The preaching was done by the pastor, while the music was in charge of Brother Harry Richer and wife of Peru. I cannot speak too highly of the services rendered by the Richers. They literally sang the message of Christ into the hearts of men, and also it would be hard to find a better personal worker than Harry. It was a great pleasure to work with these two people. Then too the people worked very hard for the success of the meeting. The great success of the meeting was possible only because the people united their efforts and their prayers for the salvation of souls. I never saw people work harder or pray more earnestly for the salvation of souls. God blessed our efforts and poured out his spirit upon us. Our worst problem was the lack of room. Many times the house was crowded long before the hour for services. On one night people were turned away an hour before the services were to commence and that same night one hundred and fifty people were counted standing, or sitting on the railing of the altar.

The visible results of the meetings were twenty-one confessions. Sixteen of this number have been baptized and the rest have expressed their intention of uniting with us. This is a great victory for the Roann church. Unto God we give the praise for he has blessed us.

We are planning greater things here but we will write of them when they are accom-

plished facts. This church has a great future if she will live up to her opportunities and I am sure she will. I thank God for these Christian people and their spirit of co-operation. May God continue to bless our work together.

WILLIS E. RONK.

KITTANNING PENNSYLVANIA CIRCUIT

A "cut" of the Brethren church in Kittanning, Pennsylvania, in the Evangelist recently reminded me of an unfulfilled promise. I had planned to write an article for the Evangelist to appear with said "cut." I failed to do so and come now at this late date not to be heard from, but to assist in keeping our worthy missions before our people. I must begin somewhere, so like some preachers of old I begin with "Genesis" and with a few Revelations I will then close.

I received a call to go to this field in June, 1914, near the time of the "Hun" invasion of Belgium. I have been interested in this field ever since I have been in the ministry. A stone's throw from where the Centerhill church now stands, (now Kittanning), I preached my first sermon and some of the members still reside there who can well recollect "the big effort to do a little." Well, after many years had passed by a new building had been erected and it too needed repairing badly. Only a few members lived near the church any more, in fact only two. The rest were scattered over a considerable territory. After an exhaustive period of footwork, I found that the members with the exception of those two mentioned resided as near Kittanning as to the Center hill church. A former pastor had carried off the church record and lost it. In my estimation the congregation had been better off to have lost the preacher than the records. I then planned to take out of the old building what material was good and weave it into a new one. I did not have one single male member that was interested enough in the movement to counsel with. Ezekiah had no more discouraging proposition. I think, as he had some to mix mortar and hold the torch light. I had neither.

I had built and remodeled thirteen churches prior to this, and I determined to get past the "unlucky number."

I finally succeeded in purchasing a splendid lot in as good a location as could be secured, in what is known as West Kittanning.

The Allegheny river divides the town. Kittanning is the capital of the county of Armstrong. I would not leave the impression that we had no members who were interested in the future of the church, for we had some who lived too remote from the place who would have assisted if they had lived near enough to have done so; others were busy with their occupations and some thought it not worth the while to make any more effort as the past failures had discouraged them. There being no church on the west side and it being the new part of town and the river and Railroad tracks to cross, it looked as good to me as any possible field in the state. Much better field so far as possibilities of future achievements and success are concerned than did Altoona or Conemaugh and more of our now strong churches looked when I knew them begging for an existence. Finally the lot was not only purchased but actually paid for, largely through help from residents of the town and a little from our own people who decided to help even though the effort would be a failure. Next on the program was to get the building up. And as the work progressed the interest increased and Brush Valley and Mosgrove brethren came down in a body and gave valuable assistance. The masons and carpenters of the town gave us help and some from Blanco. Finally the building was dedicated not quite free from debt but

there remains about \$700 to be paid and some \$300 of that amount is pledged so our debt there could be canceled in at most two years if the interest is kept up at that point. Our members there with little exception are very much interested now and fully realize that the church is there to stay. Then, too, we have had some valuable additions to the work since we started. Some have moved in and while Brush Valley was the loser, Kittanning was the gainer. The Bible school there is as live as one as you can find in that district. It is union, made necessary in order to get the people of town to take hold of the work when no help of our own was available. I started it a union school with the understanding that the superintendent was to be a member of the Brethren church and that while I remained and peace and harmony reigned it should remain so. I am sure at present a good Brethren school could be maintained. And I believe that this change is now necessary and will be one of the good things that will arise out of my resignation, and would so advise as to the future program of the board. This will give our folks the much needed grip on the situation, as my successor is not under any obligation to carry out my plans made necessary as before stated by circumstances.

I want to say for our new faithful ones there, that no better can, or would want to be found, and the people of West Kittanning regardless of denomination stood by me to the last and when they gave us our final reception, (the same was given at the church our last night there, when I was to meet the financial board) after supper was served, with tears in their eyes they repeatedly thanked me for the good work I had done for their town.

I hope by this time that a pastor has been secured as supplying that points means sure death to the work if persisted in. I felt that the time had come that a change would be for the best and I am sure that a new man on the work would increase the interest.

I must put in a few words for the other points on this work. Brush Valley has made more progress along many lines in the last five years than she has made in the 20 years prior; this may not look good in print but it is true nevertheless. They almost needed a search warrant to find the building. One sister accused me of spoiling their berry patch, and even the cemetery had been shamefully neglected but a new fence has been put up under the leadership of Brother E. French and the members in general turned out the first year I was on the work, cleaned up the church grounds and put street lamps up and beautified the interior in many respects.

The old building must soon be replaced with a new one and a nice sum is now deposited in the bank for that very purpose.

They increased the pastor's salary 25 percent each year for the last two years. The Sunday school has increased from a mere name to front rank under the leadership of the leaders in their several departments.

Brush Valley promises to be the greatest "rural church" in the brotherhood, she has the lead by a good margin and no reason why she should not keep going. Mosgrove is a mission point lying between Kittanning and Brush Valley merging into Kittanning on the south and Brush Valley on the north. At this point we have a strong substantial membership. My work at that point was greatly appreciated. I preached in the school house every two weeks in the afternoon. This caused me to preach Saturday night and three times on every alternate Sunday. A young man at that point was installed as deacon for the Brush Valley church at our last services at Brush Valley.

I did the work on this entire charge last year and taught a term in the school at Tarrtown. So by this you will see I was kept

bnsy. I visited 57 homes that had the "flu" in connection with other pastoral duties. I was sorry to leave all these good people but as I stated before I thought it was best for them to do so.

I never was, nor ever expect to be treated better than by the people of this entire Armstrong county circuit.

E. H. SMITH.

BURLINGTON AND DARWIN BRETHREN CHURCHES

We have been endeavoring upon these fields to develop and carry out the suggested program as outlined in our Four Year Program, which has been meeting with proper co-operation from our constituency.

Darwin

Following our National Conference we began a series of meetings at Darwin which continued for three weeks and closed on the Sunday evening preceding our state conference at Goshen on October the sixth. While the attendance was not large yet it was regular and mostly consisted of the membership. The interest of the various auxiliaries was greatly increased and the Sunday school was benefited, and many things point toward the meetings being a success in benefiting the local church, yet the numerical strength was not increased at present. But there is prospect that there are some who will as soon as convinced be with us. Many things have caused distrust and confidence has to be once more established, which takes time, patience and prayer.

Saturday evening, October 11, we enjoyed our fall communion, while the day was very rainy and the night came on looking unfavorable for such a gathering, yet, a great blessing was enjoyed, for the membership alone met and it was like a large family in a memorial service in which we were made to realize that God's loving Spirit was with us.

The church is planning for an all days' meeting in our business meeting in January in which we are sure the reports for the year will be encouraging to induce the brethren to "GO FORWARD."

Burlington

We began our series of meetings on the second Sunday in October and God blessed us in many ways, even though the days were rainy and the spirit of carelessness seemed to prevail. (In all my ministry I have never seen churches asleep as I now have been able to see them. If we ever had a real need of a Spiritual awakening, it ought to be now. Too many seem to believe God is a pension agent, rather than a "rewarder of diligence.") Although, a goodly number of our brethren were faithful to the end, many more should have been, but the folks away from God and his love are reading this carelessness in his professed followers and themselves—become indifferent. We praise the Lord for the three by baptism, and we will be able in the near future to report others, the work as a whole, was benefited and many are the signs of better things in the ways awaiting us.

Sunday, November 2, we had an all day's meeting; it was a great day. The Sunday school gave a good account of itself and we will try and present its likeness at some future date on the front page of the Evangelist. Brother W. E. Thomas and a goodly number of his brethren from Flora were with us and Brother Thomas gave a great message on the "Second Coming of our Lord and Savior," in the afternoon. It was a great service, and a number from our Darwin church were with us in some of the service during the day and it shows that our brethren in Carroll county are getting the spirit of "get-together," and may the Lord continue to so bless.

We observed our fall communion on November 9, in which a number were with us from Flora and Darwin, and Brother Thomas was with us, and the Lord blessed us in many ways and before we assembled we met in the auditorium and Brother Thomas presented the

call from the Flora church for the ordination of our Brother Sylvester Whetstone to the office of Elder. This was a blessed service concerning which Brother Thomas will report. The Lord is certainly blessing the Flora church by the number of Flora brethren who are accepting the call to definite service as messengers to carry the GOOD NEWS.

Pray for us as we labor at Burlington and Darwin, as we assume under God the work of a ministering servant.

Burlington, Indiana.

W. T. LYTLE.

GLEANINGS FROM COMPTON AVENUE, LOS ANGELES

During October we held our annual Home Coming and Rally Day combined, which proved to be a great success far above our expectations. You know our heavenly Father sends blessings above our asking; this was proven to us on that day of Christian fellowship. Many of our members who have moved out of our midst look forward eagerly to this annual Home Coming Day when they are able to be with us for a day of worship. It is one Sunday in the year that all our members try to be with us and we are like one big family in Christ together. A bountiful repast was spread in our social hall at the rear of our church. Although we did not quite reach our goal of two hundred and seventy-five present in Sabbath school, the deficiency was more than made up in our spiritual blessings, and our finances for the day. At our pastors' invitation in the Sunday school a boy of tender years came to the altar followed in the evening by another boy and his mother, in response to the evening invitation. We find in this instance the bearing out of the scripture, "A little child shall lead them."

Sunday evening, November 9, we had with us George Barsom, a native Babylonian of Constantinople, who was converted from the Mohammedan faith to the Christian religion. He related how through letters written by him after his conversion in America, his entire family of five brothers, four sisters, mother and father were brought to know the true God and consequently massacred by the Turks for their profession. At the close of this very impressive service, three more took their stand for Christ.

We feel we are blessed of the Lord.

KENNETH MONROE.

McKEE

The work at McKee is moving along most splendidly. The church is working harmoniously and every one encouraged to keep at work. The Sunday school has reached the standard of requirement and is doing excellent work. The Christian Endeavor society is now busy and doing very well. The preaching services are well attended. The protracted meeting is a thing of the past. Brother Ed. Miller did the preaching. "Brother Ed." is a powerful preacher. He knows what to say and how to say it. There were ten confessions, eight of which have been received into the church. The others may come later. Then Brother Harry DeLozier of Flowing Spring brought three to McKee for confirmation, whom he had baptized, making eleven additions in all.

They were all confirmed into the church just before the Love Feast. This was the largest Love Feast in the history of the church. The goal was more than reached.

The McKee church and pastor thank the Uniontown church for so unselfishly giving Brother Miller a leave of absence to help us. I am sure we all feel that they have a part in the great victory won; for it is really a great victory. The church was made to feel as never before her duty and is working with renewed energy.

The McKee church is growing in numbers and spiritual power for which we praise the Lord. The McKee church is composed of a

great band of workers. "They are on the job."

MARTINSBURG

This church is still on the map and at work possibly as never before. The Sunday school is doing excellent work and has reached the Standard of Excellence. The Christian Endeavor society continues with unusual energy. The Woman's Missionary Society never yields to discouragement and continues to do good work. The preaching services are well attended and much interest shown in the Lord's work.

The revival is over. Brother H. M. Harley of Pittsburgh did the preaching. He also knows what to say and how to say it. He delivered powerful messages to large audiences. The special message to the women and girls was well received, the house was well filled and all eager to hear the message.

Then the one to the men and boys was a masterpiece and was eagerly heard by a large audience.

The church has been most wonderfully strengthened and built up. The visible results are seven and previously one added by letter, making eight since the last report. The field here is small but made larger by the revival effort.

Of course we feel as church and pastor to thank the Pittsburgh church for giving Brother Harley a leave of absence to help us in the revival. His work is much appreciated. We are sure the Pittsburgh church will rejoice with us in the great victory won, and feel that they too have a part in it.

The Love Feast was the best attended in the history of the church. The goal was easily reached.

The church here is making commendable progress—steadily growing in numbers and becoming more spiritual. We have a well attended prayer meeting.

Both McKee and Martinsburg have called the present pastor for another year, it being the fifth year. These churches have been good to us beyond our deserving. Both pastor and the churches have worked in harmony and there is a close relation between church and pastor and this must be if the work succeeds.

We feel especially grateful that it was made possible for both Brother Miller and Brother Harley to work with us in our revival efforts. They are surely young men of rare ability and full of Godly purpose to do unselfishly the Masters' work. We believe as long as the Brethren church can be served by men like these, she has a great future. May the Lord raise up an army of such earnest, tactful and Godly young men to spread the glad tidings of the Gospel of Jesus Christ.

J. I. HALL.

Martinsburg, Pennsylvania.

PENNSYLVANIA CONFERENCE MINUTES

(Continued from a previous issue).

"The Victory May Depend on You" was sung.

Elder Martin Shively read an excellent paper on the subject, "Financing the Kingdom." This paper will appear in the Evangelist.

Elder E. M. Cobb delivered a most helpful address on "The Supreme Business of the Church." This address showed the supreme business of the church to be that of ambassadorship in reconciling men to God through Jesus Christ. That work can be accomplished only through loyalty to God's Word and to his plan of service and of giving God the tithing plan to man and has never failed to keep his promises with those who follow that plan. In fulfilling the supreme mission of the church there must be no compromise with the world. Keep the world out of the church if you would win men to Christ.

Dr. J. Allen Miller, Dean of the Theological Seminary, addressed conference on "The First and Greatest Need of the Church." In a most convincing manner, Dr. Miller showed the

greatest need of the church to be that of efficient leadership. We may not aspire to a position of greatest numbers among the denominations. As Brethren we are protestants of the Protestants. This may preclude the hope of numerical greatness as a denomination. But we may aspire to a great and efficient body of trained preachers. Jesus trained leaders. He took men alive on the shores of Galilee and trained them for the work of preaching his gospel. This is the day of efficiency. This is the day of specialists. Training is essential. The failure of many is accounted for in the fact that they discontinue their active conscientious study of their work. This need of trained leadership is evident among the laity as well as among the ministry. The lack of business principles in conducting the affairs of the church often ruins opportunities for soul winning. The church of Christ is never a begging institution. We need an efficient trained leadership among the laymen of our church that will show the church to be a high grade business institution. All of this can be accomplished only by a campaign that will include (1) recruiting, not of a few from the many, but the placing of all of our membership in the position of most effective service for them, (2) education of our recruits under that influence that will most thoroughly fit them for the work, (3) the adequate equipment and endowment of our one educational institution for the training of that leadership.

Business Session, Thursday, 10:30 A. M.

The Moderator took the chair for the business session at 10:30 A. M.

Brother Platt presented the report of the Credential committee showing 46 ministerial and 44 lay credentials presented and approved. The committee reported that Elders Geo. H. Jones, I. B. Trout, and J. H. Burnworth had not furnished credentials from the district in which they resided before coming into the Pennsylvania district. The chair ruled that following the precedent of former conferences the seal of conference be placed upon the credentials of these brethren after they have furnished credentials from the district from which they came.

The minutes of the sessions of Tuesday and Wednesday were read, corrected and approved as corrected.

A motion prevailed extending the courtesies of the conference to the visiting brethren Dr. J. Allen Miller, Dean of the Theological Seminary, Ashland, O., Elder E. M. Cobb, pastor of Dayton, Ohio, Elder Geo. S. Baer, Editor Brethren Evangelist, Ashland, Ohio, and Elder C. A. Bame, pastor Brethren church of North Manchester, Indiana.

The Committee to Nominate Christian Endeavor officers for the Pennsylvania district reported the following nominees, who were elected without opposition.

President, Miss Eleanor Wilcox, Pittsburgh, Pennsylvania.

Vice-president, Mr. Karl Gross, Altoona, Pennsylvania.

Secretary, Miss Nora Bracken, Ashland, O.

The Committee to Nominate Sunday school officers reported the following nominees who were elected without opposition:

President Albert Trent, Johnstown, Pennsylvania.

Vice-president, Albert Kratzer, Philadelphia, Pennsylvania.

Secretary, H. M. Harley, Pittsburgh, Pennsylvania.

Superintendent Children's Division, Miss Grover Snyder, Conemaugh, Pennsylvania.

Young Peoples' Division, Geo. H. Jones, Johnstown, Pennsylvania.

Adult Division, Martin Shively, Masontown, Pennsylvania.

Teacher Training, W. C. Benshoff, Altoona, Pennsylvania.

Home Department, Bertha E. Hollinger, Waynesboro, Pennsylvania.

Temperance, Mrs. M. C. Myers, Pittsburgh, Pennsylvania.

Missions, M. A. Witter, Waynesboro, Pennsylvania.

The chair named the following brethren to serve as a Committee to Nominate District Goal Directors: A. L. DeLozier, H. G. Cassel, and Martin Shively.

Brother H. F. E. O'Neill was re-elected secretary of the Board of Benevolences for Pennsylvania.

Brother Wm. Kolb, Jr., was nominated by conference to succeed himself as trustee of Ashland College from this district, and Brother Norman Statler was nominated as alternate for that position.

The report of the statistician was called for. Statistician M. A. Witter stated that only 63 percent of the churches of the district have furnished reports and that the report that could be given at this time would be worse than useless for publication.

A motion prevailed that the statistician be instructed to make an effort to complete the report before publication.

A motion prevailed that after this year the conference seal be withheld from the credentials of ministerial delegates from churches failing to furnish statistical reports and that lay credentials be refused from churches failing to make statistical reports.

A motion that the chair appoint a committee to revise the list of churches of this district was carried. Brethren W. C. Benshoff, Albert Trent and Martin Shively were appointed as the members of this committee.

It was moved and carried that a committee of three be appointed to bring recommendations concerning conference credentials and representation. The following brethren were named, E. D. Burnworth, A. L. DeLozier, and George H. Jones.

Elder Martin Shively was asked to present the work of the Evangelist and Bible Study League. Elder Chas. A. Bame was also asked to speak of the League and its work. Both of these brethren responded with earnest words of commendation for the work of the Evangelistic and Bible Study League and called special attention to the need it is designed to meet.

The session was closed by prayer by Elder C. A. Bame.

Inspirational Session, Thursday, 2:00 P. M.

The session opened with Vice-Moderator H. M. Harley in the chair. "I Love to Tell the Story" and "Since Jesus Came Into My Heart" were sung.

Devotional services were conducted by Elder Morton L. Sands who read 2 Timothy 1:1-11 with comment, and led in prayer.

Elder I. B. Trout brought a stirring message on the subject "How to Make the Brethren Church Have a Desirable Future." The address will be published in the Evangelist.

A male trio, "God Be Merciful," sung by Prof. L. B. Furry, Geo. Hunter, and M. B. Bole, was highly appreciated by the conference.

At this time the Moderator introduced Editor George S. Baer of the Brethren Evangelist who addressed the conference on "Serving the Church with the Pen." This was a splendid message and should be given to the church through the Evangelist.

A duet "Lead Kindly Light" was beautifully rendered by Miss Gertrude Lake and Prof. L. B. Furry.

Business Session, Thursday, 2:15 P. M.

The Credential committee made its final report showing 48 ministerial, 46 lay credentials and 53 Sunday school credentials presented and approved. The report was adopted.

The Committee to Nominate Goal Directors reported the names of the present directors who were re-elected. The names follow:

District Director of Four Year Program, W. C. Benshoff.

Spiritual Advancement, M. A. Witter.

Church Extension, District Mission Board.

Recruiting and Endowment, Edward Byers.

Financial Methods, E. L. Miller.

Extension of Publications, W. C. Benshoff.

Foreign Missionary Extension, A. L. DeLozier.

Benevolences and Statistics, H. F. E. O'Neill.

Sunday School Promotion, District Sunday School officers.

Woman's Missionary Society Promotion, District officers.

Y. P. S. C. E. Promotion, District officers. Conference Promotion, Moderator.

The election of a member of the Executive Committee from the Sunday schools resulted in the choice of Harvey B. Landis, Pittsburgh, Pa.

The Committee on Conference Credentials and Representation reported as follows: That delegates representing the local congregations and their auxiliary organizations, duly elected and authorized, be accepted thereby as members of this District Conference with equal rights and privileges, representation for the congregation being one delegate for each fifty members or fraction thereof and for all auxiliaries one delegate for each twenty-five members or fraction thereof; the delegate fee to remain unchanged.

Committee,—A. L. DeLozier, George H. Jones, E. D. Burnworth.

The report was adopted.

The Secretary of Conference was instructed by Conference to prepare card certificates to be furnished to ministers whose credentials are approved by our next conference.

Elder H. M. Harley in behalf of the Pittsburgh Brethren Church invited the conference to meet in the Pittsburgh church for the conference of 1920. The invitation was accepted and the Brethren church of Pittsburgh was appointed as the meeting place for the conference of 1920.

A motion was carried that conference pay one half the expenses of Ashland College Trustee Wm. Kolb, Jr., in attending the trustee meeting at Ashland in 1918 and in 1919.

It was moved that the present officers of conference constitute a committee to devise a plan for financing the conference budget for next year. The motion was carried.

A motion to pay the expenses of Dean J. Allen Miller and Editor George S. Baer in attending this conference was carried.

A motion prevailed approving the action of the Ministerial Examining Committee in authorizing the ordination of Forest E. Byers, Johnstown, Pa., and W. A. Walters, McKee, Pa.

Election of conference officers was the next item of business.

Elders H. M. Harley, W. C. Benshoff, and I. B. Trout were placed in nomination for the office of Moderator. Elder H. M. Harley was elected. Elder W. C. Benshoff was elected Vice-moderator without opposition. Elder M. A. Witter was elected Secretary and Statistician without opposition. Elder Elmer E. Fehnd was elected Treasurer without opposition.

The following report of the Committee of Resolutions was adopted:

1. That we thank our heavenly Father for this conference and for the presence of his Spirit and peace.

2. That we extend our thanks to the First Brethren church of Johnstown for the splendid manner in which they have entertained us.

3. That we commend the Woman's Missionary Society for the excellent meals served.

4. That we thank the church and all others for the hospitality of their homes.

5. That we appreciate to the fullest the excellent music rendered by the church choir, the male quartet, the trio, and others.

6. That we thank the Executive Committee for the program which made possible such an interesting and instructive conference.

7. That we express our gratitude to all who filled the regular places on the program

and especially to our Brethren Miller, Baer, Cobb, Bame and others from other districts who were present and lent help and enthusiasm to the conference.

8. That this Conference appreciates the earnest efforts of the heads of the various departments of the church work in our district since our last Conference.

9. That we commend the churches of Pennsylvania for the noble manner in which they helped to build up the College Endowment and that we urge them to send their sons and daughters to Ashland College.

10. That we recognize the marked improvement in the Brethren Evangelist and other church literature and we heartily endorse the budget system of placing the Evangelist in every Brethren home.

11. That we urge the pastors and their co-workers to push the Four Year Program to a final success before the close of this "Victory year."

12. That we earnestly appeal to our pastors and churches to increase their spiritual and financial support of the District Mission Board in its efforts to extend the church.

13. That we heartily thank the Moderator for the courteous and impartial manner in which he has presided over the sessions of the Conference.

I. B. Trout

Committee on Resolutions—Wm. H. Menger
Norman Statler

The work of the Interchurch World Movement was very briefly but earnestly presented by Dr. J. Allen Miller who gave conference a glimpse of this most stupendous movement in the church in modern times.

A motion prevailed that a committee of three be appointed to co-operate in the Interchurch World Movement. Brethren J. E. Watson, H. M. Harley, and W. C. Benshoff were appointed as the members of this committee.

The following officers of the Woman's Missionary Society for this district were elected by the representatives of the societies present. President, Mrs. J. E. Watson; Vice-president, Mrs. Wm. Kolb; Secretary, Mrs. H. M. Harley; Delegate to Mission School, Mrs. W. C. Benshoff.

The Executive Committee for the conference year will be constituted as follows:

Elder H. M. Harley, pastor of entertaining church and District Sunday School Secretary.
Miss Nora Bracken, District Secretary of Christian Endeavor.

Mrs. H. M. Harley, District Secretary Woman's Missionary Society.

Mr. Harvey B. Landis, representing the district Sunday schools.

Elder I. B. Trout elected by Conference.
Elder E. D. Burnworth elected by Conference.

As delegates to National Conference from the Pennsylvania district, Norman Statler and Ira C. Wilcox were named.

The session was closed by singing the Doxology and prayer by Brother H. C. Cassel.
Closing Business Session, Thursday 7:00 P. M.
Singing "My Faith Looks Up to Thee" opened the session.

Devotions were conducted by Elder M. L. Sands, reading John 1:1-14 and leading in prayer.

Treasurer Elmer E. Fehnel made the following report which was accepted.

Treasurer's Report of the Pennsylvania Conference of the Brethren Church.

Income during the sessions of this Conference:

Balance received from Secretary M. A. Witter, October 7, 1919,	\$ 63.14
Offering, October 7,	10.00
Offering, October 8,	16.82
Offering, October 9,	24.18
Credential fees,	55.00
Total,	\$170.14

Bills presented to this conference for payment For Postage, Envelopes, and Printing

Credentials,	\$ 11.67
Conference Programs for 1918, 1919, ..	6.00
Postage, Telegrams, Phone Messages for 1918 and 1919,	9.55
To State S. S. Conv. for Postage O. A. B. C. report,	2.00
Salary Statistician, 1918, 1919 and Secretary, 1919,	15.00
Expenses of Dr. Miller to Conference, ..	13.00
Expenses of Editor Baer to Conference, ..	14.00
Half of expense of Wm. Kolb to A. C. Trustee meeting,	34.00

Total expenditures,	\$105.22
Balance on hand at close of Conference, October 9, 1919,	\$ 64.92

E. E. FEHNEL, Treasurer.

The minutes of Conference were read and approved, closing the business of the conference program.

Closing Inspirational Session, Thursday, 7:20 P. M.

A Male Quartet sang most beautifully "Blue Galilee."

"The Jesus In Whom I Believe" was the subject of a splendid address by Elder L. G. Smith. This address will be published in the Evangelist.

In response to numerous requests the choir sang "O Light Eternal."

The Moderator introduced Elder J. M. Tombaugh of Hagerstown, Maryland, who made announcements concerning a meeting of the ministers of the district, also concerning a meeting Friday morning of members of the Church of the Brethren and the Brethren church.

The evening offering, amounting to \$24.18, was received at this time, Elder E. D. Burnworth returning thanks for the offering.

The Male Quartet sang "He Died of a Broken Heart," to the inspiration of all present.

The Moderator spoke of the sacred associations of the place in which we are met and called on Elder E. D. Burnworth to introduce the speaker of the evening. Elder George W. Flora, pastor of the Covington, Ohio, Church of the Brethren and successful evangelist.

Evangelist Flora preached the closing sermon of Conference, his subject being, "The Church of Our Day." This was a stirring and uplifting message with a strong appeal to faith in God and in man and to an unselfish forsaking of our littleness and a manifestation of true Christian unity and brotherly love.

This closing session of the Conference was closed by Dr. J. Allen Miller leading the Conference in praying the "Our Father."

M. A. WITTER, Secretary.

Business Manager's Corner

FIRST THINGS FIRST

Just at this season of the year the first thing with us is the Evangelist subscription list. While there are several thousand subscriptions that will expire in the next few weeks it is only natural that we should be deeply concerned about their renewal. And since we have persuaded a goodly number of the churches to adopt the budget system for placing the Evangelist into all the homes of their congregations it is important that we keep all such on our Honor Roll, and we are glad to announce that two of our churches that have been on the Honor Roll for the past year have renewed their lists and will hold their places for another year. These churches are Tiosa, Indiana and Fostoria, Ohio. Brother C. A. Grisso is now pastor at Tiosa, and the Fostoria church has been without a place of meeting for quite awhile, but the members who are interested in building up a Brethren church in Fostoria know that there are few agencies that will hold a congregation together better than a weekly visit of the

church paper while they are denied the privilege of having even a Sunday school for awhile. But we are glad to report that the prospects seem very good at this time for the Fostoria brethren being able to buy an unused church building so that they will finally have a place for their services. Furthermore we are "gladder" yet, if it is possible, that in addition to the two churches that have retained their places on the Honor Roll three more congregations won this distinction for the first time last week. Three new churches on the Honor Roll in one week is "going some" isn't it? And these are mighty good churches too. The lists from Hagerstown, Maryland and Gratiot, Ohio were received on the same day. Brother A. B. Cover is pastor at Hagerstown and Brother C. E. Beekley is pastor at Gratiot, though these lists were sent in by the church agents, Mrs. A. Roy Philip at Hagerstown and N. G. Kimmel at Gratiot. These are surely splendid lists and we thank and congratulate both churches for their achievements. Then another church that has won a place on the Honor Roll is Roanoke, Indiana, with W. F. Johnson as pastor. Brother Johnson has had his home church at Berne, Indiana on the Honor Roll for the past two years and he knows what he is doing when he sets out to get other churches on the Roll. Roanoke has won the distinction of making the largest percentage of increase in the subscription list of any church that has yet won a place on the Honor Roll. The gain of Roanoke was TWO THOUSAND percent. This is a most remarkable increase, and while it indicates that this feature of the work of the church has been sadly neglected in the past it shows a remarkable awakening, and there are a number of other churches that need this awakening as well. If a few more of our churches would receive the same inspiration it would not be long until our subscription list would reach the SIX THOUSAND MARK.

We are writing these notes in our library at home, late at night and we do not have our office records at hand, but we remember now that there are two more churches that need honorable mention for again renewing their budget list for the Evangelist. These churches are Long Beach, California, and Nappanee, Indiana. This is the third year for both of these churches and it is a strong testimony to the fact that "the plan works." Of course everybody knows that L. S. Bauman is still the busy pastor at Long Beach, but some may not know that E. L. Miller is the new pastor at Nappanee. Brother Miller will find his work at Nappanee made much easier because of these weekly visits of the Evangelist to the homes of his membership.

We hope to be able to report churches continuing to remain on the Honor Roll or new churches winning such a place every week for some time.

A Last Word

We have been handicapped ever since moving into our new quarters by our inability to secure electric motors to operate our presses and machinery. So far we have been able to use only two of our four presses which very naturally throws us back in our work, but the motor for our big Optimus press was set last Saturday and in a day or so we hope to have this press in operation and then we trust we shall be able to catch up with our work in a few more weeks. However we began mailing Sunday school quarterlies last Thursday, the seventeenth, and we expect to continue sending them out just as rapidly as we can complete them, though some of them may be a trifle late. We are not offering this as an apology, but only an explanation, and we trust that our customers will understand and will be patient and give us an opportunity to get our bearings and to get everything in running order in our new location. Then we hope to be able to serve the church better than the Brethren Publishing Company has ever been able to do before.

R. R. TEETER,
Business Manager.

EVANGELIST HONOR ROLL

The following churches having met the requirements laid down by the Brethren Publishing Company regarding the placing of the Evangelist in the homes of the congregations are entitled to a place on the Evangelist Honor Roll:

Church	Pastor
Akron, Ind., (New Highland),	(Vacant)
Allentown, Pa., 2nd Yr.,	A. L. DeLozier
Ankenytown, Ohio, 3rd Yr.,	A. L. Lynn
Ardmore, Indiana,	A. T. Wirick
Ashland, Ohio, 3rd Yr.,	J. A. Garber
Beaver City, Neb., 2nd Yr.,	E. S. Flora
Berlin, Penna.,	I. B. Trout
Berne, Indiana, 2nd Yr., ...	W. F. Johnson
Bryan, Ohio, 2nd Yr.,	G. L. Mans
Buckeye City, O.,	Glen Peterson
Burlington, Ind., 2nd Yr.,	W. T. Lytle
Carleton, Neb., 2nd Yr.,	J. D. Kemper
Cerro Gordo, Ill.,	D. A. C. Teeter
Clay City, Indiana, 2nd Yr., .	S. C. Henderson
College Corner, Ind., 2nd Yr.,	Homer Anderson
Conemaugh, Pa., 2nd Yr.,	L. G. Smith
Darwin, Indiana,	W. T. Lytle
Dallas Center, Iowa,	R. F. Porte
Denver, Indiana, 2nd Yr.,	L. A. Myers
Dutchtown, Indiana,	Homer Anderson
Elkhart, Ind., (2nd Yr.), ...	H. H. Wolford
Eaton, Ind., (Maple Grove), ..	H. E. Eppley
Ean Claire, Wisconsin,	J. A. Baker
Fairhaven, Ohio, 2nd Yr.,	B. F. Owen
Falls City, Neb., 2nd Yr., ..	H. F. Stuckman
Fillmore, Calif.,	Sylvester Lovman
Flora, Ind., 2nd Yr.,	W. E. Thomas
Fostoria, Ohio (2nd Yr.),	M. S. White
Fremont, Ohio,	H. M. Oberholtzer
Goshen, Indiana,	J. A. McInturff
Gretna, Ohio, 3rd Yr.,	Edwin Boardman
Gratis, Ohio,	C. E. Beekley
Hagerstown, Maryland,	A. B. Cover
Hamlin, Kansas, 2nd Yr.,	Geo. E. Cone
Huntington, Indiana,	J. W. Brower
Johnstown, Pa., 1st Ch., 2nd Yr.	J. F. Watson
Johnstown, Pa., 3rd Ch.,	Geo. H. Jones
La Mark, Ill., 2nd Yr.,	B. T. Burnworth
La Verne, Calif., 2nd Yr.,	T. H. Broad
Leon, Iowa,	Geo. T. Ronk
Leon, Iowa, (Crown Chapel), ...	Geo. T. Ronk
Leon, Iowa, (Union Chapel), ...	G. T. Ronk
Linwood, Maryland, 2nd Yr., ...	E. M. Riddle
Long Beach, Cal. (3rd Yr.) ...	L. S. Bauman
Loree, Indiana, 2nd Yr.,	C. A. Stewart
Los Angeles, Cal., 1st, 2 Yr., N.	W. Jennings
Louisville, O., 2nd Yr.,	E. M. Riddle
Los Angeles, Cal., (Compton Ave.),	J. C. Beal
Meyersdale, Pa., 2nd Yr., ..	E. D. Burnworth
Moxie, Indiana, 2nd Yr.,	L. W. Ditch
Milledgeville, Ill., 2nd Yr., ...	M. J. Snyder
Morrill, Kansas, 2nd Yr., ...	A. E. Whitted
Mt. View, Va., 2nd Yr.,	J. B. Patterson
Muncie, Indiana, 2nd Yr.,	J. L. Kimmel
Nappanee, Ind. (3rd Yr.)	E. L. Miller
New Enterprise, Pa.,	Edward Byers
New Lebanon, O.,	G. W. Kinzie
New Paris, Ind., 2nd Yr.,	W. I. Duker
North English, Iowa,	Homer Anderson
North Liberty, Indiana,	C. C. Grisso
New Enterprise, Ind.,	P. M. Fisher
Oakville, Indiana,	W. R. Deeter
Peru, Indiana,	Geo. C. Carpenter
Philadelphia, Pa (1st Br.) ..	Alva J. McClain
Pittsburgh, Pa.,	H. M. Harley
Portis, Kansas, 2nd Yr., ...	Roy Brumbaugh
Rittman, Ohio,	J. Allen Miller
Roann, Indiana (2nd yr.), ...	Willis E. Ronk
Roanoke, Indiana,	W. F. Johnson
Sidney, Indiana, 2nd Yr.,	L. A. Myers
Summit Mills, Pa., 2nd Yr., E. D.	Burnworth
Telford, Tenn.,	Mary Pence
Tiosa, Indiana (2nd Yr.)	C. C. Grisso
Turlock, California,	J. Francis Reagan
Washington, C. H., O., 3rd Yr.,	B. S. Stofer
Waterloo, Iowa, 2nd Yr., ..	H. L. Goughnour
Whittier, Calif.,	A. V. Kimmel
White Chapel, Mo.,	G. T. Ronk
Windber, Pennsylvania,	E. F. Byers
Yellow Creek, Pa.,	Edward Byers
Zion Hill, Ohio,	A. L. Lynn

Our Goal: 200,000; We Can and We Must

200	000
190	000
180	000
170	000
160	000
150	000
140	000
130	000
120	000
110	000
100	000
90	000
80	000
70	000
60	000
50	000
40	000
30	000
20	000
10	000

COLLEGE
ENDOWMENT

CAMPAIGN NOTES

From Louisville I went to Middlebranch. It is natural to speak of these two points together because they were together on the same circuit for many years. Brother Perry Horlacker now in college at Ashland is the pastor of this congregation. Brother Horlacker had not been in charge of the work very long previous to our canvass there for endowment, hence his cooperation with me in the interest of the college gave him fine opportunity to get into the homes of his people. The pastor seems to enjoy the implicit confidence of his people and I feel sure good work will be accomplished under his leadership. I can only speak in terms of praise of the fine part Brother Horlacker contributed in our work here.

Middlebranch like many other Ohio churches is fully acquainted with Ashland College. There are those among her members who have given loyal help to the school in the days gone by. And during most of the years of her history she has had Ashland College men as her pastors. Consequently when I got to Middlebranch I found not a few folks who were both keenly interested in the campaign and also ready to give of their means to help the cause along.

The result in this church was \$1530. All things considered I pronounce this very good. To be sure, I might say of Middlebranch as I could say of practically every church where I go, viz, if some had given more nothing, and if others had given more nearly according to their ability the showing would have been still better. But I repeat, that would be true of almost every point where I have been and I still pronounce Middlebranch results good.

We had in this canvass one \$300 gift; three \$200 gifts; the Sunday school went \$250; and the remainder was in sums differing size. Some of those gifts represent the totals from several individuals in a family but I speak of them in lump sums. I feel that special mention is due the Middlebranch Sunday school for the fine part it has taken in the cause of endowment. I will say here what I have said repeatedly in the campaign, viz, that the biggest feature about our Sunday schools helping in this is of a psychological nature. The surest way to have our young people think of Ashland College tomorrow is to have them think of Ashland College today while they are boys and girls. Hence the value of lining up our Sunday schools to Ashland College. Thanks to the Middlebranch Sunday school for the fine example it has set to the remainder of Ohio Sunday schools. I hope the example may be heeded all along the line.

In former years there attended college at Ashland from this congregation Paul Hugo Wise and Mrs. Loretta DeWick (who was then Miss Wise). It was my pleasure too to be entertained in the home of Paul Hugo's parents, also in the home of Mrs. DeWick and her mother. The hospitable home of Brother Newton Roush and his good wife was our headquarters. But we also received kindnesses in the Correll home, also the Phillips, the Hang, and the Heiser families. I am very thankful to all of these good friends for their kind hospitality to the "stranger within their gate."

Brother E. S. Correll placed his automobile at our disposal one day and it was a mighty big help and I felt exceedingly grateful to him. During our stay here I assisted Brother Horlacker in a communion service but unfortunately bad weather hurt the attendance quite seriously. I preached to very good audiences at this place.

The mercury now stands at \$132,500. I am glad to see what Ohio is doing. If there are no holdups because of bad weather it will not be long until Ohio will have spoken her piece in this matter. In the meantime don't fool yourself on Ohio.

W. H. BEACHLER,
Campaign Secretary.

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

A WATCH-NIGHT PRAYER

*(Will be heard at watch-night services in every land
where Christ is worshipped.)*

Almighty God, Father of all mankind, at the end of a year in which malice has so often thwarted love, we join the prayers of all thy children around the world for peace, the elevation of justice and of brotherhood.

Thou Creator, possessor of all things, who didst make the earth for the races of men and didst set bounds for their habitation, forgive us our greed as we repent of our sin, and restore to all hearts the recognition of the transcendent right of human life to live.

Open our eyes, we beseech thee, to the dignity of labor, the sacredness of human service, and the privileges of production, that nation may join nation and man may join man justly in honest work to replenish a devastated earth.

Quicken the sympathy of hearts made dull by reports and sights of suffering, incomprehensible and needless.

Call us again that we may bow before the eternal laws of creation, putting aside malice, envy, covetousness and brutality, to enter into the peace of the sons of the Most High.

Hasten by thy gracious providence and by the consecrated efforts of thy children the coming of thy world wide kingdom where justice, mercy and love shall rule the hearts and hands of men.

Create in us, O Lord, clean hearts, and renew right spirits for the coming year.

This we ask in the spirit of Jesus Christ, our only Hope, Amen!

From Interchurch World Movement.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than **Friday noon** of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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EDITORIAL

The Interchurch World Movement and the Small Denomination

That the great church of Christ is awakening to the bigness and urgency of its task is evident to all who are conversant with the movements that are now getting under way. It never took its mission more seriously than now, and never did it plan with more statesmanlike vision, nor with more sound business sense than it is doing right now. It is surveying the needs of the world (in the homeland and overseas, in the cities and country districts), calculating what will be required to meet those needs and planning how the entire resources of Protestantism—spiritual, missionary, evangelistic, educational and stewardship—can be brought to meet those needs in the quickest, most economical and most effective way possible. The Interchurch World Movement is urging every denomination that has not already done so, to formulate a great challenging program for the promotion of the kingdom of God toward which it shall bend all possible effort, and at the same time to co-operate with all the other Protestant churches in a great united drive to bring the whole of Christian America to do something really big in the interest of Christ's kingdom. In the editorial department of last week we gave the program of the Interchurch Movement for the months in the immediate future. It includes campaigns in the interest of the various phases of the church's activities, all of which will be readily endorsed by the members of all evangelical denominations.

But some denominations are so very large while others are so very small that some of the small denominations are wondering if they are not so small that by co-operating with the large denominations they may not be swallowed up and be carried away by the larger ones. However, it has been made clear repeatedly that the Interchurch World Movement is not aimed at church union, but only church co-operation; any church that believes it has a mission of God to perform and a plea for which to stand is urged to perform its God-given task with all possible zeal.

Some of the smaller denominations are wondering if there is anything for them to gain by co-operating in these drives. For example, will it profit Brethren churches to participate in the financial drive to be launched in the late spring? And to this question the answer is that it will profit more by being in the Movement than by staying out. The financial drive promises to be of such dimensions as to make the Red Cross drives look small in comparison. Every member of every community will be canvassed, and Brethren people will respond as liberally as members of other churches. But only those churches that are co-operating officially with the Movement will share in the undesignated proceeds. Money given for some designated purpose will be spent for that purpose, but much will not be designated for some particular purpose. That will be divided among the participating denominations and given to the most worthy and

needy undertakings of those denominations. From every point of view, no greater misfortune could befall our own fraternity than to fail to participate in, and thus fail to share in the largest way in the mighty momentum of this great movement.

Brethren people are not alone in asking such questions as these; they are being raised in many parts of the country, due to a misunderstanding of the aims of the Movement. Speaking recently before the secretaries of a number of home mission boards of denominations affiliated with the Movement, Dr. S. Earl Taylor, general secretary of the Interchurch World Movement, answered the question, "What will become of the small, weak church as a denominational unit when the Interchurch Movement gains full momentum?" His remarks cleared away all ideas of repression or church "union" which seemingly have gained credence through rumor or hasty judgment.

Answering a question from the floor on what should be the motive for a small body entering the Interchurch Movement, Dr. Taylor said:

"I should say that if this body has a conviction that it has a work to do for Jesus Christ, that it is a part of his great program at home and abroad, there is all the more reason why that body should be identified with a movement of this kind that gathers up the forces—because all the forces ought to be in.

"Again, I see no reason why you should grade up on size, that is, today, there is equal reason, per se, why a small as well as a large denomination should come in, if there is any reason why the Protestant forces should affiliate themselves.

"It is just as if, for instance, little Belgium had raised the question in the war—she could not raise it because the enemy was on her territory, but might have if she had been detached—as to whether or not she ought to put her mite in because the large nations were in.

"Well, of course, Belgium has an enormous moral effect, if she did not have anything else, and she did have some other things. I would say on that basis that we of the strong ought to bear the burdens of the weak. The interpretation does not necessarily depend upon financial strength. Some of the smaller bodies are strong in faith and strong in evangelical zeal, and they can help a lot of us that are big and rather cumbersome in our machinery, quite as much as we might help, in the matter of organizing our program.

"I should say, in other words, that if they can take advantage of all the momentum that would come from the gathering together of the big forces, they would gain quite as much as anybody else would gain, and they might contribute no small part."

In reply to a remark from one of the secretaries that in the

administration of the work the principles that seem to apply would swallow up the little denomination and cause its work to disappear in home work and missionary propaganda. Dr. Taylor said that he did not think these denominations would be "snuffed out."

"There may," Dr. Taylor said, "as a result of this or other things, come mergers of denominations, or groupings. I think that will come in the course of time. You may find, for example, that a small denomination ought not to have an extensive home mission program—that is, a nation-wide program—but it may be that right at its door there is something this denomination ought to do, and can do. As I look over the foreign mission field, with which I am familiar, I do not believe that when we have done our best we will occupy the field fully. The field is so vast that we are not touching more than the fringes of it now. There is a chance for everybody and a work for everybody, but it ought to be defined.

"Now this is true; that if these denominations are not in the Movement financially, they might go in on the stewardship movement, and on the evangelistic side of the work, and their own members have the same need of being stirred in their inner life as the members of larger groups."

This movement is of God; by means of it he is causing the church to take more seriously than heretofore the great task committed to it. By his Holy Spirit he is leading his forces on to take the world for himself. And when he leads the way we must neither hesitate nor falter, but lay aside our prejudices and follow.

EDITORIAL REVIEW

Brother Arthur Snider of Mathias, West Virginia, reports a good evangelistic meeting conducted by himself at Kinsey's Run church and also a successful meeting conducted by Brother Wood at Mathias.

Sister Boothe, our regular correspondent from Oak Hill, West Virginia, tells of a revival meeting held at the Salem school house by Brother Wm. H. Miller. The success was greatly hindered by weather conditions.

Brother Gearhart, of Dayton, writes that the reports thus far show up splendidly for Home Missions. Doubtless he will be glad to have complete returns soon. He also asks for the names and addresses of the membership of the various congregations.

Our readers will be pleased to hear from Ashland, Oregon, and to know that the faithful little band there is to be ably assisted by Sister Detwiler. Dr. D. M. Brower reports a visit also from Brother A. V. Kimmell, of Whittier, California. Two have recently been added to the church by baptism.

Long Beach is still going forward, as you will see by Brother Neilsen's report. In finances, in evangelism and church efficiency this congregation is never lacking. At their recent brief evangelistic meeting they reaped a very generous harvest of souls. Brother Bauman has been retained for his eighth year as pastor, at an increase in salary.

Brother Barnhart writes at considerable length concerning his trip to West Virginia, but his description of the scenery and the people is interesting. He was delighted with the sterling quality of the people he met there. We have already called attention to his offer to assist in an evangelistic campaign or Bible institute work. Those interested should address him at Pleasant Hill, Ohio.

Brother Lowman, the earnest pastor of the new Fillmore, California church, writes of the blessing his church received from the conference held in their house of worship. At the close of the conference, Brother Broad remained with them to lead them in an evangelistic meeting. The Brethren find that they must take the lead in evangelistic work in that city, but we dare say they will reap the harvest when the seed thus sown has come to maturity.

And still the good work goes on and steadily increases in interest in Ohio, while the college endowment mercury steadily rises. Brother Beachler found the Gretna church ready and waiting for him, and they proved by their gifts that he was welcome. Ohio is proud of little Gretna; though she is small in numbers, she is large in generosity and loyalty. Brother Teeter, their pastor, has found them so, and former pastors have testified to the same thing. We know

they are loyal because they were, if memory serves us right, the second church in the brotherhood to get on the Evangelist Honor Roll. Wish we had a lot more Gretnas, and we have a number of them throughout the brotherhood. We thank God for them. The Gretnas are the churches that are loyal to every interest of the church and seek to do their whole duty to them all.

Our readers will notice the absence of "Our Devotional" this week. We have omitted this department from this issue and may do so a time or two following this, in order that we may have more space for church news. Those who have written "Devotionals" will understand the importance of the prompt release of church news, we are sure, and have patience till their valued contributions are published.

Dr. Jacobs' "College News" contains a number of items of interest to our Evangelist family, and all are grateful to him, we are quite sure, because he takes time to keep us informed from time to time. Of signal importance is the item concerning the recent conference in the interest of the college endowment campaign. When the college trustees shall have met, we are sure there will be some news worth giving out concerning bringing to a climactic completion the campaign for college endowment.

The people of Krypton have no school and they want one. They are willing to pay for it, but as yet they have been unable to find the teacher. They want some one to agree to teach them a six months' school beginning January 1. Brother Gearhart writes that he considers this an urgent need and a great opportunity for service. They are willing to pay not less than \$50 per month and board. Will not some consecrated girl permit God to send her to this needy field of service for a season. Write to Brother G. C. Carpenter, Peru, Indiana, or Brother Wm. A. Gearhart, 906 Conover Bldg., Dayton, Ohio.

A portion of the Ohio conference minutes are found in this issue, the remainder will appear in a succeeding issue. While certain parts of the state were not as well represented as usual, due perhaps to conditions more than distance, yet it was a real success from the standpoint of enthusiasm awakened and actual work accomplished. One action of importance was the adoption of rules for the ordination of elders. All Ohio churches should acquaint themselves with them and be guided by them. It is also important to note the emphasis placed upon evangelism and the plans adopted for encouraging it both among children and adults in every church.

We have another news-letter from Brother Anderson, pastor of the Pleasant Grove, Iowa, church. He not only sees the weakness, but the strong points as well in his parish. He says he is going to work for a larger subscription list to The Evangelist and we believe he will accomplish it, for he and The Evangelist have worked together in other pastorates. Brother Anderson has always been loyal to the interests of The Evangelist, and we believe he has a very good reason, namely, he finds it a real assistant in his work. Thank you, Brother Anderson, for your co-operation, as we do also all the other brethren who are giving us such fine support and co-operation.

Brother E. L. Miller, who is now pastor of the Nappanee, Indiana, church, writes concerning the closing of his pastorate at Uniontown, Pennsylvania, and of the reception given him by his new parish. He must surely appreciate the royal treatment he received at both places. The generous gifts from the Uniontown people upon his departure spoke in a very practical way of their appreciation of his services. A clipping from the Daily News Standard of Uniontown, sent us by Brother Deffenbaugh, a member of that congregation, covers practically the same ground as Brother Miller's report and speaks in very high terms of Brother Miller. But because of the crowded condition of the news department, we cannot out of fairness to others publish both reports at this time, and so we give preference to "Brother Ed.'s" own words.

"A New Brethren Preacher," writes Brother Bame, in one of the columns of this issue, and to make the good news more real he produces the picture. It is the likeness of Brother Robert Goshorn, son of Brother Martin Goshorn of Clay City, who has written occasionally for the Evangelist. Brother Robert is of "good Dunker stock," as one of our older ministers used to say, and what's more he seems to have ambition and willingness to pay the price of success. He is now in preparation at North Manchester College.

FOUR-YEAR PROGRAM PAGE

NOW THEN DO IT.—II Samuel 3:18

Conducted by Charles A. Bame

My New Year's Message

'Tis New Year's Day—first of the year;
As others fraught with moments dear,
We meditate and justly fear,
We may not rightly spend them.
But while we ponder, let us pray
That God, through each succeeding day
While speedily they pass away,
Will teach us how to spend them.

Thus, twenty years ago we wrote. The passing years with changing scenes and enlarging responsibilities have not sufficed to make possible the least bit of change. We are still debtors and suppliants. Twenty years of strenuous effort have given us no possible remedy for our need save the one we had that long ago. No stored energy awaits our call. We must still,

"Work and fight and pray,
The battle ne'er give o'er.
Renew it boldly every day,
And help divine implore.

If we are larger the demands are larger, also. If we have grown, so have the world's burdens become more taxing and galling. If we feel more capable to do things, more is expected and we need still to pray for help from the one great Source of all good and power. How wonderfully has the Lord kept his star ahead of us to lighten us on the way to where he has wanted us! We try to catch up with him only to find the place we reach has been sanctified by him but a minute ahead of us so that we follow on till we near the place of perfection only when we have traveled as fast as the hours of the day and the days of the year and the years of a life-time will take us. God may be realized and followed but is never reached, even though we aspire daily to be like him.

Now For Victory

Nineteen-twenty is here. The VICTORY YEAR has arrived. "It is finished," will be written in nine months, or WE HAVE FAILED will be written in its stead. Which will it be? The next nine months alone, will tell the story. Here is INDIANA, we are working at it as hard as we know how and shall aim to strike off all the yellow from the page at the next conference. Our evangelistic plans are going on toward completion and every church is making plans to have a revival. Already we have a number of good reports and our increase will be a thing to look to when the year is done. Now, I do not think INDIANA is the only district that is trying but some of them will have to show us something feasible besides a few admonitions before we shall believe that you will go ahead of us at the JUBILEE.

Then, the Jubilee

One whole evening at conference this wonderful year will be given to the Jubilee. But, only victory is worthy of jubilee. And remember that we shall be ashamed if we do not "boost" hard for "Goal 4," this year. I know what I am saying and you will after the year has come to an end, if you do not take heed to my warning. We do not want any "buts" at that meeting. Many of the goals will be won and what a shout of victory there will be for some which have gone away ahead of all anticipations! After they have been reported and the jollification has subsided, then some other reporter will come and try to say, "We could have but, . . . and then, it will be that "Buts" won't go.

Now I am trying to tell you before it comes to pass what you had better do so that you will be able to jollify along with the whole program.

So Happy New Year to All

To district directors, national directors, to hard-working pastors, leaders of all goal-seeking organizations, I hope that you are making a neck-and-neck race for the goals and are happy that you are attempting great things for God. Not for me; not for the Program but for the sake of him for whom we toil and who will not allow one attempt to fail of his notice and reward.

Preachers, How About It?

Have you used two of the programmed subjects? At the Christmastide, you should have preached on the "Coming Kingdom and Its King" as was given, in a recent Evangelist. At Thanksgiving, you should have used "The Brethren Church and Her Message." If you did not, DO IT NOW. It is never too late to preach on a good subject and these are good any time and place where Brethren live and worship. No use for a church failing on this point for it is as easy to use one subject as another. Besides, this is a wonderful time for such a subject as this. But we can count on 90 percent of Brethren preachers doing their duty. If Brethren followers were as ready to "grab the bit" and run as well as 90 percent of the preachers, we would soon distance the goals.

Goal Six—Life Work

Churches, how are you doing your duty to the youngsters that might choose the ministry or the mission field if they had the proper encouragement? Now, I know from experience that a young man does not always rush in "where angels fear to tread," and many a young person does not choose the life work they would, if you helped them to make the choice. I do not think by any means but pure Jonahism that I could have escaped the ministry; looking back over the years of preparation and the immediate success that God gave me in his work, I feel sure that he would have found some way to get me there. But I do not know how long might have been the road traveled ere he would have caught me had it not been that I was a member of a church that believed in taking the matter of making ministers into their own hands. God used them in a way that seems strange to me now. But he did it, I am sure.

So, it may be the duty of many of our churches that have young men who know in their heart of hearts where God wants them but who are as timid as I was about expressing my desire. May it not therefore, be the duty of many of our churches who have talented young men and women, to hold elections or to have Life Work services with the special appeal to them to make the out-and-out avowal of their intentions and thus get where we ought on "Goal Six." Not for the sake of the goal but for the sake of the cause. The need of "Goal Six" was there before the goal was made and so, it is our duty to make "Goal Six."

So There it is

Now, you have my New Year's message. It is the same message you have been hearing for three years in different ways from my very heart. I want you all to win on this program because the Kingdom needs that we do so. Because it is in line with the "new Day" in which we live and because nothing that it asks is out of line with the greatest happiness for you and us. "A Happy New Year—Victory Year."

BAME.

GENERAL ARTICLES

The Church and Its Opportunities in the New Year. By H. H. Wolford

Every year in the history of the church has been a year of great opportunity. Perhaps the church has not always seen her opportunity and taken advantage of it but nevertheless God has always blessed the church in all that she has undertaken. Never in all the centuries has the church seriously undertaken a task but what she has been victor. Jesus made the promise that the gates of hell should not prevail against her. In this expression of faith in his church he did not think of the church on the defensive but on the offensive. Too many have been waiting for the day when the forces of evil should attack the church and in that day the gates of hell coming against the church should not prevail. It seems to me this is not the meaning of Christ's words but rather that at no time would the gates of evil be so strong but that the church by his power could overcome them and be victor. This must be our faith today if the new year is to mean the most to us.

The church of Jesus Christ is bound to be victorious in the opportunities offered her. Yet more than ever we need to remember the words of the prophet when he said, "Not by might nor by power but by my spirit saith the Lord of hosts."

If great leaders of the church who are surrendered to the spirit of God are to be heard we are approaching the year of greatest opportunity ever presented to the church. Lessons from the unresponsiveness of the church in the past to the leadership of Jesus Christ, the accumulative forces of the church now available and the proven inadequacy of all other forces in the world, makes the present unique in opportunity for unprecedented achievement.

The New Year waits with a longing heart for the manifestation within the church of the true spirit of Jesus Christ and the interpretation of that spirit to the entire world. Jesus said, "If I be lifted up I will draw all men unto me." The hour is here when every member of the church must lift him up in their own lives. God's greatest apologetic to the world is and ever has been a real Christian life lived in the spirit of Jesus Christ. This true spirit is not alone manifest in sacramentalism however essential it may be to Christian growth. The world is not looking at our sacraments so much as at our actions and words in real living among men. The sacraments of the church must not be neglected but unless they promote spiritual growth and a deepening of spiritual graces toward others they are of little value. Nor will the simple assertion of certain formulas of orthodoxy meet the needs of the present world. The life we live must manifest the spirit and life of the God, the Christ and the Bible which we acclaim. We must be orthodox in our insistence upon the great realities of God, Christ and the Bible but we need to remember that Christ summed up for us the test of our beliefs in another reality when he said "If any man would come after me let him deny himself, and take up his cross and follow me." Following him unto the utmost and even unto the ends of the earth is the challenge of Christ and the world to the entire membership of the Brethren church. To do this with greatest effectiveness is the great opportunity of the new year.

It has already been hinted that the true spirit of Jesus Christ is not provincial but world wide. The spirit of Christ is missionary from beginning to end. The disciple who is not vitally interested in the immediate giving of Christ to the whole world is not really his disciple but a follower afar off. The nearer we approach Christ and enter into entire communion with him the more will the vision and task of the whole world possess and control us.

The true spirit of Jesus Christ must be represented in a great love for him and his work. The world has seen in the last few years not only the greatest manifestation of cruel forces but also the greatest manifestation of whole-hearted love that the world has ever seen. The church now has the opportunity of continuing the spirit of Christlike love born out of necessity. The danger confronting us and already manifest is that we shall settle back to the old selfish and unresponsive life of the past. The heart of the world is bleeding and torn with suffering. The only cure and comfort is in the love of Jesus Christ manifested in his life and the lives of his followers. I do not mean by this that we shall simply supply the physical needs of men but by our love for him win them to Christ. The true reign of Christ on earth will begin when the individual life of the world is won to Christ.

This leads me to the second great opportunity of the church, the opportunity for service. The failure of practically every great force in the world to meet the needs of the world leaves the church as yet practically an untried force. But the power of the church in meeting the needs of the world must be manifested largely in service. The church now faces the opportunity of stepping into the breach opened by the failure of other forces. The church's greatest service to the world of now, lies in the united force of protestantism undertaking the tasks of the present world's unrest. In Jesus Christ the church holds the only adequate program for the world's redemption not only in saving the souls of men but in bringing about justice and righteousness in social and economic life. This service is incumbent upon us and we can not be true to our Christ unless we deliberately and prayerfully set forth to do it. This will demand the noblest and highest form of sacrificial service the church has ever rendered. The Brethren church though small has its part to perform. The very claims that we hold as being a New Testament church ought to fit us for effective service.

The ushering in of the new year brings to the Brethren church a new challenge to finish with victory the Four Year Program upon which we have been working. The next eight months must be filled with earnest endeavor if the largest results for the program are to be attained. This task is upon us and demands our immediate attention. Its fulfillment depends largely upon the ministry and lay leadership of the church. If any one has a larger responsibility than others it is the ministry. Our laity are ready to follow if once we give them a vision of the task before them. But the end of the present program presents to us the opportunity of making and putting into operation a larger and more comprehensive program. The bigness of the task of the Kingdom of God is as yet not fully comprehended by us as a church. Our contentment to work out our own peculiar problems has blinded us to the bigness of the movements of the church of which we are a part. The Interchurch World Movement is without question the mightiest movement ever seen in the history of Christendom. Unless the Brethren church aligns herself with this movement she is bound to suffer loss. It is therefore the hour of opportunity to co-operate in a movement of all protestantism before the task of the whole world's needs. In a few days this movement will be presented to the entire church. Is the Brethren church ready for its opportunity. The spirit of God's unquestionably leading. Will we follow? The hour is struck. The world lays the challenge of its needs at the door of the church. Christ is sufficient for these needs. The church must arise to apply the remedy to the world's open sore. In the spirit of the Son of God the Savior of the world, let us arise to follow his leadership.

Elkhart, Indiana.

A United Brethren Church. By George A. Copp

There is a very creditable Christian church by the name of The United Brethren in Christ. The phrase "In Christ" has been dropped in late years, but it would be well to hold on to it, and in fact the entire name would be a suitable one for the union of all Christendom. But this church is not the one I wish to speak of in this communication.

The Christian church today is shamefully divided into hair splitting factions and not only confuses the heathen world, but the civilized world as well, and it certainly would be a credit to Christianity to unite these discordant elements into one great church of God.

We have the names of two kindred denominations that are about the same in name as well as in faith and practice. I have reference to the Brethren church and the Church of the Brethren. Two names are here with only a single preposition of two letters and the transposition of a word to make them identical in name, and it would appear to be little more to do in practice in the way of faith to unite them into one church.

No good reason should exist for two churches so nearly alike in faith and practice to be separated into two religious bodies. It is folly and a waste of God's means to build two church buildings of these two Dunkard denominations in the same community when one will accommodate all the people. There are now congregations of these churches that have never fully separated, only at the communion service. I can point to two congregations where perfect harmony has prevailed for more than a quarter of a century since the general division in the church, which have jointly used the same building with regular services. And if this be possible for some churches, it ought to be so anywhere. We both administer the same form of baptism; we both observe the washing of the saint's feet; we both partake of the Lord's supper and communion and we have other things in common. In all these things we are in perfect accord so far as

I know. Then what keeps us separated? So far as my information goes the only barrier is the garb or dress question. Well, that looks like a strange thing for MEN to divide on, so as to be forced to build opposing church buildings, establish different colleges, publishing houses, homes for the aged poor and separate missions, both home and foreign. We are expected to be men and put away childish things and rise above trivial matters which are certainly not essential to salvation.

Much greater and far more vital obstacles confronted the apostolic church when they met in council at Jerusalem to decide the question of circumcision, yet they settled it in a manly and Christian way and remained united as one Brethren church. Circumcision was given the Jews of God and to Abraham, the father of the Jewish race, to be perpetuated throughout his generation, or as long as his seed remained, and it was no easy thing for a Jew to drop it lightly. It had such a firm hold upon the Jewish people that it is still observed by the orthodox Jew. But these Christian Jews to keep peace in the church gave up a sacred rite which was a part of both their national and religious life.

To my mind the dress question should not be near so hard to solve as that of circumcision. We have in both the Brethren and conservative church a far better ministry than there was twenty-five years ago. The ministry in both churches is far more spiritual, much better educated and less given to preach "doctrine" as they called it then. To have talked of union then would have been a loss of time and effort, but now the time is ripe, I think, for union and if I am not mistaken it is sure to come. There will be scoffers in both churches at this statement, but the world and progress will still go on and accomplish it all the same. And may God hasten the day when there will be one united Brethren church.

Strasburg, Virginia.

Life Work Department. By J. A. Garber

PRAYER AND MISSIONARY RECRUITS

One of the greatest meetings of Christian instructors and students representing the colleges and universities of North America is being held at Des Moines over this week end. Latest reports indicated an enrollment of about seven thousand persons. Ashland will be represented by six persons, four from the Seminary and two from the College. During the week preceding the Christmas recess the Student Volunteers met daily for prayer, and on the last Sunday morning at the close of the church service in the Chapel a public consecration service was conducted by the writer. In line with this and all the preparation we are assuming this

CALL TO PRAYER

There are three passages of scripture which strongly emphasize the relation between prayer and missions. After hallowing the name of "Our Father," taught Jesus, pray "Thy kingdom come, Thy will be done, on earth as it is in heaven." Directing the disciples' attention to the whitened fields, he said, "Pray the Lord of the harvest to thrust out laborers." Pointing out the willingness of an earthly parent to provide for his child, Jesus added, "If ye then being evil know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him?" The outstanding answer is recorded in Acts 1:8, "Ye shall receive power, when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, Judea, Samaria and the uttermost parts of the earth."

From that day until this the history of missions has been the story of prayer. The Early church prayed, "And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Antioch prayed, and Paul, Barnabas, John Mark and others heralded the name of Christ throughout Asia

Minor and on the continent of Europe. Prevailing prayer explains the success of daring missionaries like Ulfilas, St. Patriek and Lull; courageous reformers like Wycliffe, Savonarola and Luther; flaming evangelists like Knox, Wesley and Moody. The modern missionary movement had its birth in the famous Haystack Prayer Meeting where Mills, Hall and Richards of Williams College and Nott, Rice, Newell and Judson of Andover Theological Seminary united in intercessory prayer for a revival of missionary interest and activity. In response to their intercessions God constrained men to organize great mission boards and societies. Later, as the fruitage of prayer, there came into being the Student Volunteer Movement and The Young People's Missionary Movement, not to mention others.

The League of Nations is promising, but there is something more fundamental. Lord Robert Cecil says: "If we rely on the provisions of the Covenant to preserve peace, we shall be living in a fool's paradise. We Christians think that in the application of the principles of Christianity to international relations lies the only solution of the problem." Then hear the Hebrew statesman, Mr. Morgenthau: "Jesus has exercised more influence on human history than any other personality. We shall never get out of war except by following his teachings. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, moral and religious benefits upon which alone any true civilization can be built." Sharing these gripping convictions The Student Volunteer Movement through its general secretary, Mr. Robert P. Wilder, has issued a Call to Prayer. If war men were needed to crush autoeracy, prayer men are now needed to help exterminate the unchristian philosophy on which it rested. Students and professors are

earnestly requested to join a voluntary league of interest, praying definitely for the coming Convention at Des Moines, Iowa, over December 31, 1919-January 4, 1920. To your knees, O Christian students, and pray

"Revive thy work, O Lord,
Thy work of quickening power;
O'er earth's vast wilderness pour down
The pentecostal shower."

In addition the reader is asked to study the following paragraph taken from one of the leaflets written by Mr. Gilbert A. Beaver.

Thorough and independent investigations into the history and effective methods of Christian work in many lands brought a wealth of corroborating evidence to the Edinburgh World Missionary Conference concerning the supreme importance of a vast increase in the praying forces of the church. "Every grave crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place. That there is a necessary connection between the prayers of Christians on the one hand, and, on the other hand, the revealing of Christ's plan, the raising up of workers, and the releasing of the great spiritual forces of the Kingdom, is a fact as clearly established as any fact can be established." Moreover, "The greatest leaders of the missionary movement have been men of prayer. The volume of testimony is overwhelmingly that . . . the man of prayer is the man of power." "The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. How to multiply the number of Christians who with truthful lives, and with clear, unshakable faith in the character and ability of God, will, individually and collectively or corporately as a church, wield this force for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and his purposes—that is the supreme question of foreign missions."

It is no less the supreme question of every nation and community, of every church and Christian organization. It is a question of corporate life and guidance, not merely of individual needs. It was of a nation as a whole, the people chosen to illustrate God's leadership, and to serve the entire world, that Isaiah said: "Wherefore have we fasted, say they, and thou seest not? . . . Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke . . . Then shalt thou call, and the Lord shall answer. . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then . . . the Lord shall guide thee continually." How timely are these words for all nations and Christian organizations in our day! If in its corporate life there is only perfunctory fellowship with Christ, how can the work of a Christian body be controlled and pervaded by his spirit? Unless corporate prayer expresses vital dependence upon him, and discerning sympathy with the aspirations of the masses of men, how can the Christian forces, in this time of antagonisms and re-adjustments throughout the world, gain for the Servant and Savior of men the leadership which belongs to him?

Fortunately, there are everywhere at least a few followers of Christ who are seeing more clearly that right relations between differing individuals, classes, and races can be realized, and Christian civilization can be developed, only through co-operation in prayer, as well as in outward action. Many are seeking to clarify or to express half-formed convictions. Nothing is more important than that they should unite in prayer with any others who are willing to join in a common quest. How often in the past have the united prayers of a few earnest men and women restored to the mid-week service of their church or Christian organization the compelling objectives of prayer! What a power it has then become for transforming life in the community, and for projecting its influence into foreign fields!

The New Chivalry

Standing in our midst in the spirit of truly chivalrous manhood, Paul says "We that are strong ought to bear the infirmities of the weak." How is this to be done? Let a simple illustration or two suffice. The day was hot and dusty, the car was crowded. At a way-station a stylishly dressed young man came in. He had scarcely taken his seat when he noticed across the aisle a tired woman holding a sick baby. The mother's face was the picture of distress and despair. The baby was almost too sick to cry. The young man leaning over and addressing himself to the woman said, "Madam, you look tired and worn. Let me take the baby while you try to rest a little."

The woman was greatly surprised. This was the first kindly notice she had received and it came from such an unexpected source, for most of the passengers had marked the young man as a dude. "I thank you, sir, I am tired," she said, as she prepared to entrust the baby to the care of the stranger. "I will hold the little fellow as carefully as I can," said the young man. "He seems to be very sick; have you come far?" "Yes, all the way from Black Hills. Baby was well when I started. I am on my way home to friends in the East. My husband—my—" and here the words were choked by a sob. "I understand," said the young man, in sympathetic tone, as he noted the bit of crepe in her hat. By this time he had the baby folded in his arms. "Now you can rest awhile," he said. "You need not worry about the baby; he is all right. Have you far to go?" "Yes to Connecticut," she said, as she wearily folded a shawl to be used as a pillow preparatory to lying down to rest in the seat. "I see," said the young man, "and you can't afford the expense of a sleeping car." The woman blushed slightly as she placed her head on the arm of the seat, and several big tears ran down her cheek.

Shamed by the action of the young man, a woman passenger came forward and offered to take the baby. Freed from his little charge, the young man took advantage of the first stop that was made, and rising in his seat, said, "Ladies and gentlemen, here is an opportunity for us to show that we have been reared in a Christian land and have had Christian parents. This poor woman," pointing to the now sleeping mother, "is making a long journey. Her husband is dead and her baby is sick and she is without money. What shall we do about it?" A big fellow jumped up and said, "Why, we will take a collection, of course, that's what we will do about it." In a few minutes a generous collection was secured, and in less than half an hour the tired mother, with her sick child, was comfortably resting in the berth of a sleeping car. This is what is meant by the new chivalry. In every walk of life knights of this new chivalry are needed to live in the spirit of the Master, using their strength, whether it be wealth, intelligence, physical power, or position to bear the infirmities of the weak. Jesus went about doing good.—Selected.

"On to Greater Difficulties" is not only the subject of Sister Detwiler's letter, but truly expresses what she has actually undertaken, judging from all reports. She performed a valued service at Spokane, and now she has gone to blaze the way in Ashland, Oregon. May God crown her labors with success in this field as he has elsewhere.

Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace—how much these titles suggest to us! From no human lips have proceeded such words of wisdom for man's guidance as were spoken by our Lord; no other man upon earth ever did such mighty deeds as he; no other opened eternal life to mankind as did he; no other has distilled into restless souls and restless society peace as he did.—A. M. Kerr.

Men speak of heaven and hell as if these were mere places of habitation. But heaven is the confirmation of character, and so is hell.—Messenger, Galt, Ontario.

THE BRETHREN PULPIT

The Antidote for Fear. By S. C. Henderson

TEXT: "Jesus spake unto them saying, Be of good cheer: it is I, be not afraid."—MATT. 14:27.

Our text has a suggestive significance. The Lord has just performed one of his great miracles—the feeding of the five thousand, with the five barley loaves and two fishes. The brief shades of evening are drawing near, so he bids his disciples to go over to the other side of the little lake, while he remained behind to dismiss the multitude. After which he retired to a place to pray alone. That night the little crew battled with the waves and angry sea. Under any ordinary weather the sea could be crossed in an hour or two. But at the third watch of the night they were still laboring at the oars. Of a sudden fright was added to their fears as they caught sight of a human form walking towards them upon the sea. It is very probable that the little lake had its common tales of ghosts and apparitions which is always common among a sea-faring people. Many a fisher's barque had been caught in the gale and found a watery grave on some wild night, to whose memory fancy and superstition had added their fears. But amid their panic stricken horror they uttered a cry of distress. It is answered by the well known voice of the Master. "Be of good cheer, it is I, be not afraid."

Fear is one of the earliest human emotions. Its terrors fetter both the young child and the primitive man. Our highest enlightenment is not free from its powers. The world has had many epidemics and panics of fear. During the war we heard much about "the morale of the army." Many times well organized armies have been put to flight by fear. Whole lands have weakened and died before a spreading plague. There is an old legend that tells that a pilgrim met the Plague and inquired where it was bound. The Plague replied, To Bagdad to slay five thousand people. A few days later the pilgrim met the Plague returning and took him to task: "You said that you were going to kill five thousand people and you have slain fifty thousand." "No," replied the Plague. "I only killed five thousand, as I said I would; the others died of fright." Ambassador Gerard in his book "My Four Years in Germany" says that the German fear was a cause for the war on the part of the peasantry who were led to believe that the Allies would slowly starve the Germans to death unless they arose against them. A witty Frenchman says that the whole French Revolution can be conjugated thus: "I am afraid. Thou art afraid. He is afraid. We are afraid. They are afraid." It was distrust that led to the reign of terror. It is terror that rules Russia today instead of the Bolsheviks. It is fear that is largely responsible for the unrest in America at this present moment. Our financial panics can be explained psychologically as well as economically. In one of his books, Dr. Orison Swett Marden says that the worst enemy of man is fear. He says that parents do their children a great injustice by causing them to fear.

"He who chides a child with terror,
Stops its play or stills its song,
Not only commits an error
But a grievous moral wrong."

Fear debases a man. A coward is made so by his fears. A slave cowers and cries only because he fears. Fear paralyzes. Many animals in their fear of their enemy become powerless to move. So fear causes men to lose their highest motive and degrades them into cringing underlings.

Broadly speaking there are three common native fears,—the fear of want, the fear of death and the fear of an avenging deity. The fear of circumstances affects a large part of earth's humanity. Men are anxious of the morrow. We sometimes call it worry. Old Thomas Carlyle once re-

marked that the only hell that an Englishman feared was a hell of poverty. The struggling laborer sees before him the awful specter of want in his old age. He fears the alms house and the potter's field. To many in our own land the prayer "to give us our daily bread" has a meaning, while to many who have never felt the pinch of poverty or who are amply assured that they never will, the phrase may mean nothing more than a theological term of beneficence.

Of course there is a vast amount of needless worry, the kind of worry that Jesus warned against when he urged his disciples to take no anxious thought of the morrow, for the morrow would care for itself. Worry is but a form of fear. Some fear over the things that never will happen. They are imaginary. I used to know a dear old sister who possessed some means and lived in a constant fear that she might die in the poor house. She had a good home with her grown children. Her worry was useless because the Lord had a place for her and took her home to glory and relieved her of those fears.

Jesus gives us an antidote for our fears. He himself is the emancipator of the world's fears. Through the darkness and the gloom that cause the heart to quail and cry out we hear the well known voice, "Be of good cheer, it is I, be not afraid." We are delivered from fear by faith in Christ. The antithesis of fear is not courage but faith. Faith fosters courage, while doubt is the joint product of fear and uncertainty. Great heroes were men of faith before they were men of courage. Washington, Lincoln, Grant, and Lloyd George, Joffre and Pershing were or are men of faith. They had faith in a great principle and the right. It inspired them to courage by their faith in its truth.

It is the certainty of our faith that alleviates our fears. We cross the bridge, we enter the ship or car because we have faith in their power and mechanism. So it is with our certainty with God. It was this certainty that caused the author of the 46th Psalm to sing, "Though the earth be removed and the mountains be carried into the midst of the sea, I will not fear." Its author had faith in God's providence as had Oliver Cromwell when he and his troops chanted it at Marston Moor before they went into battle. Luther had the same thought when he sang the battle hymn of the Reformation, "A Mighty Fortress is Our God."

To those who lack this faith how different. An old Roman writer said, "He fears not the sea, that never goes to sea; nor battle, that follows not the camp; nor robbers, that stir not abroad; nor malicious informers, that is a poor man; nor earthquakes, that dwells in Gaul; nor thunderbolts, that dwells in Ethiopia; but he that dreads divine powers dreads everything; the land, the sea, the dark, the light, a sound, a silence, a dream." To the primitive man all nature was full of terrors. Its deities awaited to strike him dead. Demons and evil spirits swarmed about him on all sides. He used the taboo and charms to ward them off. His life was continually menaced by fear, for he knew not their will.

But how different is the world to him who knows his Lord. John says, "Perfect love casteth out all fear." As soon as the frightened crew heard the well known voice of the Master their fears fell. It was as the father's voice to the lost child. It was the same Lord that had said, "God is love." In this he bid man to cast aside his false superstitions and fears and trust in his love. It was a new note to souls that had feared the new comet in the sky, the voice of the rolling thunder and the lightning flash, as the warning manifestation of God's anger. The loving father and his prodigal son were typical to what God's love is. The old

prophet Hosea saw the yearning heart of God for Israel in his own love for his unfaithful wife. But only through Christ as the only begotten Son did man find the true nature of the Father in heaven. Man was no longer to find God a terror, but an object of love.

Finally Jesus delivered men from the fear of death which they were in bondage. The old adage had it, that self-preservation was nature's first law. All life's battles against the unseen foe of death. The fear of death was alike bondage to both animal and man. Job sees it arise before him as a specter in the night, when deep sleep had fallen upon him. Bryant, the poet, speaks of the thoughts of that last bitter hour coming as life's blight over the spirit. An old tale is told of an Egyptian king who wished to impress upon his nobles the thought of life's uncertainty. He made a feast to which he invited them all. While the merriment was at its height, the doors suddenly opened and two silent black Nubian slaves entered drawing a mummy case behind them across the room. It was enough; the music stopped and the guests departed in fear.

But why do men fear death? Man has possessed the intimations of immortality from his earliest times, but beyond the shades there remained Stygian darkness. While Socrates discoursed with his pupils about the life beyond the night before he drank the poisoned cup, yet there remained a frightful agnosticism of uncertainty, as they approached the urn or tomb. They like Hamlet, the prince of Denmark, debated, "To be or not to be?"

"For in the sleep of death what dreams may come,
When we have shuffled off this mortal coil
Must give us pause."

Men fear death because death puts an end to their earthly ambitions, possessions and pleasures. It is reported that old Dr. Samuel Johnson once visited a friend who took great pride in showing him over his estate, which was a model of beauty and convenience. After they had viewed it for awhile the learned doctor stood silently with his hand upon his host's shoulder and then said, "My friend these are what makes dying hard." Men whose vested interests are on earth dread to depart to a place where they have no possessions.

Men fear death because they fear to meet God with their sins and wasted lives. Like the unfaithful steward they feel condemned because they have been wasting their Lord's goods.

But to those who have felt the force of the Master's words, "Fear not little flock for it is the Father's good will to give you the kingdom," and "Let not your heart be troubled neither let it be afraid," there is no fear. Christ becomes the antidote for the world's fear. God's rich providence and Christ's earnest of the life beyond, speaks to our human terrors to cease. Lift up your head and greet the unseen with a cheer for beneath the mutterings of the winds and the lashing of the waves, we can hear the gentle voice saying, "Be of good cheer, it is I, be not afraid."

Clay City, Indiana.

THE SUNDAY SCHOOL

What Will Make the New Year the Best for the Sunday School. By Sylvester Whetstone

Time and time again I have made this statement, THE SUNDAY SCHOOL IS THE BIGGEST AND MOST IMPORTANT JOB THE UNITED STATES HAS ON ITS HAND AT THE PRESENT TIME. This, at first thought, may seem a little strong, but if you will only take the time to analyze it you will find that it is none too strong. Do not misunderstand me, I am not putting the Sunday school ahead of the church, but we must recognize the fact that the Sunday school is the teaching service of the church, and therefore it has a great work to do in this awful unrest that is sweeping over this fair land of ours.

If this nation averts a calamity, it will be because of the SELF-SACRIFICING, CONSECRATED EFFORTS of the men and women of God in this land and as such I want to appeal to you to put "punch" into your Sunday school work as never before. There never was a day in the history of the world when men and women, leaders in the great Sunday school work, had such an opportunity to do definite work and to make their efforts count for the best as this year offers. Sunday school workers, superintendents and teachers have the best year before them to gain the shoal of efficiency in the Sunday schools of their fields.

The people in general see plainly the need of a more efficient Sunday schools. Folks have awakened to a new vision. It is a higher religious education for the church; they want it; they feel the need of it. This is no time for any able-bodied man or woman to be dreaming, or complaining. The day calls for action, and the most vital action is that which will develop religious and moral consciousness in the hearts of the people. Never before has the imperative demand for better Sunday schools and better trained Sunday school leaders been so apparent as at the present time. Brother superintendent, or pastor, let us wake up, and put into this great and noble work, the very best that God has put in us. We need more leaders in this wonderful work who are not satisfied, those who have a vision of the great things that are before them, those who are always looking out in the future, never satisfied with what they have accomplished.

In order to make the new year the best for the Sunday school we must be willing to do our best; and in this there is a lot included. If only some Sunday school in the brotherhood could get every member to do his, or her best for a whole year, what would happen? Listen, that Sunday school would have unlimited power, it would do some wonderful things. Yet that is the very thing we are called upon to do. To make this new year, 1920, the best year for the Sunday school we must have a better and stronger organization than we had in 1919. We must meet our denominational standards better than we did during the past year. That means that we will do our best to gain the following:

1. Accurate Attendance Records of the entire school must be kept, (that does not mean that you must not give reports) and you must give to your state and national officers such reports as they call for.
2. An active Cradle Roll Department must be sustained.
3. Classes Organized. One or more in each the Adult and Young People's department, both with International Certificates and Brethren Seals.
4. A WORKING Home Department.
5. Training Work. This is very essential, and let every school in the brotherhood meet this point, make it one of your New Year's Resolutions.
6. A Graded School.
7. Graded Instruction in at least one Department.
8. Definite Missionary Instruction.
9. Delegates must be sent to some Sunday school convention, either county, state or national.
10. Temperance Instruction Quarterly.
11. The use of Brethren Literature.
12. Annual Offering for National Sunday School Work.

To make this the best year for the Sunday school, we must not only have organization, but we must have co-operation, upon these two rests the success of our Sunday school work for the new year, 1920. May God lead us on.

All together, for the best year ever,
Flora, Indiana.

J. A. Garber
PRESIDENT

Our Young People at Work

G. C. Carpenter
SECRETARY

New Year Letter

Dear Fellow Endeavorers:

There is something thrilling to me in the thought of the possible record on the 366 unwritten pages of 1920, before we begin to date our letters, "January 1, 1921." How many good deeds we may write on these pages! Alas, how many blots or blanks the record book of 1920 may show! Allow me to make some suggestions along Christian Endeavor lines, which, if put in force, will result in fewer blanks and blots, and in many splendid records.

First. Make 1920 peculiarly a YEAR OF PRAYER. I have written at some length on this all-important subject, for the January 1st issue of The Christian Endeavor World, and I will not repeat.

Second. Make 1920 really a NEW YEAR,—a year of new plans, new beginnings, fresh efforts. God will make a wholly new crop of leaves and flowers and fruits and grain and straw just for 1920, while some of us will be threshing over the old straw of 1900 or 1890. The programme and goals of our two years' Loyalty Campaign which closes in July, 1921 will give use all the new plans we can use and yet all will be rooted in the old principles which have made Christian Endeavor strong for nine and thirty years, just as God's new flowers and fruits will be rooted deep in old Mother Earth.

Third. Make 1920 a LARGE YEAR. Don't be contented with small gains, since large gains, with God's help, are always possible. Every one of our goals means enlargement, and they call for real, self-sacrificing effort. I should be ashamed of them if they did not. A small society has just as good a chance to make large gains as a big one. A society that grows from ten members to fifteen makes just as great a gain as one that grows from one hundred to one hundred and fifty. So with all the other goals. All spell l-a-r-g-e-r.

Fourth. Make 1920 a LONG YEAR. Leap year makes it one day longer than the last three have been. We can make it still longer by filling every day and week full of good, effective work in our committees and meetings. Some men live more (really longer) in one year, than others in ten. So it is with societies.

Fifth. Make 1920 a WIDE YEAR, a year of wide vision and effort. Embrace Asia and Africa and South America, Europe and Australia, in your vision, not only your society, union and state. In all of these lands our brothers live. The object of our Alumni Department is not simply to unite older and younger in a new fellowship, admirable as is this object, but to gain help from our graduates to enlarge our world-wide Christian Endeavor University. It is no selfish, narrow, provincial plan.

"The whole wide world for Jesus,

And Christian Endeavor for the whole wide world," might well be our Alumni motto.

Nineteen hundred and twenty,—if a NEW Year, a LARGE year, a LONG year, a WIDE-VISIONED year, and, from beginning to end, a year of PRAYER, will surely be a HAPPY year. This is my wish for you all, dear friends,

FRANCIS E. CLARK.

In connection with the foregoing letter we are glad to print a letter written by Brother Garber, our National President, and mailed to each of our societies. It is entitled

A NEW YEAR MESSAGE

Dear Endeavorers:

In his letter (See Brethren Evangelist) Dr. Clark urges us to strive to make 1920 a NEW year, a LARGE year, a LONG year, a WIDE-VISIONED year, pervaded with

PRAYER. With these suggestions we most heartily concur, because those are steps to victory; and we are working to make 1920 VICTORY year, the year in which we attain all the goals of our Four Year Challenge, given in full on the back of this stationery.

CHRISTIAN ENDEAVOR WEEK—February 1-8—will afford another opportunity to make a winning drive for all the goals. But the week will be disappointing in results unless you plan early and definitely for its success. At the earliest possible moment the PRESIDENT should call a meeting of the CABINET, all officers and committee chairmen with the pastor, during which they check up on past attainments and prepare to attain all unattained goals. They should also plan to observe the special days suggested in the helps so far as local conditions will allow.

ASHLAND COLLEGE NIGHT will climax the week's effort. Superintendent Boardman will announce a special program at an early date, copies of which will be mailed each society in due time. In order that none be lost in the mails, will you, Mr. President or Miss Secretary, send me the name and address of the person to whom the programs should be mailed, stating the number your society will need? We are especially anxious that you make this the occasion of enlisting young people for Life Work. The Challenge calls for one or more recruits from each society for definite Christian work.

Other matters of PRESSING IMPORTANCE are: 1. The improvement of the Prayer Meeting and Personal Evangelism, service themes for January, which will be stressed through the Endeavor page of the Evangelist. Through personal work our Endeavorers may lead many young people to Christ and into fellowship with the church. 2. Missionary reading and study classes. The use of books dealing with South America and Africa should be encouraged. Particular volumes will be recommended through the Evangelist. 3. Expert Endeavor, a class in which, if organized at once, may be graduated during Christian Endeavor week, or one may be organized then. Ofttimes the work of the society fails because the workers are not informed as to its history, principles and methods.

Assuring you of my deep interest in your activities and praying that the New Year may be a Victory Year for your society and each member thereof, I am,

Yours for Victory.

J. A. GARBER, Ashland, Ohio.

—IF—

1920 is to be a NEW YEAR

Societies will need a new set of officers. The need may be due the time of regular election, or it may arise from the fact of protracted indifference and neglect. In either case the officers need to be fired, not necessarily without, more vitally from within.

Endeavorers will need to assume new attitudes, including interests, enthusiasms and loyalties. To lack interest, want in enthusiasm and fail in loyalty is to render half-hearted service. Servants of Christ should avoid the attitude of a "slacker" as much as soldiers of Uncle Sam.

Officers and members, leaders and followers, will need a new determination to win. Apparently insurmountable obstacles are overcome by persons of the Napoleonic type who say there are no difficulties. Victory comes to people, soldiers and civilians alike, who share the spirit of "They shall not pass" and "We are here" and "After a thousand different thoughts one fixed purpose." Many plans there may be, but let there be ONE purpose—TO WIN. It will create new life and secure new victories.

J. A. GARBER.

NEWS FROM THE FIELD

HOME MISSION OFFERING PROMISES TO BE GOOD

Our Thanksgiving offerings are coming in very nicely. The churches are nearly all going away over the top,—some as high as \$2.00 or more per member. Praise the Lord for this!

We wish when money is sent by individuals that they would always state in what church they hold their membership, so the proper church can be given credit in the annual report of the secretary, for it is my desire to show how much each church gave to missions during the year and we would appreciate it if those who have sent individual contributions would send me a card stating where they hold their membership, especially those whom it might be difficult for me to determine. For instance, some one living in Chicago sending me some money—since we have no church there, it would be impossible for me to tell what church to credit in my yearly report. If the pastors would give me a list of their members with their addresses I would have no trouble in giving proper credit. Some of the pastors have given me their lists and I thank them for same. Wish all of our pastors would do that much at least for the general missionary secretary, who is your servant.

I have received several large amounts from individuals living in states where we have no churches. One \$100.00 check, some \$50.00 checks and many smaller ones and they have not stated where they hold their membership. I have written some of them but that makes extra work; some reply they are holding their letters. Perhaps some of the pastors have lost track of some of these good brethren and sisters and it may be they are living near some other pastor's church and he does not know it. It seems to me if we have the co-operation we desire from our pastors that we may be able to give information from this office which will be valuable to the brotherhood.

We know you are very busy but if you cannot find time to furnish me with this list, please have your secretary or some other officer do it for you.

There are good members leaving our churches—moving to other states and we finally lose their addresses. A new pastor may come and being a stranger to the parties who have moved, correspondence may be discontinued and finally we lose sight of them entirely and they may join some other church, whereas if we kept in touch with them it would not be so likely to happen.

We trust the above suggestions may be complied with so that we will not lose track of any of our valuable members.

WILLIAM A. GEARHART,
General Missionary Secretary.

UNIONTOWN TO NAPPANEE

On the seventh of last September we handed in our resignation as pastor of the work at Uniontown with a request that we be permitted to leave after the first Sunday of November. The agreement under which we worked at Uniontown called for three months notice either way, but by consent of the church, owing to the coming of winter, we were privileged to leave on a shorter notice. For this accommodation we wish to thank the Uniontown people. After nearly four years and four months of service with the folks in the progressive city of Uniontown we accepted the call of the church at Nappanee, Indiana, and on the fifth day of November we made the change in location. It was with many regrets that we left the folks in Pennsylvania, for, taken as a whole, they treated us with respect and love. It is to be regretted that some things do not so nice creep into nearly all churches and their work, and at Uniontown we had our downs as well as our ups, but the ups

were ever in the majority. We shall always try to remember the joys of our sojourn in the coke city. Many souls made the good confession during our ministry there, and our prayer is that all may rally to the work of the Master as he would have them do. Tearing away from the good people whom we had learned to know and love brought tears from those leaving and those left behind, yet they were the proper kind of tears. And such a farewell that the dear people of the church and town gave us! On Sunday morning after the services we were held up and with remarks of kindness and esteem we were presented with a purse of \$153 which nearly floored us. Then on the Tuesday evening following, the last evening in town, there was planned and conducted as planned, a general reception by the church folks and the friends in general. Some two hundred, nearly three hundred, people gathered in the community house and with speeches, music and refreshments we were given our final good-bye. Here the friends outside the church added another \$75 to the purse already presented us, and our cup of gratitude was filled to overflowing. Just think of it, \$233 as a farewell gift! It surely looks as if we were appreciated at that. Again we wish to say, thank you, to all the dear ones left behind. Your tears and expressions of sorrow at our departure made us feel sad for the time, but now they are to us the love expressions of friends, and what is dearer to any one than to know that he has friends.

While in Uniontown we tried to take our part in the affairs of church and Sunday school in city and county, and in the course of our pastorate we preached or lectured in every corner of the county. It was also our privilege to serve as county officer in both Sunday school and Christian Endeavor work. Our own work always came first, but other works put us before the people and redounded to the good of the Brethren church. Our affiliations with the other ministers of the town were of the closest. The last year of our pastorate we were honored with the presidency of the city ministerium. For all these tokens of respect and confidence we tried to show our gratitude by throwing ourselves into the tasks at hand without reserve. Five revival meetings held in our church during our pastorate were conducted by the pastor unassisted by any outside help. The church choir and other workers did their best along with the pastor and we had results every time. At Easter season we conducted a week of meetings each year, and it was our desire and our efforts were to be of general use in all the work of the church. Now if we failed in any part, we at least did our best and we would have those noticing mistakes take the same to head and not to heart. Sorrow also crossed our path in Uniontown. Flesh of our flesh and bone of our bone lies buried in the adjoining cemeteries, but God has wiped away our tears and at the great day we will meet those whom he has called so early in life. We again thank those who came so close to us during our hours of bereavement. God bless every one of you. There are too many things that we enjoyed while in this pastorate to mention in detail, and our sorrows we do not care to rehearse, so it must suffice to say thank you to all and express our love as best possible in cold words, and to also give you an invitation to call on us at any time.

After we left Uniontown we were wondering what we would find at Nappanee, and our anticipations were realized. We expected to find some of God's own people, and we did. They were on hand to meet us when our train pulled into the depot, and they have been as nice as possible ever since. Only three weeks have elapsed since our arrival

here, so we have not done more than get settled at this time. Of course we preached on the Sundays, and to increasingly large crowds. The Sunday school here is a hummer. Brother Harry Price, the superintendent, has gathered an efficient corps of teachers and officers about him and the school is keeping around the three hundred and twenty-five mark in attendance. Friday evening after we arrived here the members of the church and their friends gave us a formal reception. Brethren Thomas of Warsaw, Duker and MacInturff of Goshen and Kolb of Milford were on hand to help make the affair run smoothly. The local ministers were also on hand and we had a jolly time together. The church was well filled and the social committee furnished refreshments to all after the addresses and response were made. We were made to feel at home, and with so many people of Pennsylvania origin we can almost imagine ourselves in old Pennsylvania. But then we are now Hoosiers, and it is our desire that we may become all that the nickname implies, for Hoosier being interpreted means Hustler. Already we have been in session with the ministers of the town and find them a bunch of mixers. Our lines have fallen in pleasant places, and in order to keep us sweet we do not want anybody to say anything about moving for years and years and years. We have had enough of the moving proposition for one life-time and from this on we believe more firmly in long pastorate. Nappanee looked good to us the first time we saw it and it looks better every day. Our hope and prayer is that we may be used of the Lord to bring souls to Him and make the church a good pastor. A policy of give and take on the part of people and pastor will make possible a long and successful pastorate, and we feel that the good folks here will co-operate in all things for the growth of the Kingdom as they have done in the years gone by. We will try to have something more soon. As we become acquainted with the work we can write more intelligently. We are planning for a revival meeting to commence about the second week of January and ask an interest in the prayers of God's children in our behalf. We have some other things planned that will be spoken of as soon as we get to them. But above all we are going to put our best efforts forth in preaching the whole Word of God, for that is the thing most needed in these trying and perilous times. It will bring the results that God wants, so let us preach it with all our might, the Holy Spirit of God helping us. In closing I cannot help uttering a word of sympathy to Brother Rollier and his little girls and a prayer that God use them to his glory. Amen!

E. P. MILLER.

To enjoy true happiness we must travel into a very far country, and even eat of ourselves; for the pearl we seek for is not to be found in the Indian, but in the empyrean ocean.—Sir Thomas Browne.

What burns deeper than a bitter word? What is more desolating and destructive than a malicious tongue? There is no keener pain than that which words inflict.—Rev. Charles A. Dickey.

FILLMORE, CALIFORNIA

To the Evangelist Family. I am sending you a small report of our work at Fillmore to let you know that the new church here is still alive and busy. On Tuesday evening, October 7, we began a Bible conference here that lasted three days and was well attended for this field, and the interest was good. We

had with us as speakers the following brethren of South California, L. S. Bauman, N. W. Jennings, Thomas H. Broad, A. V. Kimmell and J. C. Beal. These brethren rendered fine service and this was a treat of good things for the little group of faithful believers in Fillmore. By former arrangements we had engaged Brother Broad of LaVerne to remain for two weeks more and assist us in a meeting, and as a result of this there were four confessions and reconsecrations and the church strengthened. The fight here is a hard one because of the very worldly conditions and the low spiritual conditions of the community as you may guess when we have two other churches here and one of them has had no confessions for more than one year and the other one for almost a year. And there has been no revival effort in either one of them for two years. The Brethren church here on the coast has a different field from the east for several reasons. First, folks coming to the Pacific coast seem to leave their Christianity on the east side of the Rocky Mountains, and drop in here to have a good time. And all the isms let loose in all the country, you will find them here in California.

Our Sunday school is growing and we have two live Christian Endeavor societies, Intermediates and Seniors. We have a splendid plant here and in time hope for a strong church. The little group of followers here are faithful and loyal. We stand for the Bible, the whole Bible and nothing less and on this plea we fight. SYLVESTER LOWMAN.

PLEASANT GROVE CHURCH, IOWA

Dear Evangelist Readers: I expect you have been wondering what has become of Pleasant Grove church people. We are still here, thanks be to Providence, and on the road to recovery, as the Lord has not forgotten us and has given us a pastor in the person of Brother Homer Anderson of Indiana. He came here in October to hold a revival meeting which continued for two weeks. The weather and roads were bad, but the result of the meeting was that seven came out on the Lord's side and one was reclaimed. On the 3rd of November, a reception was held at the James Ballard home for the pastor, and also a farewell for Mr. and Mrs. Ballard and family as they are going to spend the coming year in California. Brother Anderson will occupy Mr. Ballard's house while they are gone, which makes it nice for him as it is close to the church.

Our Sunday school is progressing fine under the leadership of Brother Art Miller, and our Woman's Missionary Society is going along fine also. We ask an interest in the prayers of the churches.

Yours in his name,
MRS. LUELLA BELL.
North English, Iowa.

MATHIAS, WEST VIRGINIA

A report of the work at this place was expected sooner, but has been delayed.

About the middle of August the writer began a meeting at the Kinsey's Run church which is under the same management as the church at this place, and continued for two weeks, and having fourteen conversions we received them all into the Brethren church by baptism. The outlook there is good. The evening before beginning this meeting we received one into the church here by baptism, here, being led by L. G. Wood of Roanoke, Virginia, and by his efficient work for two weeks, fifteen have been received into the church already.

During this meeting we held our Communion meeting, which was well attended; something like one hundred twenty-five to one hundred forty being at the tables.

We consider the meeting a success, and the membership appreciates the effort made and the good work done by Brother Wood.

We are now planning for our Christmas exercises.

ARTHUR SNIDER.

LONG BEACH, CALIFORNIA

At our regular quarterly business meeting in October, the church gave a unanimous call to Brother Bauman for the eighth year of service here with substantial increase in salary.

The church also decided to have a week or ten days' revival services before the fall communion, so November the 16th these services began. Our pastor very forcibly held forth the Christ, and God's mercy, righteousness and the judgments to come. Brother E. C. Wilson led the song services. As a visible result about twenty confessed the Christ as their Savior and King. Altogether twenty-seven have been baptized since our last report. These services closed the 26th with a very enjoyable communion service.

November 28th at the regular monthly meeting of the World Wide Missionary Society the Compton Avenue church of Los Angeles gave us a program consisting of candle talks and songs, each one lighting his candle from another at his first appearing, showing that thus the light must be brought to those who walk in darkness.

Brother Beal gave a very vivid picture of our work in Kentucky when it began, and the first time he was down there, and what it is now.

We had a chance to buy the lot north of the church at a bargain. This lot and a new heating plant and street paving and sewer and some other improvements on the building amounted to \$2,885.00. This amount we raised on Thanksgiving Day, and services after.

At one of our prayer meetings it was made known that the Krypton Mission needed a piano, and the Rempel's needed some furniture. A subscription was started which amounted to \$357.75. Brethren Gearhart and Cobb of Dayton, Ohio, are to buy the piano and send it down there.

The World Wide Missionary Society raised \$160.61 to be used for outfit of Miss Hillegas, or some other outgoing missionary, if she does not go. For China, India and other missions there has gone through the church treasury \$245.00 making a total of \$763.36. Our portion for General Home Missions we pay out of the e hucubhdnvehanrindBieRegN4,Of the church budget.

We do not believe in salvation by works, but in showing our faith by our works. We contemplate having another revival this winter and are praying and looking for the best year of the church.

Our pastor is now relieved of the secretaryship of the Foreign Missionary Society, so has more time to give to pastoral work.

N. C. NIELSEN.

SYDNEY, INDIANA

Sydney is in the midst of an interesting revival meeting, led by the Richer Brothers,—evangelist, singer, and pianist. A few Sundays ago was Rally Day with us, but now we are sure we can do better; so are making each Sunday a Rally Day and looking forward to the last Sunday as the climax of the meeting and the best day in the history of the church.

EULA MARIE BROWN,
Corresponding Secretary.

OAK HILL, WEST VIRGINIA

On October 28, Brother Miller began a series of meetings at Salem school house, and continued two weeks. The weather was bad the most of the time, the roads being so bad that cars could hardly get over them. The weather conditions greatly hindered the attendance but the house was full most of the time. There were no conversions, but we hope the seed was sown that may be reaped later on. Brother Miller kept busy through the day visiting the scattered members and urging them to come to church, and considering all the hindrances we had a good meeting.

We are not entertaining any hope of having a church building at Salem soon but we have a nice new school house and we hope to be able to continue services in it. We desire

the prayers of the brotherhood that the work may revive here and that much good may be done through the coming year.

Sunday, school and prayer meetings continue with good interest.

MRS. ESSIE BOOTHE.

ASHLAND, OREGON

Editor the Evangelist: Last Sunday the little band of Brethren in Ashland were made to rejoice when two of those on our prayer list made the good confession (Rom. 10:9, 10) and were baptized (Acts 2:41) and were received into the church by the laying on of hands (Acts 8:17; Numbers 8:10; 27:19). Our joy has been increased because last week Sister Vianna Detwiler, came among us to help us in the work. We were sorely in need of assistance and how glad we are that the Lord through the Mission Board sent her. The old saying that it never rains unless it pours was verified by Brother A. V. Kimmell stopping over with us two nights and a day this week. He preached for us last night and this morning went on to Sunnyside, Washington. We would be glad to have brethren passing through Ashland to do as Brother Kimmell did. If it is impossible to stop over any one passing through and letting us know on what day and number of train we would be glad to meet them at the station as the trains all stop here 20 minutes. Thus we might get to see each other and get acquainted. Our phone number is 498-R, our street number 216 Factory. We are glad for the brotherly spirit toward the band of believers at this place and, like Paul as he neared Rome, thank God and are of good courage.

D. M. BROWER, M. D.

PLEASANT GROVE, IOWA

Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you and lo, I am with you always even unto the end of the world. Surely the Lord has been with us, and blessed our work here. We held very short meeting, only eleven nights, that should have been fourteen, but rain prevented us and the worst was on the last Sunday night. So with corn husking and rainy weather we closed our revival with seven baptized and one renewal, making eight in all. On Monday night, the third of November, 62 persons called at the parsonage and gave us a hearty welcome as their pastor and presented us with many good things to eat. We had a two-fold affair. Brother and Sister Ballard and family left their home to us while they go to California for a visit and for the health of Brother Ballard. The party was for the pastor and the Ballards. A splendid good time was enjoyed. A three course supper was served to all. Pleasant Grove is the oldest church in Iowa and has had but three pastors. Brother John Myers organized this church and served it 37 years. Brother Myers has set a mark in Iowa that no one need not be ashamed of. He is not dead but liveth still. Brother Tom Miller was their first hired pastor, and he will be long remembered for the work done here. I am their third pastor and I am doomed to leave a record. Whatsoever a man soweth that shall he also reap. May I always say, Thy will be done and not mine.

HOMER ANDERSON.

IN WEST VIRGINIA

If you were tired of the monotonous landscape and the endless range of prairie in our central states, then a trip to the West Virginia hills would rest your vision and give you a new perspective on old mother earth. If you were weary with the rush and swirl of frenzied industry, the dearth of common religious faith and the dwarfing of religious consciousness, a trip to these same hills would rest your soul and cheer the heart.

We have recently had the privilege of spending three weeks in Christian service and fellowship in that field and it has been one of the pleasantest periods of service we have enjoyed in the Lord's vineyards.

Here the handiwork of God is piled and terraced in wondrous profusion, buttressed and bulwarked in everlasting grandeur and here is still found the simplicity, the sincerity, the sanity and sanctity of pure Americanism and common religious faith, the safeguards of our democracy and our religion.

From the thriving and beautiful city of Parkersburg at the junction of the Ohio and Kanawha rivers you may follow the trail of the latter stream for thirty miles to south-east and then turn aside for ten miles through the vale of a tributary creek and then ascend the trail to the top of one of the red clay and limestone hills and "viewing the landscape o'er you may count—if the day is clear—eight or ten little white churches and as many schools crowning the hilltops far and near. Here for more than a hundred years pure democracy and simple faith have been kindling their altar fires and rearing homes and temples. Isolation and rock-ribbed hills have stayed the hand of material progress and diverted the currents of travel and transportation with the subsequent losses in material, social, educational and perhaps some religious advantages.

There is however some compensation for these privations. Here the boasted vanity of a veneered civilization is not found; here the superficial in social and religious life is a minus quantity and the plain free-hearted American reigns supreme, unspoiled by luxuries, content without the fads and vagaries of society "so-called," industrious and frugal but not opulent, comfortably housed, sensibly and sufficiently clothed, heartily and nourishingly fed, enjoying the fruitage of his hill-side farms and orchards and the profits of "flocks and herds upon a thousand hills." The old well stoop with windless and bucket draws water from rock-hewn cisterns in the limestone strata supplied from dripping eaves and not from veins and fountains underneath. Thus the clearest sweetest rainwater one ever drank supplies the thirst of man and beast or fills the kettles of the cooks, while rippling creeks and singing brooks water the pasture vales and call to flocks and herds to come down from lofty hillsides to drink and lie down beside the babbling waters.

In many homes the old fashioned fireplace with front and back log, tongs and andirons still hallows the home with its cheerful glow and genial warmth and the sacred memories of the days of the pioneer; the beneficent rural mail carrier, the endless fibers of the telephone system, the proverbial "tin Lizzie" and others of her more pretentious kin add a touch of modernism to the rural life, that offsets the presence of the oldtime grain cradle and other instruments or customs of other days now so seldom seen in our broad land.

But more than all these considerations it was indeed a real pleasure to spend four Sundays and the intervening three weeks in gospel service among this people. Satisfaction indeed to stand on the hillside or in the church-yard some dark night and see the lanterns flickering among vales and hills in all directions as the people came down the trails, around the brow of the hill and over rough and stony highways through mud and mist or rain, just to hear the gospel story; interesting truly to see old men and women, boys and girls coming to church on horseback day or night, moonlight or dark. It was a busy time as work was piling up on their hands because of previous bad weather but the good brother pastor took a vacation from the farm and said I have quit work till the meetings are over and so gave himself loyally to the service and of course others caught the spirit and did the same. We had forenoon sessions for special prayer and Bible study, a service highly appreciated by all who attended. They did

not grow weary nor fret for the dinner hour. They are not descendants of "Esau" but by common consent work and dinner tarried till they were satisfied at the Lord's table and especially on Sundays dinner is a secondary consideration with these folks. It's the Lord's house first and by mutual custom the community never worries about the Sunday dinner hour.

We learned to love this genial people, many of whom are the Lord's own with love for his truth and cause. With the pastor we climbed the hills and descended to the vales or rode behind his steady grays and mingled and mixed with the people in their homes, sat with them around their frugal but bountiful tables, sat with the families and neighbors who gathered in around the fireside to spend the afternoons in song and prayer and conversation about spiritual things, admonished the saints and warned and invited the sinners. Truly such experiences are not only too rare but also too rarely possible in many of our Christian communities, and it was a rare treat to tarry in the midst of such environments. The moral standards of the community were very high, and I have never seen better respect and order in the Lord's house among the young folks of any community. In all the three weeks it was not necessary to give one public rebuke for disturbance or disorder during services. We feel deep regrets that such a fine bunch of young folks are cut off by isolation from any high school privileges nearer than thirty or forty miles from their homes, as the small towns have only the grades, but the world will hear from some of them nevertheless.

The first week our meeting was hindered by the absence on account of sickness, of the organist and her husband the chorister, and rains and storms cut in on the last week badly. Also until the middle of the last week two other meetings were being held not far away, however we had good crowds most of the time. One soul already a professor but seeking more truth and a church home applied for membership. Many unconverted were interested but the spirit's work was not finished before we had to leave. Unanimous words of appreciating and a splendid offering were showered upon us with a hearty invitation to return at some not distant date and serve them again. We appreciated very much the helpful co-operation of the United Brethren. Many of their members, especially the young people took a hearty interest and helped in our song and choir service. We closed with the communion service with a small band of members and there was one of the best audiences of the whole meeting. The house was full and at least two-thirds were young folks in teens and twenties, the finest kind of reverence and quiet behavior was manifested through the whole service and I have seldom looked into the faces of such a fine bunch of young folks in any audience in any community.

The Brethren have had a church here for over fifty years and the forefathers lie in the churchyard near by. Shovalter, Park and Gault, Graybill and others are ancestral names in the congregation and Brother B. H. Showalter is the modest but highly esteemed pastor, a plain man of the people, called from the ranks some few years ago. His genial and hospitable home was our headquarters. The pastor has the work on his heart and say, brother business manager at Ashland, I think if you will get in touch with this pastor you will find an Evangelist Honor Roll church in the hills of Wirt county that perhaps ought to have had first or near first place in your list. We had planned to organize a Christian Endeavor society for these folks but at the time set apart weather and other conditions defeated the plan. It's coming later however. Both going and returning we were entertained over night in Parkersburg by our dear brother Elder Henry Wise at the magnificent and hospitable home of his son, Dr. Wise, Parkersburg's most honored physician and

who with his noble companion—a native of the heaths and wolds of old England—are strong factors in the uplift and progress of Parkersburg. May the Lord bless the little church, the Prosperity congregation near Palestine and Elizabeth in Wirt county, West Virginia.

But I must add a postscript. While sitting at my table writing up this bit of news I hear a knock at the door and without further ado it opens and in comes a dozen and a half of my former parishioners of the Pleasant Hill (Ohio) church from which pastorate I recently resigned to take up evangelistic work, and they pile the table and the floor with baskets and sacks and bundles and cans, a veritable shower of potatoes, flour, beans, meal, canned fruit, jellies, bread, sugar, lard, and "such like," "etc," "et al," "et cetera." What do you know about that, a shower and donation two months and a half after you have resigned a pastorate, can you beat it, brethren? Well, it certainly gives us the proverbial feeling "gone but not forgotten," and this certainly means more to us than if it had been done during our pastorate and it shows a fine spirit and willingness to give a life and a boost to the man (and his family) whom they know and believe in as ready and waiting for a devoted and strenuous service in the evangelistic field but who thus far has almost been overlooked in spite of all the cry about revivals in every congregation and such a scarcity of evangelists, and such great need of workers in the field, etc., etc. Now come along folks, it's your move! Who wants an evangelist campaign, a sane and systematic hunt for souls, a live program of gospel sermons, a warm hearted service and a glad hand to boost the Lord's work in your congregation and community? POSITIVELY this is THE THIRD and LAST CALL and ANNOUNCEMENT in the columns of the Evangelist.

An evangelistic meeting or a Bible institute, either one or both, what will you have? We are ready with special Bible study programs, such as "Exposition of 1 John (The gospel of Assurance)," "Studies On the Inner Life," "The Doctrine and Experience of Prayer," "The Great Doctrinal Words of Scripture," "Studies in Prophecy," "Summaries on Modern Apostasy;" and others. We are at your service. Write or wire

W. J. BARNHART,
Pleasant Hill, Ohio.

Lock Box 207.

ON TO GREATER DIFFICULTIES

The hope expressed in the last report of the Hollywood Mission, for the recovery of its founder, Sister Ollie Hayes, was not to be realized. She has gone ahead to pave the way for the rest of the family, and for others in her little parish who are beginning to look her way. Her last effort to speak was to assure the friends that she was wanting to go Home, and yet she seemed to be waiting for the completion of her part of the Hollywood work. The Tent Meeting had been over several weeks, the new converts organized for service, and while I was making the record of the two years' work, the end came to her who began its work. The happy features in the continuation of the mission, is the readiness with which the converts are putting on the harness. All but one led in public prayer at my last meeting with the women, which makes my leaving the logical thing to do, so long as Brother Miller meets with them each week.

Now I am on my way to Ashland, Oregon, according to National Conference arrangements. I am told on every hand that it is a field fraught with difficulties,—of a different kind than any met with at any former place,—a long and troubled past, yet with scarcely a dozen members! If the voice of the church is the voice of God in this call, then there is a power awaiting to meet the situation. One thing is very evident, there must be imbedded in some heart there a jewel of rare faith, to have any remnant left at all. Let this be a loud call to prayer, to you who have

stood with me through other fields; and my promise is yours again, as at Spokane, that I will not desert the post till the hand of God in the work can be plainly seen by others.

To secure the best equipment for Bible teaching in the new field at Ashland, Oregon, it was necessary to go by Seattle, the New York of the West. After crossing the winding Columbia it was an uplifting ride to the summit of the fir-clad Cascades—a group of perfectly formed columns, then a pyramid of sand piled there by the wind. The peaks of the Cascades are volcanic and later in formation than the Rockies, and they are higher also. The highest in the Northwest is Mt. Rainier (14,444 feet), not far to the left of the railroad. Beyond Seattle, and near the coast, are the towering Olympics.

Seattle is the most variegated city yet. There is no attempt to follow the cardinal points, cut up as it is by a half dozen lakes and bays dipping in from Puget Sound. Within sight of snow-capped mountains, ever changing are glowing pink and purple veiled sunsets that enrapture. The promise made a neighbor before leaving the east, to visit her boy, gave occasion to take the tourist's most interesting trip, an hour on the water to Bremerton, where is located Uncle Sam's big naval base training camp and dry docks. Across the water from this is the War Veteran's Home. It is here where the famous Pacific fleet made its spectacular sweep through the sound in the month of September, 1919.

The place for the landing of our boat was quite near the Alaska S. S. line, on which my friend had recently returned from a trip to Skagaway, Alaska, a thousand miles from her home in Seattle. On the elevated street leading up to the dock is a bit of Alaska itself. The shop is labelled "The Hudson Bay Company." How closely it is related to the company of merchants of the same name who had their trading posts scattered over the island of Vancouver, a night to the north, I did not try to discover. However, they have the goods; raw fur from Alaska being made into all kinds of clothing. In striking evidence are the models of Totem Poles with their grotesque designs, yet appealing as we think of the Indian heathenism it represents.

While Seattle is the gateway to the Orient as well as to Alaska, Portland is the gateway to the great Columbia basin, full of wheat. It is also the largest lumber producing city in the world, for there is yet 17,000,000 acres of standing timber in Oregon, the greatest lumber state in the Union. Dundee, 30 miles to the south of Portland, has the largest English walnut grove in the United States.

VIANNA DETWILER.

Ashland, Oregon.

A NEW BRETHREN PREACHER

The subject of this sketch is Robert Goshorn, now of North Manchester. At the National Conference, last fall I first met him. Just dismissed from service, he with his father attended the Conference and told me of the intention of the "boy" to come to our town to study in our college here with incinations for the ministry. He was here less than one month, when our Sunday school elected him to the superintendency. I asked him on several occasions to do things for the church and his striking answer was, "Anything—so it is a Christian work." This greatly impressed me as a fine spirit of a young man just out of the army and not yet 25 years old. I got his history and these are some of the salient points of it. Grandson of a Church of the Brethren preacher; son of an educated farmer, Martin R. Goshorn of Clay City; graduate of high school at 17; a year at state Normal at Terre Haute; ten months in the service in France where he was promoted to be First Sergeant of the army Engineers' Corps. He at once proved his ability and leadership in forcing a decided gain in our Sunday school

in the short time of three months. After securing the unanimous approval of his home congregation and the assent of the Indiana Board of Ministerial Examiners, our church gave its unanimous consent for his ordination to preach and we gladly present him to the brotherhood and the Indiana churches for "anything that is Christian work." He can sing, has already preached his trial sermon and will attempt an evangelistic campaign if invited. Churches desiring to try out a young man, can write him here.

CHARLES A. BAME.



ROBERT GOSHORN

MINUTES OF THE CONFERENCE OF OHIO BRETHREN CHURCHES AT CANTON, NOVEMBER 4 TO 7

The conference of the Ohio Brethren churches was called to order at 7:30 o'clock Tuesday evening by Elder W. S. Bell in the absence of both the Moderator and Vice-Moderator. While the fair sized audience was engaged in an inspirational song service, Moderator J. A. Garber arrived and assumed charge of the meeting. Elder Alvin Byers delivered the "Address of Welcome" in place of D. F. Eikenberry, who was absent on election board duty. Moderator Garber fittingly replied to the kind words of welcome and then introduced the first speaker of the conference, Dr. J. Allen Miller. The evening sessions of the conference took on a new feature and it worked out very satisfactorily. The Canton congregation held revival services during the evening with W. S. Bell as evangelist. Dr. Bell's work was introduced with a Bible lecture by Dr. Miller. Dr. Miller's work as an expositor of the Bible needs no additional word, it is priceless and not only were the delegates instructed but the Canton people as well. Dr. Miller's lecture, designed as an aid to Dr. Bell's evangelistic sermons, was followed by the sermon. The subject of the Bible lecture was "The Personality of Jesus," John 1:1-18. The text of the sermon, "The Place of Prayer in the Christian Life," Eph. 1:1-18.

The only item of business transacted during this session was the appointment of the Credential Committee, as follows:—G. L. Maas, E. M. Cobb, L. E. Haug. The song service of this session was very spirited under the able direction of Brother F. E. Clapper of Louisville.

Wednesday Morning—Business Session

After a short song and prayer service, the regular conference business was taken up.

Report of Trustees of The Brethren Home, by Elder Wombold, secretary, read by W. A. Gearhart:

... **Financial Statement of The Board of Trustees of The Brethren Home of Ohio:**

To the Conference of the Brethren Church Assembled: Greeting:

We, the members of the Board of Trustees of the Brethren Home of Ohio, beg leave to submit the following financial statement:

RESOURCES

Certificate of Deposit in The West	
Dayton Com. & Savings Bank, ... \$	6,623.69
George F. Keim, Note secured by mortgage,	3,422.72
Elmer Wombold, Note secured by mortgage,	2,18.00
Mansfield Brethren Church, Note secured by mortgage,	657.29
	\$10,921.70

NO LIABILITIES

Respectfully Submitted,
ELMER WOMBOLD, Secretary.

The report was accepted and ordered incorporated in the minutes.

Report of the Ministerial Examining Board, by Dr. J. Allen Miller:

The ordination of the following candidates for the ministry were reported for the year, —M. B. Spacht, Williamstown; T. Darley Allen, Cleveland; and T. R. Atkinson, Ashland. By action of the conference the report was made a part of the minutes.

After some discussion, by vote, the conference decided that some action be taken to set some standard of requirements to guide the future action of the Board. A committee composed of J. Allen Miller, H. M. Oberholtzer and E. A. Rowsey was appointed to draw up such a standard and submit it to the body of ministerial delegates present for their approval, at some later session of the conference.

Nominating Committee for Trustee of The Brethren Home, by motion duly passed by the conference, the moderator appointed Dyoil Belote, W. A. Gearhart and S. M. Loose as a committee to name a candidate to fill the vacancy on the Board of Trustees of the Brethren Home created by the expiration of the term of Elmer Wombold.

Election of Member of Ministerial Examining Board, A. D. Cnagay was re-elected.

Statistician's Report, by E. G. Mason. Owing to the fact that only 19 of the 32 churches in Ohio reported, the report is somewhat unreliable, the churches reporting in full are,—New Lebanon, Fairview, West Alexandria, Gretna, Fostoria, Bear Creek, Gratis, Camden, Fremont, Canton, Columbus, Louisville, North Georgetown, Dayton, Ashland, Fair Haven, Bryan, Ankenytown and Zion Hill. The report follows:

Statistical Report

Number of churches in the state, ..	32
Number of churches reporting, ...	19
Church buildings owned,	15
Parsonages owned,	6
Union houses used,	1
Other meeting houses used,	3
Services once each Sunday,	10
Services twice each Sunday,	7
Total Membership	3,035
Male—1178. Female—1738.	
Total altensions for the year, ...	255
Total losses for the year	110
Net gain,	145
Number of prayer meetings,	10
Number of revival services,	10
Total valuation of church properties,	\$124,700.00
Total valuation of parsonages, ...	16,500.00
Total valuation,	141,200.00
Total funds raised by churches, ..	31,241.63
Total amount paid pastors,	12,977.00
Number subscriptions, Evangelist, ..	573

The churches not reporting are: Mt. Zion, Buckeye City, North Liberty, Clayton, Glenford, Homerville, Mansfield, Miamisburg, Middlebranch, Bethesda, Pleasant Hill, Rittman and Williamstown. It is hoped that next year the statistician will be able to get a full report from each of the Ohio churches so that Ohio's share of the National report shall not be less than it should be and that the next year's report at the state Conference shall be complete. Our rating as a church is based upon our statistical report, may this report be complete from this time on.

Committee for Revision of Statistical Blanks. By motion of the conference the National Secretary, Dyoil Belote and State Sec-

retary, E. G. Mason were appointed to draw up a more systematic blank for the approval of the conference.

Report of the Board of Evangelists. This report was made by each member of the Board individually on the spiritual and financial condition of the several churches under its supervision. The following members made verbal reports—J. A. Miller, H. M. Oberholtzer, S. M. Loose, Dyll Belote, J. A. Garber, and E. M. Cobb for W. C. Teeter.

Nominating Committee for Board of Evangelists—M. B. Spacht, Mrs. N. G. Kimmel, and Mrs. John Barringer were named to constitute a committee to submit nominations for the Board.

Mission Board Report. E. F. Miller, secretary of the Board submitted his report and the treasurer's report was read and referred to an auditing committee composed of Alvin Byers, Mrs. J. F. Painter and W. A. Gearhart.

Conference Session

The general subject of this session was called, "Facing Future Opportunities and Responsibilities." The first address was made by Geo. S. Baer. His subject, "The Challenge of Unattained Goals." The speaker held himself closely to the Four Year Program. He outlined the goals that were not making a healthy advancement and gave as possible reasons for this a general lapse in the spiritual activities of the church. This spiritual condition must be built up or our goals will suffer. He said that the lame features of the Four Year Program Committee was the incomplete reports received. The reasons given for these incomplete reports are, (1) lack of accomplishment on the part of the individual churches and (2) lack of organization in the churches. Since all addresses given during the conference will appear in the Evangelist from time to time the secretary will not make complete extracts.

2. "Our Resources and their Availabilities," by G. L. Maus. The speaker reviewed the necessity of the budget system in the financing of our churches. He ended with an appeal to all the Ohio churches to concentrate their efforts upon placing their finances on a sound business basis. This address will appear later in full.

Moderator's Address. Moderator Garber reviewed the year's work and outlined a series of plans for accomplishment during the coming year.

We can only give an outline summary of his appealing message: since we met at Fremont eighteen months have passed as a series of lights and shadows with the lights predominating. Then we were baffled with the disquieting uncertainty relative to the termination of the war. Later we were confronted with the trying disappointments incident to the Flu epidemic. Fortunately, however, relatively few of our workers were claimed by the ravages of war and disease, no ministers, and the work, while retarded, made substantial progress. Most of our churches maintained previous records and some experienced commendable increase numerically and spiritually. The purchase, renovation and dedication of a church building at Camden where we have a new church with almost a hundred members deserves special mention. The leader of this movement, without promise or aid from the Mission Board, was our Brother Sylvester Lowman who is doing a similar work in Southern California. Brother Bell is another pastor who migrated to the same district, while Brother McClain left us for Pennsylvania. In return we have received valuable additions in the personnel of Brethren Cobb of Dayton, Cook of Salem, Kinzie of New Lebanon and West Alexandria and Riddle of Louisville. The latter succeeded Brother Baer who was promoted to the editorial sanctum of the Brethren Evangelist.

The future appears to be both challenging and promising. In the early stages of the Great War, men, even churchmen, yielding to impulse made bold to say Christianity has failed and the church collapsed. But a saner

view has led us to see the world catastrophe was not an occasion for despair, rather an opportunity for service, and it is heartening to recall how the people learned to serve individually and collectively, even sacrificially. The quite general response has strengthened our confidence in the people's capacity for Christian service on an hitherto undreamed of scale. This assurance coupled with the deepened convictions that the Christian way is the only way for individuals and nations has called forth unmatched programs of Christian activity. Those initiated by progressive denominations evoked favorable comment, but the outstanding program is the one fearlessly proposed by the Interchurch World Movement, which seeks not organic union but church co-operation. After citing statistics disclosing the unaccomplished task of the church at home and abroad, the speaker said this Movement proposed a World Survey of these conditions that the unfinished work confronting co-operating Protestantism may be visualized by and distributed among the churches thereof. No church, he thought, had anything to lose by entering the movement but everything to gain. Accordingly our Ohio churches were urged to prepare for participation. But in doing so, he continued, we must not allow the imperative interests of our Four Year Program to go by default. Praise is due past attainments but more Ohio churches must step into front line position. Churches responding to Brother Beachler's endowment appeal have given liberally, but let there be increasing liberality at this point. To neglect our only college is to court disaster. To tune up all the work of all the churches the moderator recommended a series of institutes for Bible study and efficiency studies and evangelism. One in each church would be ideal. With an earnest appeal, he said, this can be made a victory year for Ohio, if we leave Canton determined to render sacrificial service.

Wednesday Afternoon—Sunday School Session

After an inspirational song and prayer service, in the absence of G. W. Kinzie, who was to have appeared next upon the program, E. M. Cobb delivered an impromptu message on the subject, "Devotional Message from Our Textbook." He used the Bible as the textbook and the fifth chapter of Romans as the text. The message was truly a live-wire message.

Report of the President of the Mission Board, A. D. Gnagey. It was an interesting, complete and carefully prepared report, and showed thorough knowledge of the missions of the state. In general, it revealed very satisfactory progress in practically all the mission points, and some will soon be self-supporting. Plans for further progress were announced.

Without objection, the Mission Board was empowered with the authority to provide the secretary with whatever literature is needed to collect the apportionments from the several churches.

Children's Division Program. This address was to have been delivered by Mrs. Louis Clapper, but in her absence, Mrs. N. G. Kimmel very ably discussed the topic. She emphasized strongly the necessity of appealing to the interest of the children through the eye and of purchasing whatever apparatus is necessary for carrying on the work in this way.

The Organized Class at Work, by A. L. Lynn. This address will appear soon in the pages of the Evangelist, so no reference will be made in these minutes except that you can not afford to miss reading it when it appears.

Discussion on the above was led by A. D. Gnagey. He emphasized the necessity of each organized class to get some unconverted person or persons in it and then to convert them. This should be the goal of each organized class. He made repeated references to the organized class as recorded in Acts 10.

The next number on the program was indeed a rare treat. P. H. Welshimer of Canton, pastor-superintendent of the largest Sunday school of the world delivered an inspirational address. He voiced the difficulties en-

countered in organizing and holding together a Bible school. The training of soldiers has not been an incentive to Bible study. This condition and other conditions that have arisen out of the world war have made it harder to keep the church alive. In outlining the needs of the Bible school, the speaker stressed two points: (1) The Bible school needs a developed conscience. Ohio was voted dry because it had a developed conscience. Ten years ago without this developed conscience, this would have been impossible. All leaders of the church must be linked up with the Bible school to make it a success. (2) The Bible school needs a vision. It must see its possibilities and work toward their attainment. The Bible school has much to do with the revival services of the church. Its chief function is the teaching service that it renders to the church. The boys and girls may be won to Jesus Christ, if we give them a square deal. The logical way to get people to do right is to teach them right. The teacher is the greatest factor in the world today and the biggest thing about a great teacher is his personality. He further enumerated the requisites of successful Bible school work.

(1) The genuinely all right teacher. He must have great faith; if he has this he has something to teach. (2) He must be capable. He must be prepared. His ability must be respected. Every teacher may be as good a teacher as he wants to be, if he wants to be hard enough. (3) He must be interested in his work. The interested teacher will be an associate pastor.

After the speaker had finished, Moderator Garber gave the following definition of a teacher, "A teacher is one who has head enough, heart enough and time enough to become a master in the Kingdom of Life."

Election of Board of Evangelists. The nominating committee recommended the re-election of the old Board with the exception of W. C. Teeter, who desired to be excused. E. M. Cobb was named in his place. The report was accepted and the Board elected.

The Report of the Auditing Committee. The committee reported the books of the Mission Board correct. The report was accepted.

Treasurer of the Mission Board. By motion, the conference decided to refer the nomination of a treasurer of the Mission Board to the other members of the Board.

Election of Trustee of the Brethren Home. The committee reported the nomination of M. D. Kerr of Bryan to succeed Elmer Wouhold as member of the Board of Trustees. Mr. Kerr was elected. The change was made because it was thought advisable to scatter the membership of the Board more widely.

Committee for Presentation of Plans for Carrying Out the Policies of the Conference. By vote of the conference the moderator was authorized to appoint a committee to formulate such plans, for the approval of the conference. G. S. Baer, A. D. Gnagey and A. L. Lynn were named.

Committee for Amending the Constitution and By-Laws. With the consent of the conference, J. Allen Miller and E. G. Mason were named.

Election of Delegates to the Interchurch World Movement. Dr. J. Allen Miller and J. A. Garber were nominated and elected, and the secretary was instructed to reply to the communication of the Ohio Federation of churches and inform them of the election so made. (To be continued.)

COLLEGE NEWS

School closed the Friday before Christmas for the holidays. Most of the students went home, but some stayed and found employment in the city. It is hoped that some of the students may bring others who have not been here before back with them. One could not do a young person a greater favor than to be instrumental in getting him interested in attending college.

I had the very good fortune to attend a

meeting in honor of the service men of Johnstown, Pennsylvania church, on December 14th. The men of the church gave a supper in their honor and I was invited to be present and speak. On the following day, which was Sunday, I preached at the morning service. Both meetings were fine and the best of fellowship prevailed. It is an inspiring occasion to sit down to tables with two hundred of one's fellow-men and Christians. Johnstown, under the leadership of Brother Watson, is surely alive and wide awake. I have very kind remembrances of the good people there and especially of my hosts, Mr. and Mrs. Statler and family, and Rev. and Mrs. Watson.

The choir of the Ashland church rendered a very excellent program, "The Story of Bethlehem," by Prothoroe, December 11th, under the direction of Miss Puterbaugh, teacher of Voice in the college. The work of both Miss Puterbaugh and Miss Wimer in the Department of Music is very much appreciated by both the college and city.

The local members of the Board of College Trustees, the faculty, and others interested in the work of the school, had a conference last Friday evening at which plans for the culmination of the college financial campaign were considered. One thing decided upon was that there ought to be an early meeting of the trustees. After the Board has met and matured its plans, publicity will be given to them.

The girls of the college had a Christmas tree in the hall the Thursday before Christmas to which the orphans of the county Children's Home were invited. The girls had prepared a suitable gift for each child. The occasion was thoroughly enjoyed by both the children and the girls and, moreover, it exhibited a genuinely Christian and Christmas spirit. The sacred words, "it is more blessed to give than to receive," still ring true.

The college continues to ask an interest in the prayers of the church.

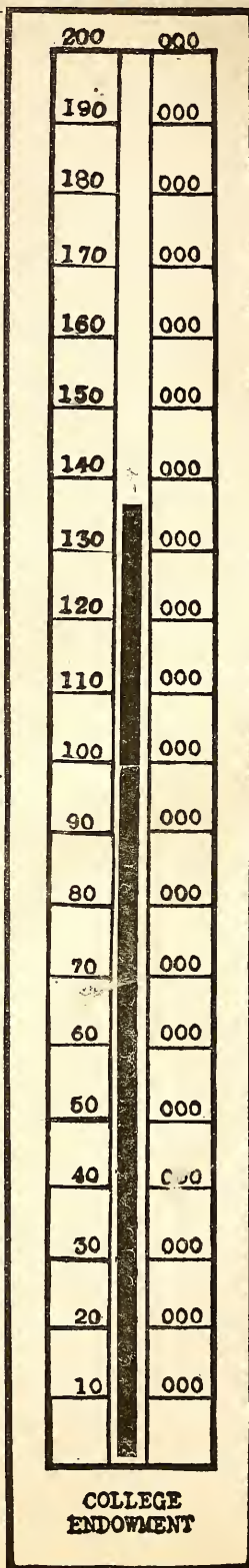
EDWIN E. JACOBS.

CAMPAIGN NOTES

I visited the Homerville church between the Middlebranch and Gretna campaigns. However, I am withholding the Homerville report until the final results are all in. And the report at this time has to do with our work at Gretna. I went to Gretna on very short notice but all things considered the results are long results. This is another of our rural congregations, and while it does not represent great numerical strength it does have a membership of as splendid, loyal people as I have met anywhere in our brotherhood.

Brother J. E. Teeter is serving this people as pastor, giving them services every two weeks. The Sunday school keeps things moving on the alternating Sundays with Brother A. J. Neer as superintendent. It was not possible for Brother Teeter to be with us during the canvass among his people but in his absence Brethren E. F. Miller and James Hudson piloted me over the field, the one using an "Olds" and the other a "Reo." The pikes were mostly smooth, and needless to say, we "went some." And I believe I can say the Gretna canvass was one of the neatest, most enjoyable canvasses so far in the campaign. I don't attribute it particularly to the "Olds" or the "Reo." To be sure they are both fine cars; but I "hain't goin' to say nothin' agin the Ford nuther." But I attribute it to the people and the "paper." Brother Teeter being Business Manager of the Evangelist, naturally has all of the men, women, and babies reading the church paper in his congregation. And so when I landed on the scene the people knew just what has been doing for over two years and they were ready to say very quickly just what they had to say. Surprising as it may seem, however, I sometimes

Our Goal: 200,000; We Can and We Must



meet folks who are with the endowment campaign like those men at Ephesus were about the Holy Ghost. Those men had not heard that there was a Holy Ghost. And so I meet people who seemingly have not heard yet that there is such an animal as a permanent endowment campaign. Such people of course do not take the Evangelist, or, if they do they certainly do not read it.

Well, when I left Gretna that little congregation had talked endowment to the tune of \$2,100. There will be more added to this I am quite sure—I cannot forecast with absolute accuracy but it would not greatly surprise me if Gretna went as much as \$2,400. But even if she don't, I consider that what has been done represents a fine result. The eleven churches in Ohio thus far canvassed have gone approximately \$20,000. I see now clearly enough that Ohio will get Indiana's "goat." But, if all Ohio churches thus far canvassed would have done as well according to size and wealth as Gretna has done, Ohio would also send Pennsylvania to the hospital, too, for a few repairs. Nor am I too sure but what that may happen to Pennsylvania yet, as it is.

We had one gift at Gretna which was just a little more than \$600—this represents the combined gifts from one family. We had another \$600 gift from a brother and his wife; another of \$400 from another brother and his wife; then we had \$100 gifts and \$50 gifts, etc. The Sunday school and W. M. S. also gave substantial help. I was entertained in the homes of Brethren E. F. Miller and James Hudson and these good folks know me better than they ever did before. In the Miller home I had the pleasure of meeting for the first time Miss Harriet Rebecca Miller Lichty. This lady was less than two weeks old when I met her, but she is a real lady. And there is a grandpa and a grandma at Gretna, and a grandpa and grandma at Carlton, Nebraska, walking most of the time in the air, but I don't blame them, for this is the only grandchild on both sides of the house. But I meant to say that Neer, and Parish and Detrick, and McBrein, and Harvey, and Bayer are other names I shall also remember at Gretna.

The mercury now stands at a little more than \$134,500. No I am not juggling figures. I know that I said in the Louisville report that the mercury stood at \$130,500. Then with a result of \$1,500 at Middlebranch I said it stood at \$132,500 and you may wonder just how I count. Well, I count all right. Sometimes the little odds cannot be shown in a report, and it is the little odds and ends that I keep up my sleeve that makes the difference. I am to make my figures tell the truth. Williamstown will be next.

WM. H. BEACHLER,
Campaign Secretary.

ASHLAND COLLEGE Ashland, Ohio

The Second Semester will open February 2nd.

There will be some new courses so that students may enter then and earn a half year credit.

There ought to be twenty-five young people in the church who will enter for this Semester.

Also, keep in mind the Summer Session, fully recognized by the State Department of Public Instruction.

Address
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